CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VII—B (3)

FAIRS AND FESTIVALS

(3. East Godavari District)

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1961 CENSUS PUBLICATIONS, ANDHRA PRADESH

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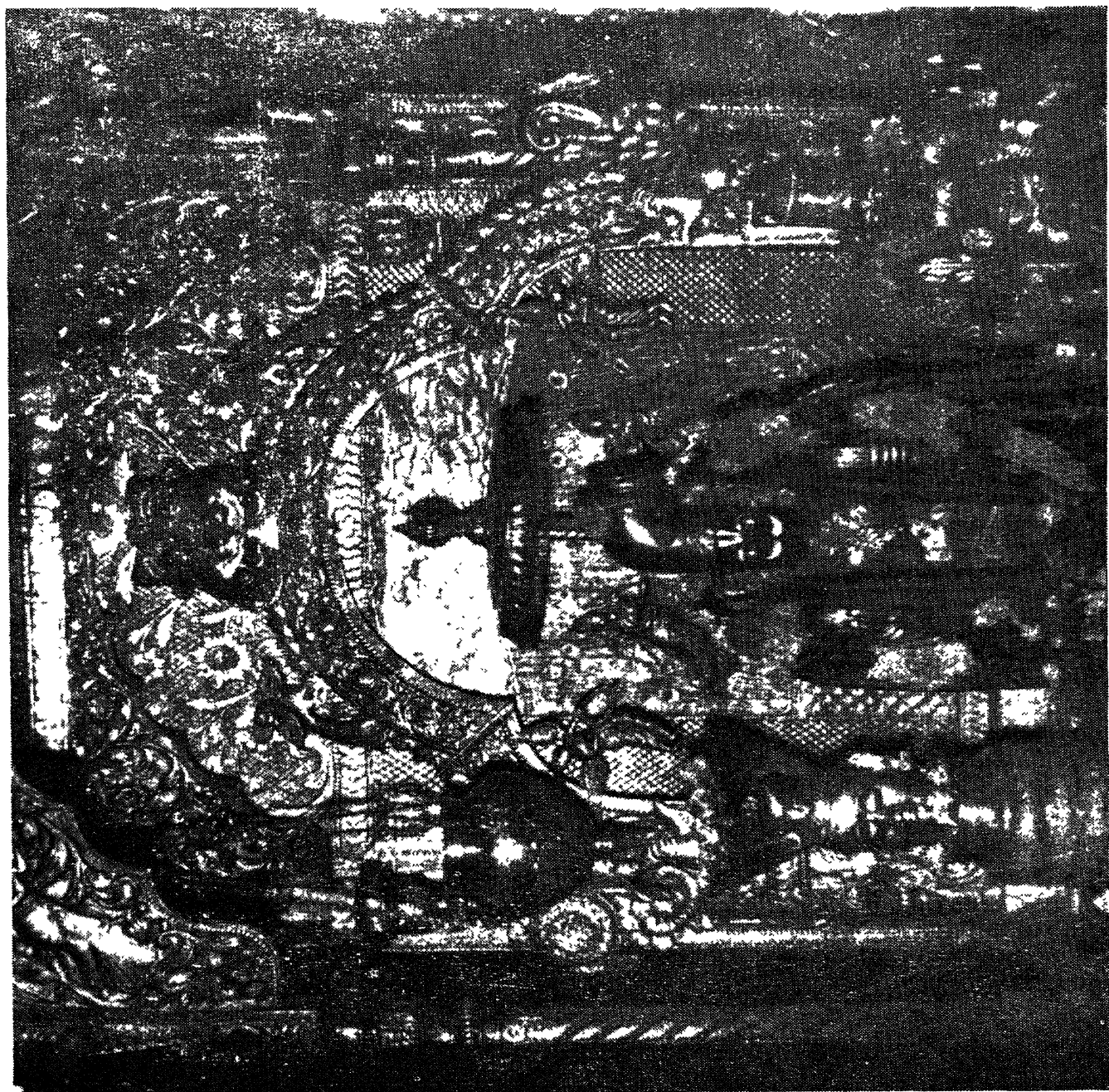
Plate I: Sri Veera Venkata Satyanarayanaswamy, A. Annavaram, Prathipadu Taluk.

FOREWORD

Although since the beginning of history, foreign travellers and historians have recorded the principal marts and entrepots of commerce in India and have even mentioned important festivals and fairs and articles of special excellence available in them, no systematic regional inventory was attempted until the time of Dr. Francis Buchanan-Hamilton in the beginning of the nineteenth century. One of the tasks set before him by a resolution of the Governor-General-in-Council in 1807 was "to examine with as much accuracy as local circumstances will admit" : "an account of the various kinds and amount of goods manufactured in each district... the ability of the country to produce the raw materials used in them. ... how the necessary capital is procured, the situation of the artists and manufacturers, the mode of providing their goods... commerce : the quantity of goods exported and imported in each district; the manner of conducting sales, especially at fairs and markets."

That he discharged his duty very thoroughly will appear from his statistical accounts of Mysore and the northern districts of Bengal and Bihar.

The great Revenue Surveys of the middle of the nineteenth century made no attempt in this direction, and accounts of fairs and festivals in districts were neglected until W. W. Hunter took up the compilation of statistical accounts again in the last quarter of last century. For the purpose of notifying holidays in the East India Company's offices the Board in Calcutta had since 1799 been in the habit of "procuring an accurate Bengalee almanac properly authenticated by brahmanical astronomy" from the Nabadwip Court (letter from Secretary of Board to Collector of Nadiya, 5 July, 1799, No. 8217, W. W. Hunter's Unpublished Bengalee MSS Records). Satis Chandra Vidyabhusan in his *History of Indian Logic* wrote that "almanacs were prepared by the Pundit Samaj of Nabadwip which were supplied to the Nawab's Court of Murshidabad as well as to the East India Company, the Supreme Court, etc...the Nabadwip Panjika under the imprimatur of *Nabadwipadhipateranugya* was accepted by all the landlords of Bengal". This *Nabadwip Panjika* which remained the standard almanac for Bengal continued in use throughout the first half of the nineteenth century and each issue contained a list of important fairs and festivals in every district. A valuable almanac was that published by the Vernacular Literature Committee's Almanac published in 1855–6 (1262 B.S.). It gave an account of 309 famous fairs of Bengal in its second part. The *Gupta Press Panjika* or almanac which virtually replaced *Nabadwip Panjika* made its first appearance in 1869 and continued to publish a useful list of important fairs and festivals in the country. But this list was by no means exhaustive nor were W.W. Hunter's which he published with each Statistical Account.

Meanwhile native crafts, industries and objects of artistry decayed rapidly and thoroughly as a result of the East India Company's policy of extinguishing them, and official interest in fairs and festivals declined, although these occasions, divested of much of their glory; still continued to attract livestock, grain, merchandise and handicrafts from far and near. The *Imperil Gazetteers* published between 1880 and 1910 gave a minor place to these important seasonal markets or temporary inland ports. Even the District Gazetteers, which still are the fullest and most compact accounts of districts, make but casual mention of fairs and festivals in the country and attach little economic importance to them.

For, indeed, the importance of fairs and festivals—as the meeting ground of livestock and agricultural commodities of many religions and many cultures, crafts and motifs from far and near, of ideas and design, workmanship, excellence and finish, of tools and appliances, of trends of the future and vanishing practices of the past, of adaptability and local variation, of skill and imagination—declined with the punitive export policy of the East India Company and the unrestricted import of machine-made goods, so much so that at the close of the last century fairs and festivals were reduced to a matter of concern only for the Public Health Department. They were no longer regarded as important centres of trade and commerce, but were now from the Govenrment point of view merely a collection of human beings among whom epidemics were to be prevented from breaking out. Fairs and festivals continued to be a matter of law and order and the Police Department and the District Board continued to maintain full lists of them in their local offices, a source which has so far remained unquarried.

Following the census operations of West Bengal in 1951, a slim volume, containing a list of fairs and festivals arranged according to districts and their Police Stations, was brought out as part of the West Bengal scheme of Census Publications. This list was mainly made up of information supplied by District Boards and Superintendents of Police of districts. The two lists were collated to make up a comprehensive list containing several columns: the name of the village arranged under its district and Police Station, with its Jurisdiction List number, the name of the festival or fair by which it is commonly known in the locality, the English month of the year in which it is held, the duration of the festival or fair, and finally the number of persons attending it. Although merely a list, and not quite complete at that, this volume attracted attention and received the appreciation both of scholars and the general public. Its general value lay in its being a compendium and its particular value lay in presenting a distribution throughout the country of particular festive occasions. The Superintendent of Census Operations for West Bengal, who continued in an honorary capacity, was plied from time to time with requests to under take an extensive survey of the subject which seemed to accord well with the Superintendent's own personal desire. For one thing, quite a few of the old and traditional fairs and festivals of West Bengal are on their way to extinction on account of various forces working against them and a record of these rapidly vanishing fairs and festivals could be made only now as never again in the future. In the next place, the Census Office considered it its duty to sustain by a more searching survey the interest that the publication had aroused.

A different approach suggested itself as the new task was viewed in terms of collection of extensive first-hand material on each fair and festival. It was necessary therefore, in the first place, to approach as many individuals as possible in each locality, and not restrict the enquiry only to Government or semi-Government sources, Departments or organisations. In the second place, a satisfactory questionnaire was considered most essential. A number of aims were kept in view in framing the questionnaire. These were:

(a) The questionnaire should be very simple and precise in language, designed primarily for the understanding of a person of primary education standard. At the same time, the question should be suggestive enough to invite ancillary information. Were this objective achieved, it should be possible to obtain exhaustive information without irrelevant detail.

(b) It should succeed in obtaining a clear environmental, social and economic background of the village or place in which a particular fair is held or a festival is observed.

(c) It should emphasise those aspects of a festival or worship which would bring out the details of rituals and religious practices peculiar to the locality.

(d) It should obtain information not only on the more important and better-known festivals or fairs, but also on the less known but otherwise significant fairs and festivals. It was decided to extend the scope of enquiry beyond those fairs and festivals that are approved and licensed by the District authorities, for the latter would be a small number compared to the total.

(e) It should attempt sufficient information on economic activities and patterns in respect of each fair, however big, or small. The information so obtained should suggest the scope for studying the movement of local handiwork and local forms and raw materials. The questionnaire should also give a list of local amusements favoured by the public.

The questionnaire which was several times pre-tested was finally mailed in 1957 to about 10,000 addresses in West Bengal on the Business Reply scheme. One of the devices which seems to have evinced much responsible reporting was the assurance that each piece of information would be fully acknowledged to the correspondent whose address also would be published for the benefit of future investigators.

The information thus collected was sorted district by district and further sub-sorted by Police Stations. The work of compilation, once the preliminary verification and checking of the answers was over, was to be in three sections as follows:—

(a) The first section was to contain systematic information on the village, the villagers, their occupations, communications and other special features, mainly based on Section A of the questionnaire.

(b) The second section was to contain all available information on the festival itself, the worship of deities particularly rituals and forms of worship. This would be based mainly on Section B of the questionnaire.

(c) The third section, to be based on Section C of the questionnaire, would contain information about the fair and economic activity and amusement connected with the fair.

It will doubtless be a matter of great satisfaction to scholars that the scheme was very enthusiastically received by all my colleagues when its outline together with the West Bengal questionnaire was circulated in February, 1960. My colleagues felt that the Census provided a unique opportunity for conducting such a comprehensive survey with the help of the network of staff placed by the State Governments at their disposal. State Superintendents were quick to recognise that such a survey would be of great help to those who might care to investigate the religious centres and festivals, inland trade and commerce, art motifs and designs, circuits of trade, ancient trade routes and special manufactures. It would give the student of toponymy much valuable clue and the student of history much valuable insight into the organisation of markets.

The proposal to conduct this survey was accepted in the Second Conference of Census Superintendents held in August, 1960. Various aspects of the survey, then in progress, were

discussed again in the regional meetings of Census Superintendents held in Trivandrum, Darjeeling and Srinagar in May and June 1961. My colleagues were able to report further progress at the Census Social Studies Camp held in December 1961, when several elaborations of the original questionnaire and in investigational methodology were also discussed. It was further proposed to undertake more intensive surveys of a small number of very important fairs and festivals in each State. At the third Conference of Census Superintendents in February 1962 my colleagues took the further decision to prepare maps of fairs and festivals on the basis of districts and even of tehsil or taluks, some States having already made much progress in this direction.

The scholar will find in these lists much to excite his curiosity. First, they show what an extensive network of seasonal and perennial markets, village fairs still provide to native craftsmanship and industry. Secondly, they help to connect economic streams with social and religious movements. Thirdly, they suggest how a succession of small fairs in a time series culminate in a very big fair, almost always in the heart of a particular area, and how this big event gradually subsides through another time series of small fairs, so that an endless cycle of trade, social and religious intercourse is kept in motion. Fourthly, they insinuate a great deal about what Buchanan-Hamilton was charged to investigate a century and a half ago "the situation of the artists and manufacturers, the mode of providing their goods, the usual rate of their labour, and any particular advantages they may enjoy: their comparative affluence with respect to the cultivators of the land their domestic usages, the nature of their sales, and the regulations respecting their markets". Fifthly, they can very greatly help in reconstructing ancient and not so ancient trade routes in the country, and, again, what Buchanan–Hamilton was asked to investigate; "the nature of the conveyance of goods by land and water, and the means by which this may be facilitated, especially by making or repairing roads."

NEW DELHI,
September 5, 1964.

ASOK MITRA
REGISTRAR GENERAL, INDIA.

PREFACE

I must acknowledge that the inspiration for attempting a survey of Fairs and Festivals of Andhra Pradesh came from a note that the Registrar General of India, Sri Asok Mitra, circulated on the efforts he made to bring out a compendium of Fairs and Festivals of West Bengal, following on the 1951 Census.

The Survey was somewhat ambitious in scope. It was proposed to make a complete and comprehensive collection of information on every fair and festival celebrated in all the villages and towns of the State. The fairs and festivals celebrated by the community in different areas truly reflect our culture, history and tradition. In the present tempo of change of the ways and values of life, several of the ancient institutions and practices were fast disappearing or falling into disuse. Before man's memory would completely lose traces of these important links in the cultural history of the people, it was felt that it would greatly help if a record was made, to the extent possible, of all the fairs and festivals conducted even in the remotest villages, forests or hills of the State and give whatever account that could be obtained on their significance, the description of the deities, the details of the ritual *etc.*, connected with every festival. There could not be a more opportune occasion than the Census to launch on a scheme such as this when it would be possible to reach the nooks and corners of the State through the Census Organisation. A questionnaire was finalised in advance on the advice of the Registrar General. The questionnaire forms (given as an Annexure to this preface) together with an appeal, which is reproduced below, were distributed amongst the Census enumerators to be answered and returned.

> "I am sure you will agree with me that there are big gaps in our knowledge of our own country. It is a vast land with different regions, each having peculiar customs and cultures which if studied would reveal a more comprehensive picture of our ancient land. Coming to our own State, Andhra Pradesh, we must admit that half the State is not fully conversant with the details of habits, customs and languages of the other half. Each bit has its own beauty and variety to reveal in the form of hitherto unexplored knowledge to the other half.
>
> It is my endeavour during the Census Operations of 1961 to study different aspects of the culture and civilisation of the people of the entire State and publish in one common volume an integrated account of what now forms the population of Andhra Pradesh. As part of the studies of 1961 Census I am presently engaged in a survey of fairs and festivals of Andhra Pradesh for which detailed and exhaustive information is being collected. The material so collected will be compiled and edited in a volume to be published by the Census Office. In order to obtain a complete picture of festivals and worship of Gods and Goddesses all over Andhra Pradesh, it is imperative that we should obtain as detailed information as possible about all fairs and festivals that are observed throughout the year in every village of Andhra Pradesh. I shall be much obliged if you will be good enough to help me in the collection of information on festivals and worship of Gods and Goddesses observed througout the year in your village/town in the questionnaire enclosed.
>
> I trust you will agree that if we should succeed in obtaining full information for each and every village of Andhra Pradesh, I shall have prepared a volume remakable for its high degree of thoroughness and comprehensiveness. Such a volume will be of very great importance to many types of scholars. But this aim cannot be achieved without your help and co-operation. I am aware that you are already under heavy pressure of your own work and responsibilities Nevertheless, I believe that you will not hesitate to undertake this burden in order to help me to obtain a full and truthful picture of our own country. I shall gratefully acknowledge your honorary labour by keeping the information permanently recorded under your name as the correspondent and shall be obliged if you will be good enough to send me your reply directly by post or through the Census enumerator who visits your house or the Tahsildar of your taluk."

The enumerators were mostly village school teachers or in a few cases village officers. They had local knowlege of the area they were covering. The Census Charge Superintendents were requested to issue the fairs and festivals questionnaire to the enumerators at one of the training classes and collect them back at a subsequent training class or at the end of the enumeration period after the enumerators had answered the questionnaires on the basis of their personal knowledge and by local inquiries. The appeal was also addressed to various other authorities such as the Commissioner of Hindu Religious Endowments Board, Municipal Commissioners, Executive Officers of Panchayat Boards *etc.* Lists of recognised and scheduled fairs and festivals for which special arrangements are made annually were also obtained from the District Collectors, District Superintendents of Police and District Health Officers, *etc.* A press release was also issued announcing the scheme and appealing to all interested to send whatever information they could.

The response was most encouraging. About 15,000 questionnaires were returned filled. The quality of the replies of course varied from 'excellent' to 'indifferent' depending on the interest that the correspondent himself had in an enquiry of this nature. By and large there was evidence of the considerable trouble that the Census enumerator took to ascertain first hand, the details of the fairs and festivals in each village. All this meant extra effort outside the normal

Census duties of the enumerators. I cannot certainly claim that the survey was complete and comprehensive in every detail. There may have been several fairs and festivals that escaped the notice of the enumerator or about which the information he was able to gather and present scanty. But it can certainly be claimed that whatever information that has been gathered at the survey was authentic and served as a mine of knowledge about little known things in the life of the community. There are innumerable religious festivals connected with certain Gods and Goddesses of particular significance in particular areas; there are festivities in commemoration of historical and legendary heroes; there are interesting and inspiring anecdotes connected with various saints that walked our land whose *samadhis* have continued to be places of worship and veneration to this day and had greatly influenced the life of the people in certain areas; the holy rivers had their own legends and beliefs attached; a variety of curious and interesting rituals of worship are practised. The present survey has helped to present all these in the form of a compendium.

The filled up questionnaires were sorted out district-wise and then taluk-wise. Rejecting those in which the information was either extremely scanty or insignificant, whatever information that could be collected from other answers was compiled into a short note or monograph for each village or town. An acknowledgement is made to the correspondent or source that provided the information at the end of the compilation for each village. These compendia will be presented in twenty volumes, one for each district. These will form a part of the 1961 Census series of publications. All the Census publication series of Andhra Pradesh State will bear a common Volume No. II (the All India Series being allotted Volume No. I) and the Fairs and Festivals reports of this State will form Part VII-B of Volume II *i.e.*, the Andhra Pradesh series of Census publications. Part VII-B will bear serial numbers within brackets which will correspond to the location code number of the district covered by the volume. The location code numbers adopted for the districts are:

No. 1 Srikakulam District
No. 2 Visakhapatnam District
No. 3 East Godavari District
No. 4 West Godavari District
No. 5 Krishna District
No. 6 Guntur District
No. 7 Nellore District
No. 8 Chittoor District
No. 9 Cuddapah District
No. 10 Anantapur District
No. 11 Kurnool District
No 12 Mahbubnagar District
No. 13 Hyderabad District
No. 14 Medak District
No. 15 Nizamabad District
No. 16 Adilabad District
No. 17 Karimnagar District
No. 18 Warangal District
No. 19 Khammam District
No. 20 Nalgonda District

In each volume, the matter is arranged taluk-wise. At the beginning of the compendium of each taluk, a pictorial map indicating the location of the village where a fair or festival is held, the name of the deity and the period of the fair or festival is shown. The serial number of each village covered in the compendium is indicated in the map for easy reference. It may, however, be cautioned that the pictures given on the map may not exactly represent the actual deity existing in the village. The pictures are only symbolic.

The note covering each village will first give the location of the village, the composition of population, and legend, if any, connected with the village, a list of temples or other places of worship in the village and a description of the deities and it then relates the details of the fair and festival, if any, celebrated in the village. It is not as though each temple and deity will necessarily have a festival connected with it. Only those important festivals and fairs that are celebrated by the community are therefore described.

The dates of the festival in the compilation are mostly given in terms of Telugu calendar in vogue in the area, as recorded by the correspondents. The Telugu calendar, as in Bengal, follows the lunar month consisting of 30 lunar days, beginning on the day of the new moon. The following statement gives the Telugu months and the corresponding period as per the English calendar.

LIST OF TELUGU MONTHS WITH THEIR CORRESPONDING ENGLISH MONTHS

TELUGU MONTHS		ENGLISH MONTHS
Chaitram	...	March–April
Vaisakham	...	April–May
Jaistham	...	May–June
Ashadham	...	June–July
Sravanam	...	July–August

Bhadrapadam or Bhadra	...	August–September
Asviyujam or Asvin	...	September–October
Kartikam	...	October–November
Margasiram	...	November–December
Pushyam or Pausa	...	December–January
Magham	...	January–February
Phalgunam	...	February–March

At the end of the compilation of each district the following are appended:

(1) A calendar of common festivals celebrated in the district together with their description,

(2) A taluk-wise statement of all the fairs and festivals,

(3) A taluk-wise list of markets and *shandies*, and

(4) A month-wise list of fairs connected with the festivals. This was culled out from the taluk-wise statement of the fairs and festivals.

The last two lists throw light on the significant role played by the fairs and festivals in the economic life of the people, the traditional trade routes, the nature of articles sold, and the trend of trade, *etc*.

The extraction of information from the filled in questonnaires was entrusted to Sri M.K. Nagappa, a retired District Registrar, who had a special aptitude for the work, whom I selected in consultation with the Commissioner of Hindu Religious Endowments Board and appointed as a Research Assistant in my office. Information was also gathered from other published literature, district gazetteers, articles published in newspapers and journals such as *Aradhana* and *Andhra Prabha Weekly etc*. The Research Assistant also conducted local enquiries in a few cases. One recent publication which was found useful in compiling information on the larger temples of Andhra Pradesh was a publication of the Bharatiya Vidya Bhavan entitled *Temples and Legends of Andhra Pradesh* by Sri N. Ramesan, I. A. S., Education Secretary, Government of Andhra Pradesh.

I wish to record my thanks to the host of Census enumerators for their fullest co-operation and the unstinted trouble taken by them in collecting the information on the prescribed questionnaire purely as a labour of love. I wish to also thank the various other officials and non-officials such as the Executive Officers of the temples *etc*., who assisted me in compiling the information. I place on record my appreciation of hard and sustained services of my Deputy Superintendents, Sarvasri K. Purushotham Naidu, M.A., and K. V. N. Gowd, B. Com. (Hons.) for helping me in finalising the questionnaire and monographs. The Tabulation Officer, Sri P. Pattayya, the Section Head, Sri Y. Ranganna, the Research Assistant, Sri M. K. Nagappa, the Statistical Assistant, Sri T.V.S. Ramachandramurthi and the Upper Division Clerk, Sri K. Koteswara Sarma, have also been of assistance in bringing out this volume. My office Artist, Sri M. Krishnaswamy assisted by Sri P. Subbarao and Kumari Aravinda Chamakur and Draughtsman Sri G. Pandurangam assisted by Sarvasri N. Govindaswamy, Mohiuddin Hassan, Syed Ahmed and M. J. Sadiq have produced the Fairs & Festivals maps and other illustrations. The printing was ably supervised by the Proof Reader, Sri A. V. Krishna Reddy and Sri K. Nandakumar, Assistant Compiler.

A. CHANDRA SEKHAR,
Superintendent of Census Operations, Andhra Pradesh

ANNEXURE

FAIRS AND FESTIVALS OF ANDHRA PRADESH

Questionnaire

Name of Village :—
Name of Firka :—
Name of Taluk :—
Name of District :—

A. The Village :

1. Indicate the location of the village and the chief means of communication with the village? Mention the name of the nearest Railway Station and its distance and also the motor or boat route and its distance. Give distance by road from Taluk and Sub-divisional Headquarters.

2. Give an account of the history or legend, should there be any, connected with the origin of the village.

3. What are the castes and classes that live in the village ? What are the chief means of livelihood of the various sections of the population?

4. Give details of places of common religious worship ?

5. What is the religion which majority of the villagers profess?

B. The worship of deities and festivals in the village and fairs in connection with them.

(i) The Worship of Deities & Festivals :

6. Name of the festival, its occasion and the time. (Give the English as well as Telugu dates).

7. How ancient is the festival? If there is any history or legend connected with this particular festival, please narrate it. Is this festival a particular festival of the particular village/area/caste/class and limited within its fold? Or, is this festival commonly and universally held and observed throughout the entire district and region?

8. Is the festival connected with the worship of any deity? Mention the name of the deity with a brief description of the image. Is this a common village deity or a personal or family deity? Is there any temple or 'Sthan' (Sacred abode) for the deity in the village? If so, give a description of the same. If the deity has no anthropomorphic or zoomorphic[2] image, then in what form is it worshipped? What other temples or places of worship are there in the village? Do all communities have access to the temple?

1 Human form
2 Animal form

9. Is the festival observed in commemoration of the birth or death anniversary of any saint or 'Pir'? Give a detailed report on the life and religious preachings of the sain or the 'Pir', and also narrate the history or any traditional story associated with his life.

10. From what date does the worship of the deity and the festival begin? For how many days does it continue? When do the preparations for the festival begin? Mention if there is any special feature about the preparatory work of the festival. Give a detailed chronological description date by date, of the method and procedure of the worship and ceremonies. What is the chief characteristic of the entire ceremony? Are communal feasts, free kitchens (annasatra) and common distribution of 'prasad' organised during the festival?

11. Are vows of offering made by people to the deity in fulfilment of prayer answered? If so, what are the things or objects that are usually offered and dedicated as votive offerings? How and when are bird or animal sacrifices made? What part of the rituals do these sacrifices constitute?

12. To what class or caste do the principal patrons and followers of the deity and the festival belong? Give the name of the sect ('Varna'), clan ('Gotra') and the hereditary title ('Padavi') of the priest ('Pujari').

13. Do non-Hindus participate in the festival associated with Hindu deities? Do the Hindus participate in non-Hindu festivals? What is the extent of such participation? Are there any festivals celebrated in common by all castes and communities in the village?

14. Is there any congregation of 'Sadhus' and saints of any particular religious sect on the occasion of the festival ? If so, why do they congregate?

15. What is the general ritual of observation of religious festivals at home? Is fasting or feasting or keeping awake in the night, sea or river bath *etc.*, observed on any particular festival days?

(ii) The Fair :

16. Where is the fair held? On how much land? To whom does the land belong — to an individual owner, or is it dedicated land? Are taxes, rents, gifts, *etc.*, collected from the fair and festival? At what time of the day or night is the

fair usually held ? Is there any particular reason why the fair is held on this particular site ?

17. How ancient is the fair? For how many days is it held ? How many people attend ? What are the main castes or classes from which the largest number of people are drawn ? Name the neighbouring villages or unions from which people assemble ? How many usally attend? What is the average ratio of males and females who attend the fair ? What are the main conveyances by which the people and pilgrims travel to the fair ?

18. From which places do the shop-keepers and stall holders come? Do the same sellers come regularly every year ? What are the articles or commodities that are brought and sold most ?

19. How many shops, stalls, booths, *etc.*, are opened in the fair? How many sellers sit in the open spaces ? What is the figure of hawkers and pedlars ?

20. Of all the shops, stalls, booths and pedlars, how many sell :

(a) Food-stuffs—sweetmeats, fried chips and other varieties of food.

(b) Utensils—copper, brass, iron, glass, earthenware, *etc.*

(c) Stationery—lanterns, torchlights, looking glasses, combs and various other assorted goods.

(d) Medicine—Ayurvedic herbs, kaviraji, hakimi, *etc.*

(e) Books and pictures—What are the most common types of books and pictures that sell best ?

(f) Clothing materials—millmade, handloom products, piece-cloths, readymade garments, 'lungis, sataranjas, mats, *etc.*

(g) Agricultural and artisanry implements—What are the articles and implements ? Are sales of cattle, goats, birds and other animals transacted ?

(h) Arts and crafts—Handloom products, cane and bamboo products, clay and wooden dolls, earthenware, basketry, *etc.* Which are the places from where these articles of arts and crafts usually come for sale ? Do the sellers come regularly every year ?

(i) Other miscellaneous articles.

21. What facilities are available for the boarding and lodging of pilgrims or visitors ? Are there any choultries ? Are any special pandals erected ? Is any public feeding organised ? Do outside visitors and pilgrims stay for more than a day for the festival or fair ?

22. What are the principal arrangements for catering recreation and amusement to the people coming to the fair ? Give details of sports, sea-saw, circus, magic, gambling, lottery, jataras, theatres, musical soirees, *etc.*, that are organised in the fair. What are the most common themes of the jatara and theatres *etc.* ? Which parties come and from where do they come ? Is there any dramatic or entertainment party in the village itself ? Give name and address of the leader of the party. Is it possible to collect songs and themes of the jatara and theatres ? Do the same parties come every year ? How many people do see or hear and participate in all the amusements?

23. Is it a necessary religious ritual to drink alcohol or any other intoxicant during the ceremonies of worship and festival ?

24. Other remarks : Describe any other features.

Name of correspondent :

Address :

Occupation :

Date of sending the eply :

ఆంధ్ర ప్రదేశ్‌లో జాతరలు, ఉత్సవాలు, పండుగలు

ప్రశ్నావళి

గ్రామం పేరు:—
ఫిర్కా పేరు:—
తాలూకా పేరు:—
జిల్లా పేరు:—

(ఎ) గ్రామం.

1 గ్రామపు ఉనికి. గ్రామానికి ప్రధాన రాకపోకల మార్గాలను తెలుపండి అత్యంత సమీపంలో వున్న రైల్వే స్టేషన్ పేరు, దాని దూరం, మోటారు లేక పడవ మార్గం, దాని దూరం తెలుపండి. తాలూకా, సబుడివిజనులు ప్రధాన కార్యస్థానాల నుండి రోడ్డు ద్వారా ఎంత దూరం ఉందో తెలియజేయండి.

2. గ్రామ పుట్టుకకు చారిత్రక లేక పౌరాణిక ప్రాముఖ్య మేదైనా ఉంటే దాన్ని వివరించండి.

3. గ్రామంలో నివసించే వారి కులాలేమిటి? తరగతు లేమిటి? వివిధవర్గాల ప్రధాన జీవనోపాధులేమిటి?

4. సాధారణ మతారాధన ప్రదేశాల వివరాలను తెలపండి.

5. గ్రామస్థులలో అధిక సంఖ్యాకులు ఏ మతస్థులు?

(బి) గ్రామంలో దేవతారాధన, ఉత్సవాలు; పండుగలు వాటికి సంబంధించిన జాతరలు లేక సంతలు (తీర్థాలు, తిరునాళ్లు, పుష్కరాలు వగైరా):-

(i) దేవతల ఆరాధన, ఉత్సవాలు:—

6. ఉత్సవం పేరు, సందర్భం, సమయం (ఇంగ్లీషు తేదీలు, తెలుగు తేదీలు కూడా పేర్కొనండి. ముఖ్యంగా తెలుగు మాసములో ఏ తిథినుండి ప్రారంభమగునో వ్రాయండి)

7. ఉత్సవం ఎంత కాలంనుంచి జరుగుతున్నది? ఈ ప్రత్యేక ఉత్సవానికి సంబంధించి ఏదైనా చరిత్రగాని, పురాణం గాని ఉంటే దయతో దాన్ని వివరించండి. ఈ ఉత్సవం మీ ప్రత్యేక గ్రామానికి ప్రాంతానికి కులానికి తరగతికి మాత్రమే సంబంధించి, అంతవరకే పరిమితమై ఉన్నదా ? లేక ఈ ఉత్సవం సర్వసాధారణంగా జిల్లా అంతటా, ప్రాంతమంతటా జరుపబడుతుందా ?

8. ఈ ఉత్సవం ఏదైనా దేవతారాధనకు సంబంధించి నదా? దేవత పేరుతెల్పి విగ్రహరూపాన్ని సంగ్రహంగా వివరించండి. ఈ దేవత సాధారణ గ్రామదేవతా? లేక వ్యక్తిగత లేక కుటుంబదేవతా? గ్రామంలో ఆ దేవతకు ఏదైనా ఆలయం గాని, 'స్థానం' (పవిత్ర నివాస స్థలం) గాని వుందా? ఉంటే దాని వివరాలు తెలుపండి. దేవతకు మానవ రూపంగాని, జంతు రూపంగాని లేకపోతే ఆదేవతను ఏ రూపంలో ఆరాధిస్తున్నారు? గ్రామంలో ఇంకా ఏ ఏ దేవాలయాలు లేక ఆరాధన ప్రదేశాలు ఉన్నాయి ? అన్ని కులాల వారికి దేవాలయంలో ప్రవేశం లభిస్తుందా?

9. ఈ ఉత్సవం ఏదైనా మహాత్ముని లేక పేరు యొక్క జయంతి సందర్భంగా గాని వర్ధంతి సందర్భంగా గాని జరుపబడుతుందా? ఆ మహాత్ముని లేక పేరు యొక్క జీవితాన్ని గూర్చి, మత బోధనలను గూర్చి సంగ్రహంగా వివరించండి. ఆయన జీవితానికి సంబంధించి వున్న చరిత్రనుగాని, ప్రజాదరణలోవున్న ఏదేని కథనుగాని తెల్పండి.

10. దేవతారాధన, ఉత్సవం ఏ తేదీ నుంచి ప్రారంభ మవుతాయి? అవి ఎంతకాలం పాటు జరుగుతాయి? ఉత్సవపు ఏర్పాట్లు ఎప్పుడు ప్రారంభింపబడతాయి? ఉత్సవపు ఏర్పాట్లకు సంబంధించి ఏదైనా ప్రత్యేకత వుంటే దాన్ని పేర్కొనండి. ఆరాధన, ఇతర ఉత్సవాల పద్ధతిని, విధానాన్ని సంగ్రహంగా లేదివారీగా వివరించండి. మొత్తం ఉత్సవంలో ప్రధానమైన ప్రత్యేకత ఏమిటి? ఉత్సవకాలంలో సాముదాయక విందులు, ఉచిత భోజనాలు (అన్న సత్రాలు), ప్రసాదం అందరికీ పంచడం జరుగు తాయా?

11. ప్రజల కోర్కెలు వస్సింపబడగానే దేవతకు మొక్కు బడులు జరుగుతున్నాయా? జరుగుతుంటే దేవతకు ఏమేమి అర్పించబడుతున్నాయి? పశుల లేక జంతు బలులు ఎప్పుడు ఏ విధంగా జరుగుతాయి? ఈ బలులు అసలు కార్యక్రమంలో ఏ భాగంగా వుంటాయి?

12. ఆ దేవతకు, ఉత్సవానికి ప్రధాన పోషకులు అను చరులు ఏ తరగతికి లేక కులానికి చెందినవారు? పూజారియొక్క వర్ణం, గోత్రం, వంశపారంపర్యపు హక్కు (వున్నచో)—వీటి పేర్లను తెలుపండి.

13. హిందూ దేవతలకు సంబంధించిన ఉత్సవాలలో హిందువులు కానివారు పాల్గొంటారా? హిందువులు కాని వారి ఉత్సవాలలో హిందువులు పాల్గొంటారా? ఏ మేరకు ఆ విధంగా పాల్గొంటారు? గ్రామంలో అన్ని కులాలవారు జాతులవారు ఉమ్మ డిగా జరిపే ఉత్సవాలేవైనా ఉన్నాయా?

14. ఉత్సవ సందర్భంగా ఏ ప్రత్యేక వర్గానికైనా చెందిన సాధువులు ఋషులు ఒక చోట సమావేశమవుతారా? సమావేశమైతే వారలా యెందుకు సమావేశమవుతారు?

15. మతసంబంధమైన ఉత్సవాలలో ఇళ్ళలో పాటించే సాధారణ ఆచారాలేమిటి? ఏ ప్రత్యేక ఉత్సవ దినాల్లోనైనా

ఉపవాసాలు, విందులు, రాత్రిళ్లు జాగారం చెయ్యడం, సముద్ర స్నానాలు లేక నదిస్నానాలు మొదలైనవి జరుగుతాయా?

(ii) జాతర లేక సంత (తీర్థాలు, తిరునాళ్లు, పుష్కరాలు వగైరా):—

16. జాతర ఎక్కడ ఏర్పాటు చేయబడుతుంది? ఎంత స్థలంలో జరుగుతుంది? ఆ స్థలం ఎవరికి చెందినది? ఎవరేని ఒక వ్యక్తిదా? లేక అది దేవత కల్పించబడిన స్థలమా? జాతర ఉత్సవాలో పన్నులు, అద్దెలు, కానుకలు మొదలైనవి వసూలు చేయబడతాయా? జాతర పగలుగాని, రాత్రిగాని సాధారణంగా ఏ సమయంలో జరుగుతుంది? జాతర ఆ ప్రత్యేక స్థలంలోనే జరగడానికి ప్రత్యేక కారణమేదైనా వుందా?

17. జాతర ఎంత కాలంనుంచి జరుగుచున్నది? ఎన్ని రోజులపాటు జరుగుతుంది? ప్రజలెంత మంది వస్తారు? వచ్చే వారిలో ఎక్కువమంది ఏ ప్రధాన కులాలకు లేక తరగతులకు చెందినవారు? ఏఏ పొరుగు గ్రామాలనుంచి లేక యూనియనుల నుంచి ప్రజలు వస్తారు? సాధారణంగా ఎంతమంది వస్తారు? జాతరకు వచ్చేవారిలో పురుషుల, స్త్రీల సగటు నిష్పత్తి ఎంత? ప్రజలు యాత్రికులు జాతరకెళ్ళడానికి లభించే ప్రధాన వాహనాలేమిటి?

18. దుకాణదారులు, అంగళ్ళవారు ఏఏ ప్రదేశాలనుంచి వస్తారు? వరుసగా ప్రతి సంవత్సరం ఆ వ్యాపారులే వస్తారా? ఎక్కువగా ఏఏ వస్తువులు, సరకులు తెచ్చి అమ్ముతారు?

19. జాతరలో దుకాణాలు, అంగళ్లు, కొట్లు మొదలైన వెన్ని ఏర్పాటు చేయబడతాయి? బహిరంగ స్థలాల్లో ఎంతమంది అమ్మకందార్లు కూర్చుంటారు? చిల్లర వస్తువులను తిరుగుతూ అమ్మేవారెంత మంది?

20 మొత్తం దుకాణాలు, అంగళ్లు, కొట్లు, తిరుగుతూ అమ్మేవారిలో ఈ క్రిందివాటిని అమ్మేవెన్ని?

(ఎ) ఆహార పదార్థాలు—మిఠాయి, వేయించిన అప్పడాలు, ఇతర ఆహార పదార్థాలు

(బి) పాత్రలు—రాగి, ఇత్తడి, ఇనుము, గ్లాసు, మట్టి పాత్రలు.

(సి) సామాను—లాంతర్లు, టార్చిలైట్లు, అద్దాలు, దువ్వెనలు, తదితర వస్తువులు.

(డి) మందులు—ఆయుర్వేద ఓషధులు, కవిరాజి, హకీమి మొదలైనవి.

(ఇ) పుస్తకాలు, పటాలు—సాధారణంగా ఏఏ రకాల పుస్తకాలు, పటాలు ఎక్కువగా అమ్ముడుపోతాయి?

(ఎఫ్) వస్త్రాలు—మిల్లు బట్టలు, చేనేత బట్టలు, ముక్కలు (కట్ పీసులు), కుట్టిన బట్టలు, లుంగీలు, సతరంజీలు, చాపలు మొదలైనవి.

(జి) వ్యవసాయ పనివారల పరికరాలు—ఏఏ వస్తువులు, పరికరాలు అమ్మబడుతాయి? పశువులు, మేకలు, పక్షులు, తదితర జంతువుల అమ్మకాలు కూడా జరుగుతాయా?

(హెచ్) కళలు, వృత్తులు—చేనేత వస్తువులు, పేము వస్తువులు, వెదురు వస్తువులు, మట్టిబొమ్మలు, చెక్కబొమ్మలు, మట్టి వస్తువులు, బుట్టలు మొదలైనవి. మామూలుగా ఈ కళాత్మకమైన వస్తువులను ఏ ప్రదేశాలనుంచి అమ్మకానికి తెస్తారు? అమ్మేవారు క్రమంగా ప్రతి సంవత్సరం వస్తారా?

(ఐ) ఇతర వివిధ రకాల వస్తువులు.

21. యాత్రికులకు, సందర్శకులకు లభించే భోజన, వసతి సదుపాయాలేమిటి? సత్రాలేమైన వున్నాయా? ప్రత్యేకంగా పెండాలులు నిర్మించబడతాయా? బహిరంగ భోజనాలు ఏర్పాటు చేయబడతాయా? ఉత్సవానికిగాని, జాతరకుగాని ఇతర చోట్లనుంచి వచ్చే సందర్శకులు, యాత్రికులు ఒకరోజుకంటె ఎక్కువ కాలం వుంటారా?

22. జాతరకు వచ్చే ప్రజల వినోదం, ఉల్లాసం కోసం చేయబడే ప్రధానమైన ఏర్పాట్లేమిటి? జాతరలో ఏర్పాటు చేయబడే క్రీడలు, ఊగుడు బల్లలు, సర్కసు, మ్యాజిక్కు, జూదం, లాటరీ, నాటకశాలలు సంగీత కచ్చేరీలు మొదలైన వాటి వివరాలు పేర్కొనండి, నాటకశాలలు మొదలైనవాటిలో సాధారణంగా వుండే విషయాలేమిటి? ఏఏ బృందాలు ఎక్కడెక్కడ నుంచి వస్తాయి? గ్రామంలోనే ఏదైన నాటక బృందంగాని, వినోద బృందంగాని వున్నదా? ఆ బృందం నాయకునిపేరు, చిరునామా తెల్పండి. నాటకశాలలోని పాటలను, ప్రధాన విషయాలను సేకరించడం సాధ్యమవుతుందా? ప్రతి సంవత్సరం అవే బృందాలు వస్తుంటాయా? వినోద కార్యక్రమాలన్నిటిని చూచేవారుగాని, వినేవారుగాని ఎంతమంది? వాటిలో పాల్గొనేవారు ఎంతమంది?

23. ఆరాధన, ఉత్సవ సందర్భాలలో మద్యం గాని ఏదైనా ఇతర మత్తుపదార్థం గాని సేవించడం మతాచారం దృష్ట్యా అవసరమా?

24. ఇతర విషయాలు ఏ ఇతర అంశాలనైనా వివరించండి.

విలేఖరి పేరు:—

చిరునామా:—

వృత్తి:—

సమాధానం పంపే తేది:—

ANDHRA PRADESH
EAST GODAVARI DISTRICT
MILES 8 0 8 16 24
8 0 8 16 24 32 KILOMETRES
ORISSA STATE (EASTERN ZONE)
SILERU RIVER
VISAKHAPATNAM DISTRICT
KHAMMAM DISTRICT
WEST GODAVARI DISTRICT
RAMPACHODAVARAM (I.S.T.)
CHODAVARAM
YELLAVARAM (I.S.T.)
ADDATIGALA
PRATHIPADU (I.S.T.)
PRATHIPADU
TUNI (22,452)
TUNI (I.S.T.)
TO WALTAIR TO VISAKHAPATNAM
TO PENTAKOTA
TO NARASAPATNAM
FROM NARASAPATNAM
RAJAHMUNDRY TALUK
PEDDAPURAM TALUK
PITHAPURAM (I.S.T.)
PITHAPURAM (27,910)
PEDDAPURAM (24,302)
SAMALKOT (31,924)
RAJAHMUNDRY (130,002)
FROM VIJAYAWADA
FROM NIDADAVOLU
KAKINADA (122,865)
DOWLESHWARAM (14,692)
ANAPARTHI (12,802)
RAMACHANDRAPURAM TK
MANDAPETA (19,766)
RAMACHANDRAPURAM (18,778)
DRAKSHARAMA (16,333)
KAKINADA TALUK
KOTHAPETA
KOTHAPETA (I.S.T.)
MACHAVARAM (10,026)
AMALAPURAM (24,063)
AMALAPURAM TALUK
RAZOLE (7,562)
RAZOLE TALUK
GOWTAMI GODAVARI RIVER
VASISTA GODAVARI RIVER
BAY OF BENGAL
URBAN POPULATION
100,000
50,000
25,000
10,000
STATE BOUNDARY
DISTRICT BOUNDARY
TALUK BOUNDARY
DISTRICT HEADQUARTERS
TALUK HEADQUARTERS
(7,562) URBAN CENTRE WITH POPULATION
40 VILLAGES-POPULATION 5000 AND ABOVE WITH L. C. NO.
RAILWAY BROAD GAUGE
NATIONAL HIGHWAYS
STATE HIGHWAYS
MAJOR DISTRICT ROADS
RIVER
ANDHRA PRADESH
81° 30' E
82° 00' E
82° 30' E
N 18° 00'
N 17° 30'
N 17° 00'
N 16° 30'

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S. NO.	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
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2	5 YETLAPALEM	BHETALA SEP-OCT
3	15 PAVARA	NUKALAMMA MARCH
4	25 SARPAVARAM	BHAVANARAYANASWAMY APR-MAY
5	1 KAKINADA	NUKALAMMA FEB-MAR
		BHEEMESWARASWAMY MAY-JUNE
		VENUGOPALASWAMY APR-MAY
		SRI RAMA MAR-APR
6	36 CHOLLANGI	ANJANEYASWAMY DEC-JAN
7	45 KARAKUDURU	VENUGOPALASWAMY JAN-FEB
8	47 PEDAPUDI	BALLAMMA MAR-APR
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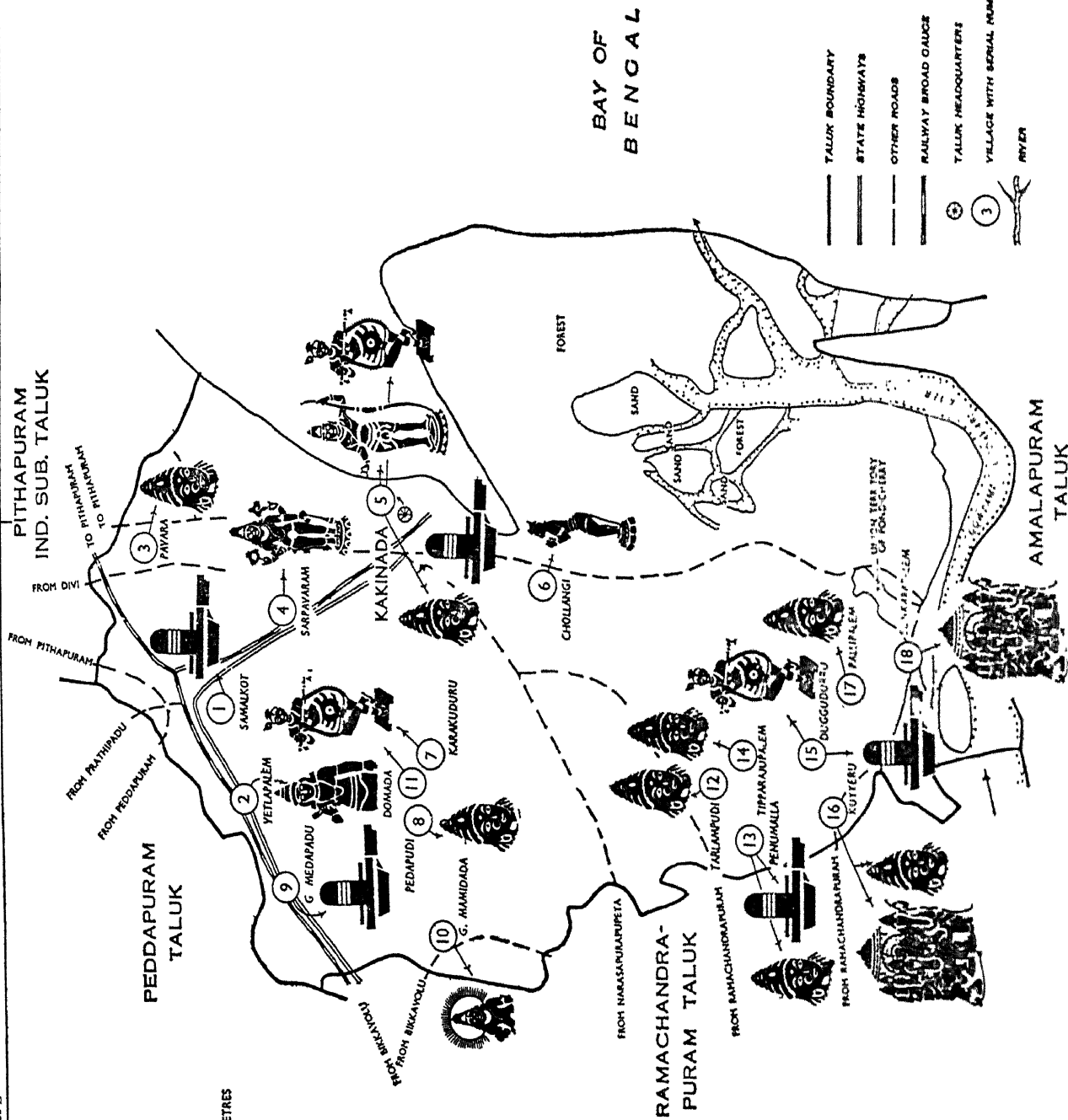
		SITARAMASWAMY MAR-APR
17	100 PALLIPALEM	CHINTA POLERAMMA MAR-APR
18	103 SUNKARAPALEM	SITARAMASWAMY JAN-FEB

Section I

KAKINADA TALUK

Samalkot (Bhimarama Kshetram) — A Railway Junction on the Madras—Waltair broad gauge section of the Southern Railway situated at a distance of about 8 miles from Kakinada. The town is a Municipality, and comprises the villages of Bhimavaram and Jaggammagaripeta.

Originally Bhimavaram was on the other side of the canal. Bhimakavi, a renowned poet of the day, once visited the Bhimavaram village. Due to some reason, quite unassessable, he was insulted and sent back. It seems his contemporaries were at the back of this mischief which resulted in a severe curse on the village. From then the entire Bhimavaram village dwindled away and a new village sprang up to the east of that Bhimavaram. In the year 1800 A. D. while excavating a tank called Kotlammacheruvu the idol of Mahishasuramardhani was found which is known as Syamala. This idol was taken by a woman of Velama family and built a fort to the further east of this village and named it Syamalakota after the deity Syamala. There are still remnants of this fort near the Zilla Parishad High School, Samalkot. This Syamala idol has somehow gone to Rajahmundry and goes in the name of Somalamma even now in Rajahmundry. History reveals that the rulers of Bobbili estate and Peddapuram estate fought here for this fort. So the present Samalkot village was originally known as Syamalakota. There is another funny version for this village acquiring the name Syamalakota. *Syam* means evening and *lakota* means letter. This village was a centre for collecting all letters from the surrounding villages for onward transmission to Rajahmundry, Vizianagaram and Visakhapatnam side. As all the letters used to come by the evening to this village, this village is called Syamlakota which was finally spoken as Samalkot. Yet another version is said to be that the *gurus* of Peddapuram and Pithapuram estates used to live in this village. Hence it came to be known as Swamulakota (place where *swamis* or *gurus* live) which gradually changed to Samalkot.

> "Samalkot is included in the Pithapuram estate, was the original residence of the family of Sirdars who founded that property, was apparently the first capital of the Zamindari, was deserted in favour of Pithapuram for a time, but became the capital once more in the eighteenth century. Its fort was the scene of some exciting by-play in the great drama enacted by the English, French, and Muhammadans in 1759, and seems to have more than once changed hands. ...In the latter half of the eighteenth century the place was made a sanitarium for the British troops in the district. Barracks were built in 1786, and it was at that time 'the principal garrison of the English in the Circar of Rajahmundry.' The fort was demolished in 1838 and the place was abandoned as a military station in 1868. Owing however to the Rampa disturbances of 1879, two companies under a British officer were afterwards stationed there, and they were only withdrawn in 1893. Samalkot is now of some commercial importance owing to the establishment within it, in 1899, of the large sugar-refinery and distillery ...A large number of Devangas in the town weave plain cotton clothes, and a few make cotton cloths with lace borders. A little chintz-stamping and dyeing, and manufacture of kas-kas tattis also goes on. A Government experimental agricultural farm was started in the place in 1902 and has recently been made into a permanent institution." 1

The total population of the town is 31, 961 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Kamma, Devanga, etc.; Scheduled Castes (4,541); Scheduled Tribes (104); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving, trade, employment in the sugar factory and other traditional occupations.

The temples of Bhimeswaraswamy, Mandavya Narayanaswamy, Chandrasekharaswamy, Venugopalaswamy, Jagadeswaraswamy, Nukalamma and Marugulamma are the places of worship in this town. Of these, Bhimeswaraswamy temple is the famous Bhimarama Kshetram, one of the five Siva Kshetrams better known as *pancharamams* (five *aramas)* of Andhra Pradesh.

The temples of Bhimeswaraswamy and Mandavya Narayanaswamy are actually located at Bhimavaram, a revenue village included in Samalkot town, which is at a distance of about 1 mile from the Samalkot Railway Station. The following account about Bhimavaram is given in the *Godavari Gazetteer*.

> "Bhimavaram is now a portion of Samalkot, but it has a character of its own. The full name of the place as given in inscriptions is Chalukya Bhimavaram. Under the Mughals it appears to have been called Mruthyujanagar. The Bhimesvara temple is locally famous both for its architectural beauty and for its sanctity. It possesses a huge lingam which is said to be similar to those in Draksharamam (in the Ramchandrapuram taluk), Amaravati (or Amara-rama) in the Guntur district, Palakollu (also

1 Madras District Gazetteers, *Godavari*, Vol. I (Madras: 1907), p. 214

called Kshira-rama) in the Kistna district and 'Kumararama' a place not identified. The story goes that the God Subrahmanya killed a demon named Tarakasura who was wearing a huge lingam round his neck, and that this was broken into five pieces, one of which fell at each of these villages. The place is sacred on this account, and a bath in the Bhimagundam tank in front of the temple is believed to confer holiness.

There are a number of ancient inscriptions in both the Bhimesvara and Narayanasvami temples in the village. Thirty of these have been copied by the Government Epigraphist (Nos. 460 to 489 of 1893). Some others, mostly of a private nature, are given in one of the Mackenzie MSS. The most ancient is one among the former dated 1087 A. D. A few of them mention members of the Reddi dynasty. The Mackenzie MS. gives what purports to be a copy of a copper-plate grant of Katama Vema Reddi to the Narayanasvami temple dated 1393 A.D."[1]

The sanctity of this shrine has been mentioned in Sivapurana. Kumararamam, a place said to have been not identified as mentioned in the Gazetteer, is believed to be none else than Bhimavaram (Bhimaramam) as it is said that the deity was installed by Kumaraswamy. It is written in the *Skandhapurana* that Vyasa and other great sages visited this holy shrine, worshipped this Lord and attained salvation. It is also believed by some to have had been a Bouddharama like the other *aramas*. According to the writings of Srinadha the temple was renovated at the time of the Reddy rulers and the stone inscriptions of the temple lend support to this version. As soon as one enters the temple compound, a big *koneru* (pond) surrounded by dense cocoanut trees is seen to the left at the centre of which is a *mantapam* 10 feet high. Every devotee takes his bath in this tank before going to have the *darsan* of the Lord. The picturesque surroundings of the pond, the cooings of birds at dawn and golden rays of the rising sun are really enchanting and captivating for those bathing in the pond. There is a big *nandi* 5 feet and 3 inches in height beautifully chiselled out of a single stone in the Kalyana Mantapam of the Lord. It is so smooth that the use of a chisel is not seen at all. The bells round its neck look as though they are natural ones tied round the neck. On seeing this exquisitely carved *nandi* the heart salutes with pride the sculptors of those days. By the side of it is the shrine of Bala Tripurasundari and *muthaiduvas* worship the Goddess every Friday. To the right of the Kalyana Mantapam is the Uyyala Mantapam fifteen feet high which when pushed swings though it is of stone. The Mantapam is on a rocky platform and this phenomenon speaks of the engineering skill of the workmen. After stepping down the steps of the Kalyana Mantapam, one faces the sanctum sanctorum with its main entrance to the left side with 3 feet wide *mukhadwaram*. On either side of the sanctum sanctorum there are the life-like stone images of the awe-inspiring *dwarapalakas* Chanda and Prachanda holding weapons. Inside the *garbhagudi* lies the Sivalingam over which are seen some cracks as a result of the Sivalingam's growth to arrest which it is said to have been nailed. In the temple compound to the left side there are a *maredu* tree *(bilwa)* and *tulasikota (brundavan)*. *Navagrahas* (Soorya, Chandra, Angaraka. Budha, Brihaspathi, Sukra, Sani, Rahu and Kethu) and *sapthamathrukas* (Uma, Maheswari, Kowmari, Vaishnavi, Varahi, Chendrani and Chamundi) are also installed in this temple. The exquisitely carved images and creepers on the pillars in different designs and forms clearly indicate that the art of sculpture was at its zenith in those days.

Mahasivaratri is celebrated for 4 days from *Magha Bahula Chathurdasi* (January–February). *Kalyanothsavam* is one among the rituals. The *uthsava vigraha* of Sri Bhimesvaraswamy is taken in procession on a skyscraping *ratham* through the streets of the village accompanied with drums, dance and music, and the singing of hymns in praise of the Lord The *dhyanam* adopted for worshipping the deity at the temple is given below.

"శంకరస్య చరితా కథామృతం
Sankarasya charita kathamrutam
చంద్రశేఖర గుణాను కీర్తనం
Chandrasekhara gunanukeerthanam
నీలకంఠ తవ పాదసేవనం
Neelakantha tava pada sevanam
సంభవంతు మమ జన్మ జన్మ
Sambhavantu mama janma janma."

Thousands of Hindu devotees, local and from surrounding villages and towns, congregate.

A fair is held in this connection for 5 days. About 15,000 people congregate. Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, books, toys and other fancy articles are sold. Merry-go-rounds and dramas afford entertainment to the visitors. There are choultries and *mandapams* to accommodate the pilgrims.

In 1962 at the time of *ashtagrahakutam*, *maharudrayagam* reciting *Vedas* daily was performed on a big scale in this temple to avert the predicted imminent evils of the *navagrahakutam*. The devotees believed that

1 Madras District Gazetteers, *Godavari*, Vol.I, (Madras: 1907), pp. 207-208

due to the performance of this *yagam* the evils were averted.

SOURCE: 1. *Sri K. Ramachandra, Executive Officer, Endowments, Samalkot*
2. *Article on* Bhimeswaralayam *by Sri V. R. Kanakala in* Andhra Prabha *Weekly dated 25-12-63*

2. Vetlapalem — Situated between Samalkot and Medapadu at a distance of 2 furlongs from the Gudaparthi Railway Station and 11 miles from Kakinada.

The total population of the village is 9,735 and it is made up of the following communities: Caste Hindus—Kamma, Devanga, etc.; and Scheduled Castes (1,548)—Madiga, Mala, etc. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The temple of Bhetala in human form and those of Siva, Vishnu, Sri Rama, Anjaneyaswamy, Ganapati and Sai Baba are the places of worship in the village.

Sri Bhetaluni Uthsavam is celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September–October). Special *pujas* are performed daily and on the last day the deity is taken in procession in the village accompanied by music. Flowers and fruits are offered to the deity. The festival is being celebrated from the inception of the village. The Kammas are the chief patrons. The Hindu residents of the village congregate. *Prasadam* is distributed to all.

SOURCE: 1. *Sri N. Subrahmanyamurthy, B.Sc., B.Ed., Science Assistant, Zilla Parishad High School, Vetlapalem*
2. *Sri T. B. T. N. Vira Reddy, Executive Officer, Vetlapalem*

3. Pavara — Situated on the Kakinada—Pithapuram road at a distance of 4 miles from Pithapuram.

The total population of the village is 4,262 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Kapu, Adi Velama, Velama, Seittibalija, Chakali, Mangali etc.; Scheduled Castes (814); Scheduled Tribes (13) and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Venugopalaswamy, Mosali Ramalingeswaraswamy, Sri Rama and Nukalamma, and a church are the places of worship in the village.

Nukalamma Teertham is celebrated for 30 days in March. Fowls are sacrificed to the deity. About 3,000 devotees, local and from Chandrampalem, the hamlet of the village, congregate. Only Hindus participate in the festival. The *pujari* is one Sri Nagaraboyina Kamaiah.

A fair is held for a month near the temple with a few shops selling plantains, pictures, etc. *Harikathas* provide entertainment to the visitors.

Sri Venugopalaswamy Kalyanothsavam, Sri Ramalingeswaraswamy festival and Sri Rama Navami are also celebrated in this village while Vinayaka Navaratrulu are celebrated in Chandrampalem, its hamlet. Fuller details of the festivals are not available.

SOURCE: *Sri Motapotu Neelachalam, President, Village Panchayat, Pavara*

4. Sarpavaram (literally meaning snake town)—Situated at a distance of 2 miles from the Railway Station of the same name on the Samalkot—Kakinada Railway line and 4 miles from Kakinada. The village can be reached from Kakinada by cycle rikshaws.

It is said that Ananta, the Lord of *sarpams* (serpents) did penance here and that Narada was given a *varam* (boon) by Lord Vishnu and hence named as Sarpavaram. The name of the village is locally said to be derived from the fact that it was in this place that, as the *Mahabharata* relates, Pariskhit, the son of Arjuna, was bitten by the snake Taksha and died. His son Janamejaya performed *sarpayagam* (serpent sacrifice) to effect the annihilation of the serpent race, but one snake was spared by Indra's mercy.

Kuchimanchi Timmakavi who had written a booklet in the year 1754 on the wondrous powers and grandeur of Bhavanarayana, the presiding deity of Sarpavaram, had the following legend to say about *sthalapurana*.

One day sage Vasistha paid a visit to the court of King Ambarisha and was received by the king with due honours. After the usual enquiries of welfare, the king requested the sage to explain him the circumstances under which Sarpavaram Kshetram had acquired its sanctity and the *kshetra mahatyam* associated with that place, whereon sage Vasistha expounded the *sthalapurana* through the following legend. While the serpent sons of Kasyapa cursed by mother Kadru were getting themselves holocausted by *Agni*, one son by name Ananta escaped from the chase of *Agni* and began rambling. After rambling every *punya kshetra* for shelter and protection, he finally reached Dadeeteera and began doing penance for appeasing Lord Vishnu. Moved by Ananta's penance Lord Vishnu gave *darsan*

to Ananta and offered him a boon. Ananta after adumbrating the curse of Mother Kadru and the ill fate of his brothers, requested the Lord to allow him to be with the Lord and worship Him at all times. Lord granted him the boon requested and made him, his *sayya.* The Lord also made the place where Ananta did his penance, a hollowed ground absolving every impurity of the devotee that comes there and giving *divyatwam.* Thus the place where Ananta got his boon became Sarpavaram *i.e.*, place where a *sarpa* (serpent) got a *varam* (boon).

The total population of the village is 2,870 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Velama, Golla, Mangali, Chakali; Scheduled Castes (429) — Mala, Madiga, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, fruits, flowers and vegetable growing, trade and other traditional occupations.

Bhavanarayanaswamy temple is the important place of worship in this place. This temple is said to be one of the five noted Vaishnavaite Kshetrams, the other four being at (1) Bhavadevarapalle (East Godavari District), (2) Pattisam (West Godavari District), (3) Ponnur (Guntur District) and (4) Bapatla (Guntur District). Bhavanarayanaswamy temple of this place is an ancient one.

> "Eight inscriptions in it (Nos. 452–59 of 1893) have been copied by the Government Epigraphist. The oldest of these, on a pillar in the *mantapam* in front of it, is in Tamil and is dated in the 46th year of Kulottunga Chola Deva—apparently Kulottunga I (A.D. 1070–1118)—or 1116 A.D. One, dated A. D. 1414, is a record of Vema Reddi, and several others of early part of the thirteenth century are grants of a Vishnuvardhana Maharaja, who is probably the same person as the local chieftain Mallappa III." 1

In the *garbhagudi* (sanctum sanctorum) there is the image of the deity in human form in a standing posture with four hands holding *sankhu*, *chakra*, *gadha* and *abhaya hastam*, and Lakshmi on the *vakshasthalam* (chest). The idol is a masterpiece of craftsmanship and induces devotion. Anyone who meditates before the deity would feel that the image is not made merely as a piece of sculpture, as an icon of the Lord by an ordinary sculptor, but is prepared by some great mystic in a moment of complete and ecstatic oneness with the God. *Garbhagriha* is kept semi-dark and is bare of other sculptures, to make the devotees feel an air of sanctity and concentration. When an idol of the Lord was being prepared a hole was detected on the neck and this, the second one was prepared and installed. The original one also is housed in a small *mantapam* within the temple compound and worshipped along with this. The third idol is behind the main temple in a small *mantapam* very much below the level of the ground representing the form of Garudarudha Vishnu as appeared before Narada to save him from his degradation.

The legend has it that the sage Vasistha was interrogated by the King Ambarisha as to how sage Narada had consecrated Bhavanarayanaswamy idol for worship. Vasistha had the following say on the consecration. One day when Lord Maha Vishnu with his consort Lakshmi Devi and other *divya sathis* was in court parlour and the magician Maya Madirakshi paid a visit and displayed wondrous deeds she was capable of. Sage Narada had also paid a courtesy call at that juncture. A discussion took place whether anyone could escape Vishnu Maya, whereupon Narada out of pride and prejudice had uttered that Vishnu Maya would never touch him. Narada's pride and ego had increased all the more seeing the chuckled countenance of Sri Krishna on hearing Narada's utterances.

With a view to punish him for his ego and pride, and to show him the invincibility of Vishnu Maya, Lord Maha Vishnu began doing false penance in disguise at Sarpavaram. Narada in his sojourn reached one day Sarpavaram and was enchanted by the *kapata rishi*. In his conversation with the *kapata rishi*, Narada again reiterated that Vishnu Maya is not invincible and that it would never touch him. Agreeing to be the guest of that *rishi* on that day, Narada went to a nearby *sarovaram* (which *sarovaram* afterwards came to be known as Narada Sarovaram) to take bath. Hands off to impregnable Vishnu Maya, Narada with his contact with the waters of that *sarovaram* soon transformed into a living damsel; he forgot the entire past as though the soul had passed the labyrinth and entered into another body and was christened as Sudathi. While Sudathi was roaming in the nearby forest lonely, King Chandraketha of Birudankapuram (present Pithapuram) sighted this damsel and fell in love with her. They both got married and Sudathi was later made queen of Birudankapuram. She gave birth to hundred sons. After a lapse of several years the Kingdom was invaded and conquered by a neighbouring chieftain, Phaniketha. And in the battle that ensued king Chandraketha and all his 100 sons were slayed. Sudathi began mourning and weltering in the battle field for the death of her husband and sons intensely for days together and in that bitter mourn, she was exhausted completely and felt terribly hungry.

1 Madras District Gazetteers, *Godavari*, Vol. I, p. 215

Plate II : Bhavanarayanaswamy.

—Courtesy: Commissioner, Hindu Religious and Charitable Endowments (Admn.) Department, Hyderabad.

Woman Narada wanted to get a fruit high up in the branches of a tree to satisfy her burning hunger. As it was out of reach she dragged the hundred dead bodies of her sons and her husband and was piling up one over the other. The Lord took pity on Narada and wanted to restore her to the original masculine form. So, he appeared before woman Narada in the form of an old Brahmin and advised her to take a bath in the nearby pond keeping one hand above the water in order to wash off the polution of the death of the husband and the children after which alone the fruit could be reached. Narada did accordingly and regained his original form except the hand held above the water which still had the feminine form with bangles. He then realised that the old Brahmin was none other than Lord Vishnu. He came to the spot where he saw the old Brahmin but could not find him there. Narada prayed hard for Lord Vishnu who, on hearing prayers, started to Bhooloka on *garudavahanam* at such a great speed that the earth gave way and he landed only in *patalam* along with his *vahanam*. The deity here is, therefore, known as Patala Bhavanarayana. Narada dipped his feminine hand in the pond and regained his masculine hand. From that time onwards the pond is called Mokshagundam. It also goes by the names of Narada Muktikasaram and Naradakoneru. Hence, it is said that Patala Bhavanarayana is the deity installed by Narada. As Lord Vishnu gave *darsan* to Narada and got the impurity of *bhava* in Narada removed, the deity is known as Bhavanarayanaswamy.

Chathurbhuja Rajyalakshmi is worshipped in a small temple in the left corner of the compound. Manavala Mahamuni and a few *alwars* are also worshipped in this temple. The Kalinga kings, Asoka and recently the Zamindars of Pithapuram have liberally donated for the temple. The Lord is called Bhavanarayanaswamy as he washed away the ignorance in Narada's *bhavam* (mind or conception).

Bhavanarayanaswamy temple is the show-piece of the epics in its architecture, a perfect blend of the Chalukya and Chola styles. The *vimana* over the *garbhagriha* and the lofty tower on the north with eight stories is clearly of Chola origin and reminds us of the Chola temple of Kanchipuram. The main shrine is situated in the centre of the temple and the other deities exist in niches arranged in the quadrangular hall, that is to say almost all the Gods of Hindu pantheon find a place in the temple. The bas-relief and inscriptions of eastern Chalukyas and their chieftains, the Reddy Rajas, of Rajamahendravaram exist inside the temple and give us an insight into the historical conditions of meadieval Andhra. The *sthalapurana* which furnishes us history of the place, the temple and the *puranic* legends on which they are built is associated with the great Rishi Narada, the stoking man of Indian mythology.

On the *galigopuram* to the north of the temple we find the architecture of the Andhra sculptors of the 19th century A. D. The high *galigopuram* to the north has eight storeys and the images on the first storey are carved in three rows, on the next in two rows and on the upper one in one row and in each row there are about 40 to 60 images. On the upper row the images of Gods and Goddesses are carved reflecting a striking contrast between the divine beings and human beings.

Sri Bhavanarayanaswamy Kalyanothsavam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* (April-May). The marriage of the Lord with Rajyalakshmi Ammavaru is performed during the festival. The *dhyanam* that is usually recited is given below.

"అభయ వరద పాణిం
Abhaya varada panim

వక్షసా శింధు కన్యాం
Vakshasa Sindhu kanyam

ఘనతర భుజ యుగ్మే
Ghanatara bhuja yugme

శంఖు చక్ర దధానాం
Sankhu chakra dadhanam

పటుతర పరిహాగ్రం
Patutara parihagram

వామహస్తా ప్రశస్తీం
Vamahasta prasasteem

శిత సురతరు మేదే
Sita surataru mede

భావనారాయణాఖ్యాం
Bhavanarayanakhyam."

It is an ancient festival but of local significance only. An Executive Officer is managing the affairs of the temple since 1932 A. D. A few hundred Hindus, local and of the neighbouring villages congregate. The *pujaris* are Vaishnavas of three families, two of Gowtamasa *gotram* and one of Bharadwajasa *gotram*.

Sundays in *Magham* (January-February) are also festival days at this *Kshetram*. It is at 3 O'Clock in the morning on a Sunday that Narada was relieved of his ignorance after a bath in the Mokshagundam. A few devotees come there every Sunday, take bath at 3.00 a.m., in Mokshagundam, worship the Lord, make offerings and return home. About 4,000 devotees visit on

the third Sunday in *Magham*. The water of this particular pond has got the reputation of remaining clear, pure, fresh and tasteful even if kept for a year bottled up.

SOURCE: *1. Article by Sri M. Nanchar in* Andhra Prabha *Weekly dated 30-5-62*

2. Supplemented by the Research Assistant, Fairs and Festivals, Kurnool

5. Kakinada—Situated on the coast in Lat. 16°–58'N is the headquarters of East Godavari District, a sea port and a Railway Station on a branch Railway from the Samalkot Railway Station on the Madras—Waltair line of the Southern Railway.

A very funny version is mentioned in *Godavari Gazetteer* for the origin of the name of Kakinada.

> "The vernacular name of the town, Kakinada, is supposed to have some connection with the phenomenal number of crows which live in it. A merchant recently opened his rice godowns to trap these marauding birds, and then, closing the doors had the intruders killed. No fewer than 978 were accounted for in one morning in this way, but without sensible diminution of the nuisance." 1

Kakinada was associated with Rajamahendravaram from the time the area came under the yoke of Gopileswaragajapathi of Orissa in the first half of 15th Century. It remained under the Gajapathis till it was conquered by Sri Krishnadevarayalu. This town seems to have played some important part during the European wars in India.

> "Jagannathapuram, which lies south of the harbour (Kakinada), is the only part of the place which possesses any historical interest. It was the site of a Dutch factory which, with Bimlipatam in Vizagapatam and Palakollu in Kistna, were 'represented to be held under Fermans granted by the Nizam and confirmed by the Mogul or Emperor of Delhi, bearing various dates from A.D. 1628 to A.D. 1713 and by a Cowle granted by Hajee Houssun in A.D. 1734 and A.D. 1752 by Jaffur Ally Khan. The two last mentioned persons were Naibs or deputies of the Nizam in the Circars. The Dutch are stated to have first occupied these factories about the year A.D. 1628.' Their factory included the dependent villages of Gollapalem and Gundavaram and they had a mint, at which were made the coins issued from Bimlipatam.
>
> In 1781 war broke out between the English and the Dutch, and the settlements of the latter on the Coromandel coast were seized. Jagannathapuram was in that year 'a place of some consequence. The factory house, fortified I believe, and all the public buildings were demolished in that year.'
>
> In 1784 peace was declared, and their factories were handed back to the Dutch in the following year. During the wars of the French Revolution (1789-95) the settlements were again captured by the English, but were once more handed back in 1818 by a Convention of 1814. They were finally made over to the English Company in 1825, with the other Dutch possessions in India, under the operation of a treaty of 1824 between Holland and England.
>
> The Dutch factory played a small part in the campaign of 1758-59 by which the Northern Circars were taken by the English from the French. French officers wounded at the battle of Condore were permitted to go to Jagannathapuram on Parole. In 1759 a small force of Frenchmen landed at Cocanada to intrigue with Jagapati Razu at Samalkot; but, ... they were driven by the English to take refuge in the Dutch fort, and their surrender was enforced under protest from the Dutch.
>
> The first impetus to the town of Cocanada was given by the silting up of Coringa bay and the consequent decline of Coringa as a port and dockyard. Cocanada gradually took its place. A second impulse was given during the American Civil war (1861), when the town suddenly rose into great importance as a place of shipment for the cotton pressed at Guntur." 2

Some buildings constructed by the Dutch can be seen even now.

The total population of the city is 122,999 and it is made up of the following communities of Caste Hindus—Brahmin, Vaisya, Raju, Chakali, Mangali, etc.; Scheduled Castes (9.299); Scheduled Tribes (238); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, service, trade and other traditional occupations, apart from the employment in the local spinning mill, rice mills and printing presses.

The temples of Nukalamma, Kanyakaparameswari, Bhimeswaraswamy, Venugopalaswamy, Satyanarayanaswamy, Sarveswaraswamy, Sita Rama Parthasarathi, Sri Rama and Sai Baba, Sathemma *gadde*, mosques and churches are the places of worship in this city. The stone image of Nukalamma is 6 feet in height and 5 feet in width in feminine form adorned with human skulls round the neck.

Nukalamma Teertham is celebrated for 2 days on *Phalguna Suddha Padyami* and *Vidiya* (February-March) The Nukalamma Teertham or festival is described in the *Village Gods of South India* as follows:

> "At Cocanada there is only one *Grama Devata*, Nukalamma (from *nuku*, a Tamil word, meaning to beat); but she is very ill tempered, they told me, and gives much trouble. Curiously enough the present *pujari* is a woman of the fisherman caste. The office was hereditary in her family and she is the only surviving member of it. A male relative acts as deputy-*pujari*. Offerings are made to Nukalamma every day, doubtless on account of her temper. One custom I found observed here, which is not uncommon in these parts. When a victim's head has been cut off, it is put before the shrine and water poured on it.

1 Madras District Gazetteers, *Godavari*, Vol.I, p. 210

2 *Ibid*. pp. 209-210

The offerer then waits to see whether the mouth opens. If it does, it is a sign that the sacrifice is accepted. Another ceremony observed here is significant and, doubtless, a relic of the primitive idea of sacrifice. As soon as the victim is killed, the offerer dips his finger in the blood and puts it on his own forehead.

The annual festival of this Goddess lasts for a whole month, ending on the New Year's day of the Telugu Calendar. During this festival the procession of pots is observed with special ceremony. Six brass pots each about two feet high, with the figure of a cobra springing from below the neck and rising over the mouth of the pot, are draped with women's cloths and carried round the town on men's heads. Nothing is put inside them, but, as they go round, the women of each house come out, pour water on the feet of the bearers, and make offerings of rice and fruit. These are solemnly presented to the pots by the bearers, and some powder is applied to the two small feet that project on the base of each pot, and form a sort of frame fitting on the bearer's head. The bearer then takes a little of the turmeric powder, that is already on the foot of the pot, and puts it into the dish in which the offering was brought, with a few margosa leaves from a bundle that he carries with him. The dish is returned to the woman who offered the gifts which became the property of the *pujari*. The women and children of the family mark their foreheads with the turmeric, and put the margosa leaves in their hair. This is called *Ammavari-prasadam*. As they go round, the *pujaris* dance to the sound of tom-toms.

On the last day of the festival, when a buffalo is sacrificed, a curious ceremony takes place which is said to be very common in the villages of this district. After the head is cut off by the Vetty, who is a Madiga, the blood is collected in a basin and nine kinds of grain and gram are put into it. The basin is then put before the idol inside the shrine, and the doors of shrine are kept shut for three days. On the fourth day the doors are opened, the coagulated mass of blood, grain, and gram is carefully washed and the grain and gram are separated on the ground behind the shrine, in order to see which of the various kinds of grain has sprouted. All the ryots eagerly assemble to watch the result, and whichever is found to have sprouted, is regarded as marked out by the Goddess as the right kind grain to sow that year. This method of determining which crop to sow is common in both the Godavari and Masulipatam districts. In these sacrifices to Nukalamma too, the application of the blood is specially noticeable. As soon as the victim is killed, a small quantity of the blood is smeared on the sides of the door-posts of the shrine; the deputy *pujari* dips his finger in the blood and applies it to his forehead; then all the other people do the same; and afterwards some boiled rice and some turmeric powder are mixed with the blood, and a little of the mixture is sprinkled on the head of the Madiga who holds the basin to catch the blood.

When an epidemic of cholera breaks out, another Goddess, called Maridiamma, is installed in the place of Nukalamma. A log of margosa wood, about three feet high and six inches in diameter, is cut and roughly carved at the top into the shape of a head, and then fixed in the ground with a pandal of leaves and clothes over it. Then the procession of the earthen pot half filled with butter-milk and rice is conducted, very much in the same way as at Masulipatam, every day till the epidemic subsides. After that, some ten or twelve small carts are made, about six feet square, with three pointed stakes standing up on each side, on which live animals are impaled, as in other parts of the Telugu country. The carts are partly filled with boiled rice and curry stuff prepared at the shrine, the blood of the victims sacrificed being poured over the rice. I was told that live animals were only impaled if a cart did not move properly as it was dragged to the boundary, since that is regarded as a sign that the Goddess is angry and needs to be appeased." [1]

It is, however, not known whether the above practice is still in vogue or discontinued. At present *vadapappu*, *panakam*, fruits, *chalimidi*, *pasupu*, *kumkum* and blouse pieces are offered to the deity. Goats and fowls are also sacrificed in fulfilment of vows. On Sundays and Thursdays the nails of the fowls are cut in fulfilment of vows by the devotees and the fowls are taken away by the washermen who rear them for sometimes and eat them afterwards. The devotees prepare sweets and offer them as *naivedyam*. This festival is being celebrated from ancient times but is only of local significance. Subscriptions are collected to meet the expenditure of the festival. The Hindu devotees of the city congregate. The *pujari* is Kola Nancharamma, a Vadabalija. *Prasadam* is distributed to all. Festivals are also celebrated on all the Sundays in *Ashadham* (June–July).

There are 6 choultries. Magic, gambling, lotteries, cinemas and dramas afford entertainment to the visitors.

Sri Sarveswaraswamy Kalyanothsavam for 5 days from *Magha Suddha Ekadasi* (January–February), Sri Sita Rama Parthasarathi Kalyanothsavam for 5 days from *Chaitra Suddha Ekadasi* (March–April), Dhanassu for 30 days and Avatarams for 11 days, Sathemma Ammavari Puja for 15 days from *Asviyuja Suddha Padyami* (September–October), Sri Bheemeswaraswamy Kalyanothsavam for 5 days from *Jaistha Suddha Ekadasi* (May–June), Sri Venugopalaswamy Kalyanothsavam for 5 days from *Vaisakha Suddha Ekadasi* (April-May), Sri Satyanarayanaswamy Kalyanothsavam for 5 days, Srirama Navami on *Chaitra Suddha Navami* (March–April), and Sai Baba Navaratrulu are the other festivals that are celebrated in this city.

SOURCE : 1. *Sri Yellapragada Venkata Satyanarayana, Headmaster, Municipal Higher Elementary School, Jagannadhapur, Kakinada*
2. *Sri Md. Ghouse, Sanitary Inspector, Kakinada Municipality, Kakinada*
3. *Sri Y. Satyanarayana, Sanitary Inspector, Kakinada Municipality, Kakinada*
4. *Sri Vittala Venkata Rama Sastry, Sanitary Inspector, Kakinada Municipality, Kakinada*
5. *Sri N. Venkataswamy, Sanitary Inspector, Kakinada Municipality, Kakinada*
6. *Sri Ch Suryanarayana Murty, Teacher, Ramaraopeta, Kakinada*

1 Rev. Whitehead, *The Village Gods of South India*, pp. 63–66

6. **Chollangi**—Situated at a distance of about 6 miles from Kakinada 'near the coast, and on one of the traditional seven holy mouths of the Godavari. It is the first place visited by those who are making the *saptasagara-yatra* (pilgrimage of the seven mouths). The branch of the river which has its mouth here is said to have been brought down by the sage Tulya and is accordingly called the Tulya-sagara-sangam. It is really nothing but the Tulya Bhaga drain.'

The total population of the village is 1,241 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (418) and Muslims. The chief means of livelihood of the people are fishing, salt making, coir and palm fibre industry, etc.

Sri Anjaneyaswamy festival is celebrated for one day in *Pushyam* (December-January). About 50,000 Hindus including those from other parts of the district congregate. The significance of the festival is that the devotees take bath in the sea on the new moon day. Temporary pandals are erected.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, East Godavari*

7. **Karakuduru**—Situated at a distance of 6½ miles from the Kakinada Railway Station.

The total population of the village is 2,591 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Kamma, Kammara, Settibalija, Viswabrahmin, Kummari, Mangali, Chakali; Scheduled Castes (480)—Arundhatiya etc.; and Scheduled Tribes (12). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sri Venugopalaswamy is the place of worship in this village.

Sri Venugopalaswamy Kalyanothsavam is celebrated for 5 days from *Magha Suddha Ekadasi* to *Purnima* (January-February). The festival is being celebrated for the past 100 years but is only of local significance. The Hindus of the village congregate. *Harikathas* and *burrakathas* provide entertainment to the gathering.

SOURCE: *Sri C.V.V. Chalapathi Rao, Village Karnam, Karakuduru*

8. **Pedapudi**—Situated at a distance of 7 miles from Kakinada and 8 miles from the Bikkavolu Railway Station.

The total population of the village is 5,366 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Padmasale, Kapu, Eandra, Dendra, Kamsali, Vadrangi, Chakali; Scheduled Castes (586)—Madiga, Mala etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Someswaraswamy, Janardhanaswamy, Anjaneyaswamy, Venkateswaraswamy and Sri Rama are the places of worship in the village. There are also the village deities Ballamma and Mahalakshmamma with their stone images in the temples. The image of Ballamma is painted with colours.

Lord Someswaraswamy is represented by a Sivalingam and there is the stone idol of Parvati Devi known here as Syamalamba. The stone images of Janardhanaswamy and Lakshmi Devi are in human form. The image of Lakshmi Devi was installed recently. Janardhanaswamy in this place is reputed to be one of the nine manifestations of Vishnu with this name at the nine places.

Ballamma Uthsavam is celebrated for 13 days in *Chaitram* (March-April). Fruits, *panakam*, *chalimidi*, *pasupu* and *kumkum* are offered and goats and fowls are sacrificed to the deity. The festival is being celebrated from ancient times but is only of local significance. Kammas are the chief patrons. The Hindu devotees, local and from the neghbouring villages, congregate. The *pujari* is a Chakali with hereditary rights.

A fair is held in connection with the festival for 15 days near the temple. Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, books, clothes, beads, bangles and other fancy goods are brought and sold.

Mahalakshmamma Uthsavam is also celebrated for 12 days in *Chaitram* before celebrating Ballamma Uthsavam. Gavaramma Teertham is celebrated on *Kartika Suddha Purnima* (October-November) by the local Padmasales every alternative year.

The Lords' Kalyanothsavams in the temples of Sri Someswaraswamy and Sri Janardhanaswamy are celebrated in the month of *Phalgunam* (February-March); Sri Sita Rama Kalyanothsavam is celebrated on *Chaitra Suddha Navami* (March-April). There are as many as 10 temples of Sri Rama and Kalyanothsavam is celebrated in all simultaneously.

SOURCE: 1. *Sri Hemadri Botla Venkatrao, Ayurvedic Physician, Pedapudi*
2. *Sri T. Machi Raju, Private Tutor, Pedapudi*

9. G. Medapadu—A Railway Station on the Madras—Waltair Railway line situated at a distance of about 6 miles from Kakinada by road. Buses plying from Kakinada to Rajahmundry and Peddapuram to Ramachandrapuram pass through this village.

The total population of the village is 6,502 and it is made up of the following communities: Caste Hindus—Brahm'n, Vaisya, Kamma, Kapu, etc.; Scheduled Castes (767); and Scheduled Tribes (41). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temple of Mahalingeswaraswamy is the place of worship in this village. There are the village deities Mahalakshamma, Palamma and Dandu Gangamma in the village. Lord Mahalingeswara is represented by a stone Sivalingam and the image of Bhramaramba is in human form.

Sri Mahalingeswaraswamy Kalyanothsavam is celebrated for 5 days from *Magha Suddha Ekadasi* (January–February). *Pujas*, *abhishekams* and *kumkuma pujas* are performed. Cocoanuts and fruits are offered to the deity. The festival is coeval with the temple but is of local significance. The paid trustee appointed by the Hindu Religious and Charitable Endowments (Admn.) Department undertakes the responsibility of organising the festival. The temple is endowed with 30 acres of Inam land with an annual income of Rs. 6,000. About 10,000 Hindus, local and from the neighbouring villages, congregate. The *pujari* is one Sri Maddirala Ramachandra Rao, a Velanati Brahmin of Kasyapasa *gotram* with hereditary rights.

A fair is held for 5 days in connection with the festival near the temple from the past 70 years. Eatables, utensils of brass, aluminium and stainless steel, jars, mirrors, combs, pictures of deities and cine stars, and toys are sold.

Swings, merry-go-rounds and gambling, dramas, *Harikathas* and *burrakathas* afford entertainment to the visitors.

SOURCE: *Sri Ch. Rama Rao, Poet and Artist, G. Medapadu*

10. G. Mamidada—Situated at a distance of about 4 miles from the Bikkavolu Railway Station.

The total population of the village is 8,083 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (631); and Scheduled Tribes (7). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple dedicated to Sun-God.

A festival is celebrated in the village on Rathasapthami day in *Magham* (January–February). About 10,000 Hindus, local and from the neighbouring villages congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, East Godavari*

11. Domada—Situated at a distance of 8 miles from Kakinada.

The total population of the village is 1,138 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Velama, Padmasale, Settibalija, etc.; Scheduled Castes (128)—Adi Andhra; and Scheduled Tribes (5). The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

There are in this village the temples of Venugopalaswamy and village deity Pallamma. The Lord in the first temple is represented by an idol in human form.

Sri Venugopalaswamy festival is celebrated for one day on *Chaitra Suddha Navami* (March–April). The Hindus of the village congregate. The *pujari* is a Srivaishnava Brahmin with hereditary rights. Poor feeding is arranged for 2 to 3 hundred persons on the festival day in connection with the celebrations.

Pallamma Jatara is also celebrated in this village for a night every year. Only 50 or 60 local people, mostly Adi Andhras, congregate on the occasion.

SOURCE: *Sri Tantravahi Venkataratnam, Village Karnam, Domada*

12. Tarlampudi—Situated at a distance of 16 miles from Kakinada.

The total population of the village is 1,298 and it is made up of the following communities: Caste Hindus—Vaisya, Kapu, Settibalija, Bhatraju, Kamsali, Vadrangi; and Scheduled Castes (194)—Adi Andhra, Arundhatiya; etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are temples to Sri Rama and the village deities Bangaramma and Pallamma in the village.

Ammavari Teertham in the name of the village deities is celebrated for 2 days on *Chaitra Suddha Padyami* and *Vidiya* (March–April). Goats and fowls are sacrificed to the deities in fulfilment of their vows. The festival is being celebrated from ancient time. The chief patrons are Settibalijas. About 1,000 Hindus of the village and the neighbouring villages congregate. The *pujaris* are Asadis.

A small fair is held in this connection where eatables, wooden toys, lanterns, mirrors, combs and torch-lights are sold.

Dramas and magic entertain the visitors. Boarding facilities exist.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March–April). People participate in *bhajans*, etc., for about 5 days.

SOURCE: *Sri S. Satya Prakasa Rao, Teacher, Panchayat Samithi Elementary School, G. Mamidada*

13. Penumalla—Situated at a distance of 16 miles from the Kakinada Railway Station. One has to travel on the Kakinada—Kotipalle bus upto Jagannadhagiri and go by cart from thence to reach the village; or one should get down at Unduru bridge and take a cart. This village is mythologically famous since it is one of the eight Someswarams which are located in the eight directions to Draksharama Bheemeswaraswamy.

The total population of the village is 2,202 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Chakali, Mangali, Kummari, etc.; Scheduled Castes (383)—Adi Andhra, Madiga; and Scheduled Tribes (9). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Raja Someswaraswamy represented by a stone Sivalingam, Parvati, Valli, Devayani, Subrahmanyeswaraswamy and the village deity Vanugudalamma, all in stone in human form, are the places of worship in the village.

Sri Raja Someswaraswamy Kalyanothsavam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May). Parvati Navaratrulu are celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September–October). *Laksha kumkuma puja* and *lakshabilvarchana* are among the rituals performed. Sri Subrahmanyeswaraswamy Kalyanothsavam is celebrated for 6 days from *Margasira Suddha Shashti* to *Ekadasi* (November–December). Fruits are offered to the deities. These festivals are being celebrated from ancient times but are of local significance. Sri Nanduri Someswara Rao is the chief patron. About 4 to 5 hundred local Hindus congregate. The *pujari* of Raja Someswaraswamy and Subrahmanyeswaraswamy is a Brahmin of Kowsikasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

A fair is held for one day in connection with the festival of Raja Someswaraswamy. Eatables, mirrors, combs, pictures of deities, national leaders and cine stars, books, handloom cloth, lac toys, etc., are brought and sold in the fair.

Vanugudalamma Jatara is celebrated for 15 days from *Chaitra Suddha Padyami* to *Purnima* (March–April). *Panakam, vadapappu* and fruits are offered and animals are sacrificed to the deity. The *pujaris* for the deity are Chakalis and Kummaris.

Swings, *Harikathas* and reciting *Bhagavatham*, lectures on Hinduism and its greatness provide entertainment to the visitors during the festivals.

SOURCE: *Sri Kallakuri Kameswara Rao, Teacher, Zilla Parishad High School, Ramachandrapuram*

14. Tipparajupalem hamlet of **Kajuluru**—Situated at a distance of about 4 miles from Gollapalem on the Kakinada—Kotipalle bus route and 14 miles from the Kakinada Railway Station. This village was once under the rule of Tipparaju and hence named as Tipparajupalem.

The total population of the village is 6,716 and it is made up of the following communities: Caste Hindus—Kapu, Settibalija, Chakali, Mangali etc.; and Scheduled Castes (948)—Adi Andhra, Arundhatiya and Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama and Vegulamma, the village deity, with a stone image in *shakti* form in red colour holding a sword in one hand and decorated with ornaments round the neck, are the worshipping places for the villages.

Vegulamma Uthsavam is celebrated for one month from *Vaisakha Suddha Vidiya* (April–May). The people believe that the deity protects the villagers from all evils. Fowls are sacrificed to the deity in

fulfilment of vows. Goats are sacrificed and mixed with *kumbham* and termed as *bali aharam*. The festival is being celebrated from ancient times but is only of local significance. The village Headman is the chief patron. The local Hindus congregate. The *pujari* is a Chakali with hereditary rights and *prasadam* is distributed to all.

SOURCE: *Sri Doddu Govinda Raju, Teacher, Tipparajupalem*

15. Duggudurru—Situated on the bank of the river Atreyi at a distance of 6 miles from Gollapalem on the Kotipalle —Kakinada bus route and 16 miles from the Kakinada Railway Station. Sri Remella Venkatrayulu, a resident of this village, wrote in his book Uttara Parinayam that the village was formerly called Durgadurthy.

The total population of the village is 2,549 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya, Kapu, Velama, Settibalija, Kummari, Vadrangi; Scheduled Castes (646) — Adi Andhra, Adi Dravida; Scheduled Tribes (14); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Malleswaraswamy and Venugopalaswamy and the sacred abodes of Mushullamma and Gogulamma are the places of worship in the village.

Sri Malleswaraswamy Kalyanothsavam is celebrated for 5 days commencing on *Vaisakha Suddha Ekadasi* (April–May) and culminating with *trisulasnanam* on *Purnima*. This festival is being celebrated from ancient times but is of local significance. The Hindus of the village congregate. Sri Pujyam Mallikarjuna Rao is the *pujari*. *Harikathas*, *burrakathas* and dramas are held during the days of festivity.

Sri Venugopalaswamy Kalyanothsavam is celebrated for 5 days from *Jaistha Suddha Ekadasi* (May–June). *Chakrateertham* is performed on *Purnima*. This festival is of ancient origin but is of local significance. The local Hindus congregate. The present *pujari* is Sri Panduri Sita Ramanujacharyulu.

Mushullamma and Gogulamma Jataras are celebrated in *Jaistham* (May–June). *Aradhana* is performed by Kummaris and the devotees keep awake throughout the night of Mushullamma Jatara.

A small fair is held for one day in connection with Mushullamma Jatara. About 2,500 people congregate. Eatables, earthenware, pictures of national leaders and fancy articles are sold.

SOURCE: *Sri Sampara Venkata Thimma Raju, Teacher, Duggudurru*

16. Kuyyeru—Situated at a distance of 22 miles from Kakinada. One has to get down at Draksharama on the Kakinada—Kotipalle bus route and then board Yanam—Rajahmundry bus to reach this village. The existence of a Jain image in the village speaks of the fact that this is an ancient village.

The total population of the village is 4,017 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Kapu, Settibalija, Asadi; and Scheduled Castes (641). The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Sri Sita Ramaswamy, Sri Madanagopalaswamy, Malleswaraswamy and village deities, Tallamma, Bodlamma and Mahalakshmamma are the places of worship in the village. The stone image of Sri Rama, Sita, Lakshmana, Anjaneya, Bharata and Satrughna were found in the tank south of the village and they were installed in 1894 A. D. The stone images of Tallamma, Bodlamma and Mahalakshmamma are in *shakti* form.

Gramadevatala Aradhana is celebrated for one month from *Vaisakha Suddha Vidiya* (April–May). The village deities are taken in procession with *garagalu* or pots with music on all days. *Teertham* is performed on the 1st day. On that day cooked rice, *pappucharu* etc., are taken to the temple and rice is heaped on new mats and offered to the deity as *kumbham* and this *kumbham* is consumed by people of Scheduled Castes. Fowls are sacrificed to the deity. This festival is being celebrated from ancient times but is of local significance. About 1,000 Hindus of the village congregate. Asadis work as *pujaris* during the days of the Aradhana.

Sri Sita Ramaswamy Kalyanothsavam is celebrated during Sri Rama Navami for a week from *Chaitra Suddha Navami* to *Purnima* (March–April). Procession of the Lord on *vahanams* and *rathothsavam* are the rituals observed during the festival. The devotees take bath in the canal and offer fruits to the Lord. This festival is being celebrated since 1894 A. D. About 3 to 4 thousand Hindus, local and from the 10 neighbouring villages, congregate. The *pujari* is a Vykhanasa Brahmin. Dramas and *Harikathas* provide entertainment during the festival days.

Deepala Panduga (festival of lights) is celebrated on *Kartika Suddha Ekadasi* (October–November). On that day a big basket is prepared with bamboo sticks to

the height of palmyrah tree and thousands of lights are kept in that basket. This festival is being celebrated for the past 10 years. About 3 to 4 thousand people, local and from ten neighbouring villages, congregate. Dramas, *Harikathas*, *burrakathas* and other variety of entertainments are organised. Eatables and toys are sold during the festivals.

SOURCE : *Sri Mancham Krishna Murthy, Agriculturist, Kuyyeru*

17. Pallipalem—Situated at a distance of 2 miles from Injaram and about 16 miles from Kakinada. Kakinada to Kolanka and Yanam to Rajahmundry bus routes pass through this village. This village is named after Palle, a servant maid of Sammitu Narasamma, a Zamindarini.

The total population of the village is 3,171 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kshatriya, Reddy, Settibalija, Viswabrahmin, Nayibrahmin, Kummari, etc.; Scheduled Castes (688)—Adi Andhra; and Scheduled Tribes (31). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Chinta Poleramma, Vyaseswaraswamy, Venugopalaswamy and Sri Rama are the places of worship in the village. The image of Chinta Poleramma is in the form of *shakti*.

Ammavari (Chinta Poleramma) Teertham is celebrated for one day on *Chaitra Bahula Amavasya* (March–April). Fruits, flowers and eatables are offered, and he-goats and fowls are sacrificed to the deity. *Naivedyam* is offered and *jagarana* is observed at the residences. The festival is being celebrated for the past 150 years and is only of local significance. Billakurthi Mahalakshmi is the chief patron for the festival. Hindus of the village congregate. The *pujari* is a Kummari.

Sri Vyaseswaraswamy and Sri Venugopalaswamy Kalyanothsavams are celebrated for 5 days from *Vaisakha Suddha Ekadasi* (April–May) and they are being celebrated for the past 40 years. Sri Rama Kalyanothsavam is also celebrated on *Chaitra Suddha Navami* (March–April).

SOURCE : *Sri Madhunapantula Kamaraju, President, Pallipalem Panchayat, Pallipalem*

18. Sunkarapalem— Situated at a distance of 18 miles from Kakinada. Kolanka—Kakinada and Yanam—Rajahmundry bus routes pass through the village.

The total population of the village is 1,957 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Settibalija, Kummari; Scheduled Castes (539)—Adi Andhra, Jambavanthulu; and Scheduled Tribes (12). The chief means of livelihood of the people are agriculture, agricultural labour and trade.

The temples of Sri Sita Ramaswamy, Veereswaraswamy and Mutyalamma are the places of worship in the village. The images of Sri Sita Ramaswamy and Mutyalamma are in human form while Veereswaraswamy is represented by a Sivalingam. The temple of Sri Sita Ramaswamy was constructed by one Sri Polisetti Kamalanabhudu. He donated lands for the daily *dhupa, deepa, naivedyams*, for the *pujaris* and for other services. At present all the temple servants except *pujaris* have ceased to serve in the temple and have sold away their lands.

Sri Sita Ramaswamy festival is celebrated for 5 days from *Magha Suddha Ekadasi* (January - February). Cocoanuts, flowers and fruits are offered to the deity. The festival is being celebrated from ancient times but is only of local significance. The temple has been endowed with Inam lands. The Hindus of the village congregate. The *pujari* is a Vaishnava Brahmin with hereditary rights and *prasadam* is distributed to all.

Sri Veereswaraswamy festival is also celebrated for 5 days from *Vaisakha Suddha Ekadasi* (April–May). Mutyalamma festival is celebrated for one month from *Chaitra Suddha Padyami* (March–April). Fruits and flowers are offered and fowls and goats are sacrificed to Mutyalamma. The *pujaris* for the village deity are Kummaris with hereditary rights.

SOURCE : *Sri Nrusimhadevara, Trustee, Sri Ramaswamy temple, Sunkarapalem*

Section II

AMALAPURAM TALUK

1. Vakkalanka—Situated at a distance of 12 miles from Amalapuram and 30 miles from Rajahmundry Railway Station which can be covered partly by bus and partly by boat. This was granted as an inam to Ayyalasomayajula Venkatasomayajulu in appreciation of his *tapoprabhavam* (power of penance).

The total population of the village is 1,881 and it is made up of the following communities: Caste Hindus—Brahmin, Settibalija, etc.; Scheduled Castes (312)—Adi Andhra; and Scheduled Tribes (13). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Visweswaraswamy, Rama, Ganapati, Mutyalamma and Lankalamma are the places of worship in the village. The image of Mutyalamma is in human form looking gentle and that of Lankalamma awe-inspiring.

Visweswaraswamy Kalyanam is celebrated for a week from *Vaisakha Suddha Ekadasi* to *Bahula Vidiya* (April–May). The devotees take bath in the river and observe fasting. Sweet preparations, specially made for this occasion are offered as *naivedyam*. This festival is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate. The *pujaris* are Brahmins. *Prasadam* and *panakam* are distributed to all.

Ganapati Navaratrulu are celebrated for 12 days from *Bhadrapada Suddha Chaviti* to *Purnima* (August-September). There is free feeding for ten days during the festival.

The festival of village deities is also celebrated according to the convenience of the villagers. *Chalimidi* and *panakam* are offered as *naivedyam*. Fowls are offered to the deities during procession.

Prabhala Teertham is celebrated during Sankranthi in the month of *Pushyam* (December–January) near Jaggannathota at a distance of 3 miles from here. Visweswaraswamy is also taken in a procession to that place and round the village in the evening.

Rama Kalyanam is celebrated for 6 days from *Chaitra Suddha Navami* to *Chaturdasi* (March–April).

SOURCE: *Sri Parameswara Rao, Landlord, Vakkalanka*

2. Mukkamala—Situated at the 26th milestone of Amalapuram—Razole canal at a distance of 16 miles from Amalapuram of which 10 miles can be covered by bus and the rest by boat and 36 miles from Rajahmundry the distance of which is to be travelled partly by bus and partly by boat. It is said that this village was awarded to Duvvuri Venkatapati Somayajulu, three centuries ago by the Peddapuram Zamindar in recognition of his penance. Somayajulu was a great sage. He had got many disciples and he expired at Kasi. Formerly pearls were found in large quantities in river Kumara and so the place was called Mukthamala which means in Telugu the chain of pearls, but in course of time it came to be known as Mukkamala.

The total population of the village is 1,537 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Devanga, Settibalija, Chakali, Mangali; Scheduled Castes (358)—Adi Andhra, Jambavulu; and Scheduled Tribes (5)—Yerukula. The chief means of livelihood of the people are agriculture, agricultural labour, weaving, service and other traditional caste occupations.

The temples of Raghaveswaraswamy and Lankalamma are the places of worship in the village.

Sri Raghaveswaraswamy Kalyanam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May). *Pujas* and *abhishekams* are performed. Recitation of Vedas is conducted. *Prasadam* and *panakam* are distributed to all. This festival is being celebrated from ancient times and is of local significance. The devotees of the village congregate without any distinction of caste. The *pujaris* are Brahmins and of Bharadwajasa *gotram*.

Prabhala Teertham in *Pushyam* (December–January) and Lankalamma Jatara twice a year are also celebrated.

There is a choultry in the village which is run by the villagers and provides feeding facilities to some throughout the year.

SOURCE: *Sri D. Prabhakara Rao, Teacher, P. H. School, Pulletikurru*

3. Irusumanda—Situated on the Amalapuram—Bobbarlanka bus route at a distance of one mile from the Mukkamala lock and 10 miles from Amalapuram and 30 miles from Rajahmundry. River Kowsika, one of the seven tributaries of the sacred river Godavari, flows by the side of this village. This village was constructed by the Rishis; so it was called Rishimandali but in the annals of time it assumed the form of Irusumanda.

The total population of the village is 1,655 and it is made up of the following communities: Caste Hindus—Brahmin, Telaga, Settibalija, Chakali, Mangali, Kummari; and Scheduled Castes (478). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Omkareswara, Ananda Rameswara, Subrahmanyeswara, Vighneswara, Rama and Murugulamma are the places of worship in the village. Some of the images of the deities are in human form.

Sri Omkareswara and Ananda Rameswara Kalyanams are celebrated for one day on *Phalguna Suddha Ekadasi* (February-March). The devotees observe fasting on that day. These Kalyanams are being observed since a long time and they are purely of local significance. All the Hindu devotees of the village are the active participants of the celebrations.

Subrahmanyeswara Kalyanam is celebrated for one day on *Margasira Suddha Shashti* (November-December). It is being celebrated for the last fifty years.

The present *pujari* is Sri Velakalapalli Venkateswarlu, a Brahmin of Bharadwajasa *gotram* and his post is a hereditary one. The *pujari* for his religious services can enjoy the produce from Ac. 5.70 of Inam land. All the affairs of the temples are under the trusteeship of Brahmin and Telaga castes.

Villagers regularly attend two fairs every year—first one is held in the village connected with the festival of Subrahmanyeswara Kalyanam and the fair is locally known as Subrahmanyeswara Shashti Teertham; the other one is Jaggannathota Teertham which is celebrated at a nearby place on the festival day of Sankranti *i. e.*, on 15th January. In both these fairs only Hindus participate. Subrahmanyeswara Shashti Teertham is being celebrated from 50 years and participated by the devotees of surrounding villages. The congregation of devotees is usually about 3,000 strong. During the fair, eatables, utensils, lanterns, mirrors, combs, photos, books, handloom cloth, toys and fancy articles are sold.

Jaggannathota is situated on the banks of river Kowsika, the sacred waters. Here this Teertham is being celebrated from a long past and attended to by 11 villages viz., Gangalakurru Agraharam, Gangalakurru, Irusumanda, Mosalapalle, Mukkamala, Nedunur, Palagummi, Pedapudi, Pulletikurru, Vakkalanka and Vyaghreswaram. The *prabhas* with their respective Gods of the above 11 villages are brought and taken in a procession to this place. Religious discourses are held by learned scholars. Melodious chanting of Vedas by Brahmins is a special feature of the fair. Small shops selling all varieties of eatables, utensils, lanterns, mirrors, combs, pictures of Gods, fancy goods, toys, handloom cloth are opened. Merry-go-rounds and lotteries provide entertainment to the visitors.

Vighneswara Kalyanam on *Bhadrapada Suddha Chaviti* (August-September), Rama Kalyanam on *Chaitra Suddha Navami* (March-April) and Murugulamma Sambaram in *Chaitram* (March-April) are also celebrated in this village.

SOURCE: *Sri G. Janakiramayya, M. A., Ryot, Irusumanda*

4. Mosalapalle—Situated at a distance of 10 miles from Amalapuram.

The total population of the village is 1,739 consisting of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Settibalija, Chakali, Vadrangi, Kummari; Scheduled Castes (595); and Scheduled Tribes (18). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temple of Bhogeswaraswamy with stone Sivalingam is the place of worship in the village.

Prabhala Teertham is celebrated for one day during Sankranti, *i. e.*, on 15th January. It is being celebrated from ancient times. About 10,000 devotees, local and from the neighbouring villages, congregate without any caste complex. The *pujari* is a Saivaite.

A fair is held in connection with the festival. Eatables, lanterns, mirrors, combs and pictures are brought and sold.

SOURCE: *Sri K. Satyagopalam, Village Karnam, Mosalapalle*

5. Nedunuru—Situated at a distance of 11 miles from Amalapuram and 37 miles from Rajahmundry of which a distance of 2 miles is to be covered by walk, 29 miles

by bus and 6 miles by boat. There are Jain icons in this village.

The total population of the village is 6,304 and it is made up of the following communities: Caste Hindus— Brahmin, Vaisya, Kshatriya, Telaga, Settibalija, Devanga, Rajaka, Viswabrahmin, Nayibrahmin, Kummari, etc.; Scheduled Castes (2,180)—Jambuvulu, Mala, Madiga etc., etc.; and Scheduled Tribes (40). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Veerabhadraswamy, Chinna Malleswaraswamy, Rama and Mutyalamma.

Sri Chinna Malleswaraswamy festival is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May). The Hindu devotees of the village congregate.

Sri Veerabhadraswamy festival is celebrated on *Kartika Suddha Purnima* (October–November). The devotees decorate their houses and observe fasting.

Mutyalamma festival is celebrated on a Tuesday before *Vaisakha Suddha Purnima* (April–May). Fruits, sarees and blouse pieces are offered and goats, fowls and sheep are sacrificed to the deity in fulfilment of vows. This festival is of ancient origin but is of local significance. The patrons are Telagas and the *Pujari* is an Asadi.

SOURCE: *Sri V. Jagannatha Rao, Panchayat Executive Officer, Nedunuru*

6. Madupalle—Situated at a distance of 9 miles from Amalapuram and 32 miles from Rajahmundry.

The total population of the village is 1,673 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Settibalija, Kapu, Chakali, Mangali etc.; Scheduled Castes (518)—Adi Andhra, Jambuvulu etc.; Scheduled Tribes (13); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Muktheswaraswamy with stone Sivalingam, Veeranjaneyaswamy and Kanakamahalakshmi are the places of worship in the village.

Siva Kalyanam is celebrated for one day on *Vaisakha Suddha Ekadasi* (April–May). It is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate.

Veeranjaneyaswamy festival is also celebrated on *Magha Suddha Ekadasi* (January–February). It is being celebrated for the past 20 years.

Only fair held in this village is Ammavari Teertham celebrated for 5 days beginning from Monday before *Vaisakha Suddha Purnima* (April–May). Goats and fowls are offered to the deity. This teertham is being celebrated from ancient times and is of local significance.

SOURCE: *Sri Vakkalanka Bhavani Sankara Rao, Agriculturist, Madupalle*

7. Veluvalapalle—Situated at a distance of 9 miles from Amalapuram.

The total population of the village is 1, 103 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Settibalija, Nayibrahmin, Rajaka, Kummari, etc.; Scheduled Castes (360)—Adi Dravida, Mala, Madiga, etc.; and Scheduled Tribes (16). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Raja Narendraswamy with a stone Sivalingam is the place of worship in the village.

Raja Narendraswamy Kalyanam is celebrated in the bright fortnight of *Jaistham* (May–June). It is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate. The *pujari* is Sri V. Sriramamurty.

SOURCE: *Sri Vadrevu China Pattabhiramaiah, Agriculturist, Veluvalapalle*

8. Chintanalanka—Situated at a distance of 8 miles from Amalapuram. The village was named after its founder Chintanna and its name in vogue now is Chintanalanka.

The total population of the village is 1,818 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Gowda including Settibalija, Chakali, Mangali, Agnikulakshatriya, Kummari; Scheduled Castes (506)—Adi Andhra, etc., and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Venkateswaraswamy and Rama are the places of worship in the village. The village deities Vanumulamma and Sathemma are also there. The image of Venkateswaraswamy is in human form.

Sri Venkateswaraswamy festival is celebrated for 5 days beginning from *Magha Suddha Dasami* (January–February). The Lord is taken in procession with music on *Dasami* night. On *Ekadasi* there is *rathothsavam* at

3-00 p. m. and *kalyanam* is performed on the night of the same day. The Lord is taken in procession to Kalyanamantapam on Rajarajanarendravahanam, Asvavahanam, Garudavahanam and Anjaneyavahanam. The devotees observe fasting. The festival is being celebrated for the past 60 years. About 7 to 8 thousand Hindu devotees, local and from 8 neighbouring villages, congregate. The *pujari* is a Vaishnava. Fruits,*chalimidi* and *panakam* are offered to Lord. Poor feeding is arranged by the rich on *Ekadasi* day.

There is a fair in connection with the festival. Eatables, fruits, mirrors, combs, books, photos and toys are sold in the fair.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March-April).

SOURCE: *Sri Ch. Satyanarayana Murty, Panchayat Board President, Chintanalanka*

9. Veeravillipalem—Situated on the bank of the river Godavari at a distance of 10 miles from Amalapuram.

The total population of the village is 3,261 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Telaga, etc.; Scheduled Castes (580)—Adi Andhra etc.; and Scheduled Tribes (6). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Ranganayakaswamy, Veereswaraswamy, Rama, Vanumulamma, Sathemma and Gontelamma are the places of worship in the village.

Sri Ranganayakaswamy and Sri Veereswaraswamy Kalyanams are celebrated for 5 days from *Vaisakha Suddha Ekadasi* (April-May). These Kalyanams are being celebrated from ancient times and are of local significance. The Hindu devotees of the village congregate. The *pujari* is a Vykhanasa Brahmin of Athreyasa *gotram*. *Prasadam* is distributed to all.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March-April). Village deity Vanumulamma Jatara is celebrated for one day on *Chaitra Suddha Padyami* (March-April). Fowls and goats are sacrificed.

Sathemma and Gontelamma Jataras are celebrated on a Sunday in *Magham* (January-February). Goats and fowls are offered to the deities.

SOURCE: *Sri Cherukuri Suryanarayana, Agriculturist, Veeravillipalem*

10. Mukteswaram, hamlet of **Ainavilli**—Situated on the right bank of Gowthami Godavari. The nearest Railway Station is Rajahmundry at about 30 miles which can be reached by bus from Kotipalle on the left bank of the river opposite to this place. It is believed that if anyone stays here for a *kshana* (second) all sins committed in his birth are washed away. It is therefore known as Kshana Mukteswaram. District Gazeteer on Godavari records regarding its name as follows:

> "......the names are accounted for by a local legend. The wife of a sage, says this story, was seduced by some celestial being and cursed in consequence by her husband. She purified herself by a bath in the Godavari and took to a life of contemplation. Rama, when returning from Lanka, took compassion on her forlorn state and persuaded Siva to give her Mukti or beatitude:"[1]

The same is believed even to-day.

The total population of the village Ainavilli including this hamlet is 4,942 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, etc.; Scheduled Castes (2,188) — Adi Andhra, Jambuvulu; Scheduled Tribes (5); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Mukteswara, Rama, Ganapati and the Grama Devata are the places of worship in the village. The image of Mukteswaraswamy is a *swayambhu* Sivalingam and the image of Parvati Devi is on the *panuvattam* itself.

Sivaratri is celebrated for 3 days from *Magha Bahula Chaturdasi* (January-February). The devotees take bath in the Gouthami River and observe fasting and *jagarana*. The Hindus, local and from neighbouring villages, congregate. Dramas, *Harikathas* and leather puppet doll shows provide entertainment.

Jwalatoranothsavam is celebrated for one day on *Kartika Suddha Purnima* (October-November). On that day according to mythology, Lord Siva took *halahalam* (poison), Parvati prayed to Agnideva (God of Fire) and made a vow that she would perform *seva* to Him along with Her husband annually. A *toranam* (festoon) is prepared with dried grass and is lit. The God and Goddess are placed in the palanquin. The people cross three times under the lighted *toranam*. The people take the unburnt grass of the *toranam* and feed their cattle with it. It is the custom of the villagers. They believe that, after eating that residual grass, their cattle would be safe and free from all

1. Madras District Gazetteers, *Godavari*, Vol. I (Madras: 1907), p. 202

diseases and ailments. *Akasadeepalu* are lit throughout the month of *Kartikam*. *Pujas* are performed with one lakh leaves called *lakshapathripuja* and *abhishekam* is performed. All the people arrange dinners in the gardens. All the devotees who visit this place will go to Ainavilli village at a distance of half-a-mile from here and have the *darshan* of Ganapati in the Vighneswara temple there. Some devotees perform *abhishekam* with the water of one thousand, one hundred and sixteen cocoanuts there. They also have the *darshan* of Muleswara in Tottaramudi village at a distance of half a mile from here.

Prabhala Teertham is celebrated for one day on 15th January. This festival is celebrated to please Rudra and Veerabhadra deities. With their blessings, it is believed they are free from the visitation of the diseases in rainy and winter seasons. The procession images of the Gods of surrounding villages are brought with the *prabhas* into the compound of Mukteswara temple. *Vedas* are read out and *mantras* are chanted with the attendance of beating drums and shrilling pipes. The people shout 'Sarabha, Sarabha, Jaisarabha' while following *prabhas*. Fruits and flowers are offered. This is really a fascinating and thrilling festival.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March-April).

The village deity Jatara is celebrated for one day. The *ganacharis* take *garagalu* on their heads and go from house to house. Fruits and flowers are offered.

SOURCE : *1. Sri J. B. R. Sarma, Agriculturist, Mukteswaram*
2. Sri M. Satyanarayanasastry, Retired School Teacher, Ainavilli

11. Vilasa—Situated at a distance of 29 miles from Kakinada.

The total population of the village is 3,254 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Telaga, Settibalija, etc.; Scheduled Castes (717)—Jambuvulu, Mala, Madiga, etc.; and Scheduled Tribes (43). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Gowthameswaraswamy, Kesavaswamy, Venkateswaraswamy, Veerabhadraswamy, Rama and Vanumulamma with her image in Sakthi form are the places of worship in the village. Temples of Rama are eight in number.

Sri Gowthameswaraswamy and Sri Kesavaswamy Kalyanamahothsavams are celebrated simultaneously for one day on *Phalguna Suddha Ekadasi* (February-March). The local Hindu devotees congregate.

The village deity Vanumulamma festival is celebrated for 20 days in *Jaistham* (May-June). *Teertham* is performed on the last day. The patrons are Telagas. Local Hindus congregate. The *pujari* is an Asadi with hereditary rights. Goats and fowls are offered to the deity.

A fair is held in connection with the festival of Vanumulamma on a Sunday in *Jaistham*. Eatables, fruits, mirrors, combs, etc., are brought and sold.

Sri Venkateswaraswamy Kalyanam on *Magha Suddha Ekadasi* (January-February), Sita Kalyanam on *Chaitra Suddha Navami* (March-April) and Sri Veerabhadraswamy festival in *Magham* (January-February) are also celebrated in this village.

SOURCE : *Sri Yarramilli Suryaprakasa Rao, Headmaster, Elementary School, Vilasa*

12. Siripalle—Situated at the 50th milestone on the K. N. F. road at a distance of 5 miles from Amalapuram by road, 35 miles from Rajahmundry Railway Station by bus and 40 miles by boat.

The total population of the village is 1,893 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya, Kapu, Settibalija, etc.; Scheduled Castes (448)—Adi Andhra, Jambuvulu; and Scheduled Tribes (5). The chief means of livelihood of the people are agriculture and agricultural labour.

Kanakeswaraswamy temple with a stone Sivalingam and village deity Siripallemma temple with the image in the form of Sakthi are the places of worship in the village.

Sri Kanakeswaraswamy Kalyanam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April-May). About 10 acres of land is endowed to this temple. The Hindu devotees of the village congregate.

Siripallemma festival is celebrated for a month from *Phalguna Suddha Padyami* (February-March). *Teertham* is performed on Ugadi day. Goats and fowls are sacrificed and *chalimidi* and *panakam* are offered by the Brahmins in fulfilment of vows. Sweets are prepared and feasts are arranged. Kapus are the

patrons. About 1,000 Hindu devotees, local and from the neighbouring villages congregate. The *pujari* is an Asadi with hereditary rights. *Bhajans*, dramas and dances cater recreation to the people during the festivity.

SOURCE: *Sri Y. Ramaraju, Agriculturist, Siripalle*

13. Sanapallelanka—Situated at a distance of 8 miles from Amalapuram and 42 miles from Rajahmundry of which the distance of 36 miles can be reached by road and 6 miles by steam launch.

The total population of the village is 4,692 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya, Kamma, Kapu, Settibalija, etc.; Scheduled Castes (1,815)—Adi Andhra, Jambuvulu, Mala, Madiga, etc.; and Scheduled Tribes (22). The chief means of livelihood of the people are agriculture and agricultural labour.

There is the temple of Pallalamma with her image in the form of *sakthi*.

Pallalamma Teertham is celebrated for one day during the dark fortnight of *Vaisakham* (April–May). Goats and fowls are sacrificed to the deity. The devotees observe *jagarana*. This Teertham is being celebrated from ancient times and is of local significance. Kammas are the patrons. The Hindu devotees of the village congregate. The *pujari* is an Asadi with hereditary rights.

Prabhala Teertham is also celebrated on 15th of January.

SOURCE: *Sri M. Peda Sreeramamurthy, Agriculturist, Sanapallelanka*

14. K. Jagannadhapuram—Situated at a distance of 8 miles from Amalapuram and 30 miles from Kakinada.

The total population of the village is 2,441 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Karnibhaktula, Karikalabhaktula, Reddy, Golla, Kummari, Mangali, Chakali, Viswabrahmin, Kalavantula, Settibalija including Kalali; Scheduled Castes (445)—Panchama, Jambuvulu etc.; Scheduled Tribes (7)—Yerukula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Sri Uma Maheswaraswamy, Veerabhadraswamy, Gowridevi, Rama, Ganapati and the village deity Ravulamma. The image of Ravulamma is in *sakthi* form.

Sri Veerabhadraswamy festival is celebrated for 10 days from *Magha Suddha Vidiya* to *Ekadasi* (January–February). *Teertham* is performed on the last day. Devout Hindus, local and from the neighbouring villages, congregate. There is free feeding on the last day.

A fair is held in connection with the festival with a few shops selling eatables, fruits, mirrors, combs, handloom cloth, garments etc.

Sri Gowrisankara Kalyanam is celebrated for 10 days from *Kartika Suddha Vidiya* to *Ekadasi* (October–November). *Teertham* is performed on the last day. The Hindus, local and from neighbouring villages, congregate. Free feeding is arranged on the last day.

A fair is held in connection with the festival. Eatables, combs, mirrors, fruits, etc., are sold. *Harikathas*, *burrakathas* and dramas afford entertainment.

Ravulamma festival is celebrated in *Jaishtam* (May–June). Goats and fowls are sacrificed, to the deity. Telagas are the patrons. The Hindus, local and from the neighbouring villages, congregate. *Pujari* is an Asadi.

A fair is held in connection with the festival. Eatables, fruits, combs, clothes etc., are sold.

Sri Uma Maheswaraswamy festival on *Magha Suddha Ekadasi* (January–February), Sri Rama Kalyanam on *Chaitra Suddha Navami* (March–April) and Ganapati festival on *Bhadrapada Suddha Chaviti* (August–September) are also celebrated.

SOURCE: *Sri B. Marideyya, Agriculturist, K. Jagannadhapuram*

15. Kondukuduru—Situated at the 33/5th furlong stone on the banks of Mukteswaram Bank Canal, at a distance of 10 miles from Amalapuram, 30 miles from Kakinada Railway Station and 40 miles from Rajahmundry Railway Station.

The total population of the village is 1,268 and it includes the following communities: Caste Hindus—Brahmin, Viswabrahmin, Kapu, Settibalija, Vadde; and Scheduled Castes (515)—Madiga, Panchama, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Subrahmanyaswamy and the site where there is the village deity Alivelu Akkamma, represented by stone under the shade of a *burugu* tree (Bombax Malaborium) are the places of worship in the village. The temple of Mahalakshmi is in ruins and there is no image of the deity in the temple.

Alivelu Akkamma Jatara is celebrated for 2 days in *Vaisakham* (April-May). The old as well as young carry *ganda deepamulu* on their heads with shouts to the deity as offerings. The *garagalu* are taken in a procession. Fruits, *palaharam* and toddy are offered and goats and fowls are sacrificed to the deity. This Jatara is being celebrated from ancient times and it is of local significance. Kapus are the patrons. About 2,000 Hindus local and from neighbouring villages, congregate. The *pujari* is an Asadi with hereditary rights. The *naivedyam* offered by the devotees is taken by the *pujaris*.

A fair is held in connection with the festival near the tree. Eatables, lanterns, glassware, mirrors, combs, pictures of Gods, books, mud toys, etc., are brought and sold.

Sri Subrahmanyaswamy festival is celebrated for a day on *Margasira Suddha Shashti* (November-December). It is being celebrated from ancient times and is of local significance. The Hindus of the village congregate.

Mahalakshmi Teertham was being celebrated for one month prior to twenty years. The face of the deity used to crack as many times as the deity was installed. So the villagers thought that there was something wrong in the temple and they removed the image of the deity to a hut made of palm leaves. There is no festival celebrated for the deity but now and then the devotees offer fruits in fulfilment of their vows.

SOURCE: 1. *Sri Ryali Subbarao, Teacher, Kondukuduru*
2. *Sri Bhavaraju Gangaraju, Karnam, Kondukuduru*

16. Kamini—One should cross the River Godavari and catch bus at Mukteswaram or Muramalla to reach Amalapuram from the village.

The total population of the village is 1,886 and it is made up of the following communities: Caste Hindus—Telaga, Agnikulakshatriya, Golla, Chakali, Mangali; and Scheduled Castes (736)—Adi Andhra, Panchama, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple for Adilakshmamma. The temple of Manikyalamma was washed away in Godavari floods and the image is installed in a hut. The images of the deities are in human form.

Adilakshmamma and Manikyalamma Jatara is celebrated for 11 days from *Vaisakha Suddha Panchami* to *Purnima* (April-May). Goats and fowls are sacrificed to the deity. This Jatara is being celebrated from ancient times and is of local significance. About 1,000 Hindu devotees, local and from neighbouring villages congregate. The *pujari* is an Asadi.

SOURCE: *Sri Abbireddy Veeraiah, Agriculturist, Kamini*

17. Thanelanka—Situated at a distance of one mile from the 9th milestone on Amalapuram—Vedurlanka road, 10 miles from Amalapuram and 24 miles from Kakinada Railway Station by road and 32 miles by boat. As *thana* (Police Station) for an estate was once located here, this village was called Thanalanka which gradually changed to Thanelanka.

The total population of the village is 4,758 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Settibalija, Kummari, Mangali, Chakali, Devanga; Scheduled Castes (1,175)—Jambuvulu, Mala, Madiga, etc.; Scheduled Tribes (14); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples in the village are of Someswaraswamy, Venkateswaraswamy and Balusulamma. The deity Maridamma has no temple. Some bricks dotted with *pasupu* and *kumkum* are worshipped under a palm tree. The image of Balusulamma is of stone in human form. Subrahmanyaswamy is worshipped in the form of ant-hill under a palmyra hut. A serpent was in the past observed to be going daily into an ant-hill after bathing in the river Godavari. Because of the miracle, the villagers thought that it was harmless and constructed a hut over the ant-hill.

Maridamma festival is celebrated on every Tuesday in 3rd or 5th or 7th month of Telugu calendar once in 7 years. A woman was in the first instance possessed of the deity and all the villagers worshipped her and performed *sevas* to her taking her to be Maridamma. A pandal is erected and a pot, 2 *garagalu* and *ganda-deepam* are placed before the deity until she leaves the village. After the death of the above woman, one

Guthula Venkataswamy is getting possessed of the deity. On the next day after the entering of Maridamma into the village, Venkataswamy being possessed of the deity goes from house to house carrying *garagalu* with the flowery garlands around his neck, a cane in one hand, margosa leaves in the other, stripes of *gandham* (sandal-paste) all over his body and dots on his face to the accompaniment of beating of drums, informing the arrival of the deity to the village. There is a procession in the night. After worshipping, a big *jatara* is celebrated by sacrificing goats and fowls and the deity is taken to the boundaries of the village. This festival is being celebrated from ancient times. Some thousands of Hindu devotees, local and from the entire taluk congregate. The *pujaris* are Settibalijas.

A fair is held in connection with the above festival. Eatables, glassware, pictures of Gods, handloom cloth, etc., are sold in the fair.

Sri Venkateswaraswamy Kalyanam is celebrated for 2 days on *Chaitra Suddha Dasami* and *Ekadasi* (March–April). *Kalyanam* on *Dasami* and *teertham* on *Ekadasi* are performed. This festival is being celebrated from ancient times and it is of local significance. The Hindu devotees, local and from neighbouring villages congregate. Sri Chikkam Narayanamurthy supervises the festival.

Sri Someswaraswamy Kalyanam is celebrated for a day on *Magha Suddha Ekadasi* (January–February). The Lord is taken in procession to the accompainment of music. This festival is being celebrated from ancient times. The local Hindu devotees congregate. The trustee for this temple is Sri Nittala Kameswara Rao.

Balusulamma Jatara is celebrated on *Magha Suddha Dasami* (January–February). It is being celebrated for the past 150 years and is of local significance. The deity owns 8 acres of Inam land. An Asadi is the *pujari.*

Sri Subrahmanya Shashti is celebrated on *Margasira Suddha Shashti* (November–December). It is being celebrated since 10 years.

SOURCE: *Sri A. Sreeramamurty, Agriculturist, Thanelanka*

18. Komanapalle—Situated at a distance of 4 miles from Mummidivaram.

The total population of the village is 3,573 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Kapu, Settibalija, Sale, Kamsali, Mangali, Chakali; Scheduled Castes (813); Scheduled Tribes (37); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is the temple of Mutyalamma with her image in human form.

Mutyalamma Teertham is celebrated for 14 days from *Phalguna Bahula Vidiya* (February–March) to *Chaitra Suddha Padyami* (March–April). Goats and fowls are offered to the deity. The devotees prepare sweets and offer as *naivedyam* and observe *jagarana* on *Phalguna Bahula Amavasya.* The Teertham is being celebrated from ancient times. The patrons are Kapus. About 800 Hindu devotees, local and from neighbouring villages, congregate. *Pujari* is an Asadi. *Prasadam* is distributed to all.

A fair is held in connection with the festival near the temple. Eatables, fancy goods and pictures and books are brought and sold.

Sri Chodeswaraswamy Kalyanam is celebrated for 5 days from *Jaistha Suddha Ekadasi* to *Purnima* (May-June).

Subrahmanya Shashti is celebrated on *Margasira Suddha Shashti* (November–December). On that day some devotees take river bath.

SOURCE: *Sri K. Jagannathan, Village Munsiff, Komanapalle*

19. Annampalle—Situated at a distance of 4 miles from Mummidivaram on Bobbarlanka—Muramalla bus route.

The total population of the village is 1,955 and is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Kummari, etc.; and Scheduled Castes (448). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are the temples of Gowthameswaraswamy and Venugopalaswamy. The village deity Mutyalamma is worshipped in this village, though there is neither a temple nor an image.

Mutyalamma Jatara is celebrated not annually but according to convenience of the villagers. Period of the celebration is one day. Goats, fowls, and sheep

are sacrificed and *naivedyam* is offered to the deity. This Jatara is being celebrated from ancient times and is of local significance. About 200 Hindu devotees of the village congregate. *Pujari* is a Kummari.

SOURCE : *Sri G. Satyanarayana Murty, Branch postmaster, Annampalle*

20. Muramalla—Situated on the bank of the River Godavari at a distance of 20 miles from Kakinada Railway Station. This village can be approached by boat too. Formerly the place was uninhabited and was covered with dense forest of bamboo trees, bushes and thicket. *Munis* (sages) came here in groups, as this place was considered congenial for their spiritual way of life and for doing penance. A village thus came into being and was known as Munimandana (a group of *munis*) which gradually assumed the present form of Muramalla.

The total population of the village is 2,621 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kshatriya, Kapu, Settibalija, Viswabrahmin, Sistikaranam, Kalavantula, Rajaka, etc.; Scheduled Castes (500)— Panchama, Jambuvulu; Scheduled Tribes (24). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Veereswaraswamy, Manikyalamma with Her image in human form are the places of worship in the village. Kanaka Mahalakshamamma is also worshipped. In ancient times a *swayambhu* (self-manifested) Sivalingam was found in this place and the villagers constructed a temple, *gopuram* (tower), *prakaram* (compound) and *dhwajasthambham* (flag staff). The Lord is known as Veereswaraswamy and His consort as Bhadrakali. The grandeur and popularity of this Siva temple were recorded half a century back itself. The *Godavari Gazetteer* states as follows:

> "The Siva temple here is visited by numerous pilgrims, and the usual vow taken by the devout is a promise to celebrate the marriage of the God. Hardly a day, it is said, passes without this ceremony being performed; and there is a proverb to the effect that at Muramalla there is a marriage every day and the garlands are always green. The temple is rich, and is said to have been founded and endowed about 500 years ago by the widow of Kona Sima Dravida Brahmin." [1]

Sri Veereswaraswamy Kalyanam is celebrated for 3 days from *Magha Bahula Triodasi* (January-February). With the income from the two hundred acres of Inam land, *puja* is performed daily. Early in the morning there is *melukolupu* (waking up the Lord by singing); then, a pot full of water is brought from Godavari for *abhishekam* with music and the Lord is worshipped regularly according to the Vedic rituals including music and dance by *devadasis* (dancing girls). Only the last item is now discontinued after the Devadasi Bill was passed. The management is now under the Hindu Religious and Charitable Endowments Board and a trustee and a manager are appointed to look after the temple affairs. Some distant devotees send money by post for performing *pujas* to the Lord. About 3,000 Hindu devotees, local and from neighbouring villages, congregate. *Harikathas, burrakathas* and dances provide entertainment.

Manikyalamma Teertham is celebrated for a day on *Chaitra Suddha Padyami* (March-April). Fruits are offered and goats and fowls are sacrificed to the deity. This Teertham is being celebrated for the past 200 years. About 2,000 Hindus, local and from neighbouring villages, congregate. The *pujaris* are Kummaris.

A fair is held in connection with this festival for one month. Eatables, brass utensils, cloth, garments, toys and agricultural implements are brought and sold. Dramas and leather puppet shows afford entertainment.

Kanaka Mahalakshmamma Teertham is also celebrated on *Chaitra Bahula Amavasya* (March-April).

SOURCE : *Sri Pusuluri Venkatramaiah, Village Karnam, Muramalla*

21. Komaragiri—Situated on Kakinada—Amalapuram road at a distance of 8 miles from Mummidivaram, 16 miles from Amalapuram and 20 miles from Kakinada Railway Station of which a distance of 2 miles is by cart and one mile is by boat and the rest by bus.

The total population of the village is 2,574 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Kapu, Padmasale, Sistakaranam, Chakali, Mangali, Telukula, Kummari, Settibalija; Scheduled Castes (865)—Adi Andhra, Jambuvulu; Scheduled Tribes (11)—Yerukula; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Venugopalaswamy, Veereswaraswamy, Dandamma and Danavamma are the places of worship in the village. The images of Rama and Venugopalaswamy are in human form.

1 Madras District Gazetteers, *Godavari*, Vol. I, (1907), p .203

Srirama Navami is celebrated for one day on *Chaitra Suddha Navami* (March–April). It is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate. *Prasadam* is distriubuted to all.

SOURCE: *Sri G. Vijaya Ramaraju, Agriculturist, Komaragiri*

22. I. Polavaram—Situated at a distance of 8 miles from Mummidivaram, 16 miles from Amalapuram and 21 miles from Kakinada Railway Station.

The total population of the village is 3,969 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Viswabrahmin, Kapu, Rajaka, Karnibhaktula, Nayibrahmin; Scheduled Castes (885)—Jambuvulu, Mala, Madiga, etc.; Scheduled Tribes (15); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Baneswaraswamy, Kesavaswamy, Rama, Gontemma and Sathemma are the places of worship in the village. The image of Baneswaraswamy is in the form of a Sivalingam. There are procession images also.

Prabhala Teertham is celebrated for 1 day on 15th January in connection with Sankranti festival. It is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate.

Ammavari Teertham is celebrated in the month of *Vaisakham* (April–May). Goats and fowls are sacrificed to the deity. *Pujari* is an Asadi with hereditary rights.

SOURCE: *Sri N. Raju, Karnam, I. Polavaram*

23. Patha Injaram—Situated at a distance of 20 miles from Kakinada, of which 16 miles upto Yanam can be covered by bus, 2 miles by boat and 2 miles by foot.

The total population of the village is 1,340 and it is made up of the following communities: Caste Hindus—Chakali, Yadava, Telaga, Agnikulakshatriya, etc.; Scheduled Castes (756)—Adi Andhra, Mala, Madiga, etc.; and Scheduled Tribes (5). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is the temple of the village deity, Mutyalamma.

Mutyalamma Jatara is celebrated for 3 days in *Chaitram* (March–April). The *pujaris* take the deity around the village and receive *naivedyam* offered at every house. Fowls are sacrificed to the deity. On the last day the devotees take bath, offer *vadapappu* and *chalimidi* as *naivedyam* and worship the deity. This Jatara is being celebrated from ancient times and is of local significance. The Hindu residents of the village congregate. *Pujari* is an Agnikulakshatriya enjoying 98 cents of Inam land.

SOURCE: *Sri N. V. Satyanarayana Murty, Village Karnam, Patha Injaram*

24. Guttenadeevi—Situated at a distance of 22 miles from Kakinada of which the distance of 16 miles upto Yanam can be travelled by bus and the rest by boat.

The total population of the village is 4,473 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Agnikulakshatria, etc.; Scheduled Castes (1,132); Scheduled Tribes (8); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Uma Rajeswaraswamy, Vishnu and Pydi Marlamma are the places of worship in the village. There are the images of Sri Rama and Anjaneyaswamy in Vishnu temple.

Sri Pydi Marlamma Jatara is celebrated for 15 days from *Phalguna Bahula Shashti* (February–March). It is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate. *Prasadam* is distributed to all.

Sri Uma Rajeswaraswamy Kalyanam is celebrated for 8 days from *Chaitra Suddha Ekadasi* and *Bahula Tadiya* (March–April). Srirama Navami is celebrated for 9 days from *Chaitra Suddha Navami* (March–April). Sri Sita Ramanjaneyaswamy Kalyanam is celebrated from *Vaisakha Suddha Ekadasi* to *Bahula Tadiya* (April–May).

Pradoshadeepalu in *Kartikam* (October–November), *Jwalatoranam* on *Kartika Suddha Purnima* (October–November) and Hanumajjayanti in *Margasiram* (November–December) are the other common festivals celebrated in the village.

SOURCE: *Sri Annavarapu Subba Rao, Panchayat President, Guttenadeevi*

25. G. Vemavaram—Situated at a distance of 20 miles from Amalapuram and as well as Kakinada Railway Station.

The total population of the village is 5,727 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Telaga, Agnikula-kshatriya, Yadava, Rajaka, Settibalija, etc.; Scheduled Castes (1,254)—Jambavulu, Mala, Madiga, etc.; and Scheduled Tribes (15). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Subrahmanyaswamy and Pydi Marlamma. The image of Subrahmanyaswamy is in the form of a hood made of brass over a Sivalingam. The image of Pydi Marlamma is in human feminine form made of lime and cement.

Subrahmanyaswamy festival is celebrated for 2 days from *Margasira Suddha Shashti* (November-December). Fruits and symbolic hoods are offered to the Lord. This festival is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate. *Prasadam* is distributed to all.

Pydi Marlamma Jatara is celebrated for 6 days from *Phalguna Bahula Ekadasi* to *Chaitra Suddha Padyami* (March–April). Fruits are offered and goats and fowls are sacrificed to the deity. This festival is of ancient origin. About 1,000 Hindu devotees, local and from the neighbouring villages, congregate.

A fair is held in connection with the Jatara. Eatables, utensils, lanterns, mirros, combs, pictures, handloom cloth, garments and toys etc., are brought and sold.

SOURCE: *Sri K. Suryaprakasa Rao, G. Vemavaram*

26. T. Kothapalle—Situated at a distance of 18 miles from Mummidivaram and 20 miles from Kakinada Railway Station.

The total population of the village is 3,904 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Raju, Settibalija, etc.; Scheduled Castes (1,356)—Adi Andhra, Arundhatiya, Mala, Madiga, etc.; and Scheduled Tribes (6). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Siva with a stone Sivalingam and of Mutyalamma are the places of worship in the village.

Prabhala Uthsavam is celebrated for one day on 15th January in connection with Sankranti festival. It is being celebrated for the past 30 years and is of local significance. There are Inam lands endowed to the Siva temple. The Hindus of the village congregate. The *pujari* is a Brahmin with hereditary rights.

Mutylamma Jatara is celebrated annually for one day near Mutyalamma temple according to the convenience of the villagers. About 2,000 Hindus, local and from the neighbouring villages, congregate. This Jatara is being held for the past 50 years. Eatables, lanterns, mirrors, combs, pictures and books are brought and sold.

Leather puppet shows provide entertainment.

SOURCE: *Sri S. Satyanarayanachary, Agriculturist, T. Kothapalle*

27. Thillakuppa—Situated at a distance of 13 miles from Mummidivaram, 22 miles from Amalapuram and 25 miles from Kakinada Railway Station.

The total population of the village is 1,918 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Telaga, Settibalija; Scheduled Castes (427)—Adi Andhra, Mala, Madiga; etc.; and Scheduled Tribes (11). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The village deity Thillalamma is worshipped. There is neither a temple nor an image of the deity.

Thillalamma Teertham is celebrated in *Vaisakham* (April–May). Goats and fowls are sacrificed to the deity. Sweets are prepared and offered as *naivedyam. Kumbham* is also offered to the deity. This *teertham* is being celebrated from ancient times and is of local significance. The Hindu residents of the village congregate. *Pujari* is one Sri Polamuru Rajah with hereditary rights.

Sri Subrahmanyaswamy festival is celebrated in *Margasiram* (November–December). It is being celebrated since 3 years. There is a proposal under consideration to construct a temple to the deity.

SOURCE: *Sri V. Viswanatha Rao, Agriculturist, Thillakuppa*

28. Kesanakurru—Located at a distance of 24 miles from Kakinada Railway Station of which a distance of

8 miles is to be covered by boat and the rest by road. This village is also known as Vyasa Kasi. Once when the great saint Vyasa wanted to make this village a second Kasi, Akasavani (a voice from heaven) uttered 'Kasinakuru' (do not make Kasi). Kasinakuru of those times assumed the present name of Kesanakurru. The same version is found in **Godavari Gazetteer.*

The total population of the village is 8, 395 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya, Kapu, Kamma, Agnikulakshatriya, etc.; Scheduled Castes (2,763)—Adi Andhra, Jambuvulu; Mala, Madiga, etc.; and Scheduled Tribes (44)—Yerukula, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Mallamamba, Subrahmanyeswaraswamy, Venugopalaswamy, Vyaseswaraswamy and Adilakshmamma are the places of worship in the village. The image of Mallamamba is in human form.

The village deity Mallamamba Teertham is celebrated for 5 days commencing from the first Tuesday after Ugadi, *i.e.*, *Chaitra Suddha Padyami* (March-April). *Sevalu* are performed. On the first day of the festival, pernoctation is observed. The formalities of marriage are performed on all the 5 days. Clothes are offered to the deity. Animal sacrifice is prohibited since 10 years with the co-operation of the villagers. This *teertham* is being celebrated from ancient times and is of local significance. The people of all castes of Hindus in the village congregate. Free feeding is arranged and clothes are distributed to the poor.

SOURCE: *Sri P. S. V. Prasada Rao, Executive Officer, Village Panchayat, Kesanakurru*

29. Kothalanka—Situated at a distance of 2 miles from Mummidivaram and 24 miles from Kakinada.

The total population of the village is 6,215 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Telaga, etc.; Scheduled Castes (1,155)—Adi Andhra, Jambuvulu; Mala, etc.; Madiga, Scheduled Tribes (24); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Viveka Satyanarayanaswamy, Gopalaswamy, Bhogamalleswaraswamy, Brahmeswaraswamy, Mutyalamma, Maridi Mahalakshmamma and Thallamma. There is also a *darga* for Kothalanka Yogi.

Sri Viveka Satyanarayanaswamy Kalyanam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April-May). Pujas and *Satyanarayanavrathams* are performed. Hair and corbans are offered. The Hindu residents of the village congregate. *Harikathas*, musical performances, *bhajans*, dramas cater entertainment to the people.

Mutyalamma Teertham is celebrated in *Jaistham* (May- June). Gopalaswamy Kalyanam is celebrated on *Magha Suddha Ekadasi* (January-February). Bhogamalleswaraswamy Kalyanam is celebrated on *Vaisakha Suddha Ekadasi* (April-May) and Brahmeswaraswamy Kalyanam is also celebrated.

Kothalanka Yogi Urs is celebrated every year for 3 days in his memory. He was a great saint. Both Hindus and Muslims take active part in this Urs.

SOURCE: *Sri P. Venkatraju, Village Munsiff, Kothalanka*

30. Mummidivaram—Situated on the Bobbarlanka Murumalla road. Presence of Balayogi, a saint in undisturbed penance, turned it recently into a famous pilgrim centre. Pilgrims from Vijayawada side have to get down at Godavari Station on the Vijayawada—Waltair Railway line, go to Bobbarlanka, 6 miles from there by launch and travel about 25 miles by bus to Mummidivaram. Any traveller from Waltair side is to get down at Samalkot junction on the above railway line, travel 7 miles by train to Kakinada, reach Kotipalle by bus about 30 miles from Kakinada Railway Station, cross the Godavari river and travel another 3 miles either by bus or carts to reach Mummidivaram.

The total population of the village is 13,346 and it is made up of the following communities: Caste Hindus—Brahmin, Vaishnava, Kamma, Kapu, Telaga, Chakali, Mangali, Kummari, Settibalija including Goundla, Jangam, Golla, Medara, Sale. Kshatriya; Scheduled Castes (3,300)—Mala, Madiga, etc.; Scheduled Tribes (65)—Yerukula etc.; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Gowreeswaraswamy, Kesavaswamy and Lankathallamma are the places of worship. A life

*Madras District Gazetteer, *Godavari*, Vol. I, (Madras: 1907), p. 203

size photo of Sri Balayogi is worshipped at the house of his father, by the members of the family. Visitors too pay their respects to this lithograph of Balayogi and offer flowers and fruits. There is a continuous flow of visitors throughout the year and especially on the day following *Mahasivaratri (Magha Bahula Chaturdasi)* lakhs of pilgrims from throughout the nook and corner of India call on this saint.

Dealing with a few details that reveal the life history of Balayogi will not be out of tune here. Balayogi was the blessed third son of Katikadala Ganjaiah and Venkamma born on 23-10-1931, and was named Subbarayudu. The family was poor and solely dependent on agricultural labour. At the age of ten years, he was kept as cowherd in a well-to-do family and he worked so for 5 years and thus helped the family. At that time a movie 'Bhakta Potana', a life history of a devotee of Lord Rama, was being shown. Subbarayudu who was very much anxious to see the picture felt helpless for want of money. Suddenly he found a four anna coin. On seeing this coin, beams of happiness covered his face and he rushed to see the film 'Bhakta-Potana'. Many were of the opinion that this four anna bit caused turning point in his life. After seeing the picture, he was found to be a different person. He walked straight into the cocoanut woods and sat in a semi-conscious state of mind. He was deaf either to the sufferings of his parents or to the suggestions of the elders of the village. Thus he sat in meditation on 22-6-1946. From then he is being called Balayogi as he became a saint long before entering the adolescent stage. Meanwhile Sri D. Balasundaram, I. A. S., the then Collector of East Godavari District, who had a dream that he should look to the safety of the young Yogi, called on Balayogi. The young Yogi expressed his wish to have a separate room the doors of which would be closed always so that he could enjoy serene calmness. He also said that a depression was to be made in the centre of the room in which he wanted to sit for meditation. A committee was formed, funds collected and a *mandiram* was constructed following the instructions of Balayogi. He entering into the *mandir*, requested that the doors should be closed and refused to see anybody. This caused much agitation in the minds of those who had great veneration for the Yogi. Then the fervent appeal of Sri Balasundaram made the Yogi accept to give his *darshan* for 24 hours on the very next day of Mahasivaratri, *i.e.*, on *Magha Bahula Chaturdasi* (February-March), once in a year. The keys of the *mandir* are said to be in the possession of Balasundaram who settled in Madras after his retirement from service. He visits Mummidivaram during Sivaratri and opens the door after breaking the seal. Balayogi comes out and walks to the *darshan mantapam* which is specially constructed for this purpose where he sits for 24 hours and gives his *darshan* to lakhs of pilgrims coming from far and near. After the scheduled time is over, he goes back to the room which is locked and sealed and, the keys are handed over to Sri Balasundaram. Important aspect to be noted is that there will be neither *pujari* nor cocoanuts are broken while paying homage to the Yogi. A committee was formed to look after the necessary arrangements for *darshan.* The local police will look after the bandobust arrangements. In spite of the careful arrangements, occurrence of a few casualities has become regular feature due to the increasing number of pilgrims. Local hotels and hotels in Amalapuram and other villages which are within a radius of 10 miles provide boarding and lodging facilities.

During Balayogi Teertham a number of shops are opened selling vessels of all metals, toys and fancy goods, A Zamindari family which endowed nearly twenty lakhs worth of property to maintain a choultry for pilgrims at Draksharama six miles from Kotipalle feed at the branch choultry at Kotipalle over five thousand pilgrims during the period.

Lankathallamma Aradhana is celebrated for 30 days in *Vaisakham* (April-May). *Chalimidi* and *panakam* are offered to the deity. It is being celebrated from ancient times. The residents of the village congregate. All communities participate in the festival. *Pujari* is an Asadi with hereditary rights.

SOURCE: *Sri M. Lakshmipathy, Mummidivaram*

31. Pothukurru—Situated at a distance of 32 miles from Kakinada Railway Station, 2 miles by cart upto ferry, 6 miles by boat and 24 miles by bus.

The total population of the village is 1,263 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Kshatriya, Kapu, Settibalija, Chakali, Mangali; Scheduled Castes (438)—Adi Andhra, Jambuvulu etc.; and Scheduled Tribes (16). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are the temples of Bhimeswaraswamy and Tallamma.

Tallamma Teertham is celebrated for 3 days during Sankranti *i.e.*, in *Pushyam* (generally from 13th to 15th January). Fowls are sacrificed to the deity.

This Teertham is of ancient origin and is of local significance. The local Hindus congregate. There is a *pujari* with hereditary rights.

SOURCE: *Sri B. Viswanatham, Cultivator, Pothukurru*

32. Magam—Situated at a distance of 6 miles from Amalapuram by road.

The total population of the village is 3,541 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, etc.; Scheduled Castes (962); and Scheduled Tribes (10). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of the village are of Janardhanaswamy with a stone image along with the image of Lakshmi; Malleswaraswamy with a stone Sivalingam along with the stone images of Parvati and Vigneswara; Subrahmanyaswamy with a stone image; Rama and of the village deity Kanaka Mahalakshmi in the form of a *sakthi.*

Kanaka Mahalakshmi Theertham is celebrated for 30 days in *Jaistham* (May–June). Goats and fowls are sacrificed to the deity. This Teertham is being celebrated from ancient times. Local Hindus participate in the festival. The present *pujari* is one Sri Mandapatu Tataiah.

Sri Subrahmanyaswamy festival is celebrated for 6 days from *Margasira Suddha Padyami* to *Shashti* (November–December). It is being celebrated from ancient times and the local Hindus congregate. *Teertham* and *prasadam* are distributed on the last day.

Sri Janardhanaswamy and Malleswaraswamy Kalyanams are celebrated for one day on *Chaitra Suddha Ekadasi* (March–April). Fruits are offered. These Kalyanams are of ancient origin. The Hindu residents of the village congregate.

Sri Sitarama Kalyanam is celebrated on *Chaitra Suddha Navami* (Mrach–April).

SOURCE: *Sri Vetukuri China Subbaraju, Panchayat Board President, Magam*

33. A. Vemavaram—Situated on Amalapuram—Mukteswaram bus route at a distance of 2 miles from Amalapuram and 40 miles from the Godavari Railway Station.

The total population of the village is 2,459 and it is made of the following communities: Caste Hindus—Brahmin, Vaisya, etc.; Scheduled Castes (808); and Scheduled Tribes (25). The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Rajeswaraswamy with stone Sivalingam, Subrahmanyaswamy, Rama and Burugulamma with the stone image of the deity in human feminine form are the places of worship in the village.

Rajeswaraswamy Kalyanam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May). It is of ancient origin and is of local significance. The Hindu devotees of the village congregate. The *pujaris* are hereditary.

Subrahmanyaswamy festival is celebrated for 5 days from *Chaitra Suddha Ekadasi* to *Purnima* (March–April). It is being celebrated from ancient times and is of local significance. The local Hindu devotees congregate. The *pujaris* for Rajeswaraswamy temple are acting as *pujaris* for this temple also. Subrahmanya Shashti is celebrated on *Margasira Suddha Shashti.*

Burugulamma festival is celebrated for 8 days commencing from the Tuesday before *Vaisakha Suddha Purnima* (April–May). *Sevas* are performed for 6 days, *jatara* on the seventh day and *teertham* on the last day. Fruits, cloth and cash are offered. Goats and fowls are sacrificed to the deity. 800 Hindu devotees, local and from the neighbouring villages congregate. There is a *pujari.*

A fair is held in connection with this festival for one day near the temple. Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, Ayurvedic drugs, cloth and agricultural implements are brought and sold.

SOURCE: *Sri China Venkatachalam, Cultivator, A. Vemavaram*

34. Janupalle—Situated at a distance of one mile from Mummidivaram and 14 miles from Amalapuram.

The total population of the village is 1,798 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Settibalija, etc.; and Scheduled Castes (412)—Adi Dravida, Mala, Madiga etc. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Chennamalleswaraswamy, Rama, Gopalaswamy and the village deity Janupallemma are the places of worship in the village.

Janupallemma Teertham is celebrated for 10 days from *Jaishta Bahula Vidiya* (May-June). Fowls and goats are sacrificed to the deity. About 500 Hindu devotees, local and from the neighbouring villages, congregate. *Pujari* is an Asadi. *Prasadam* is distributed.

A fair is held in connection with this Teertham near the temple. Eatables, utensils, lanterns, torch-lights, mirrors, combs, Ayurvedic drugs, pictures, toys and cloth are brought and sold.

SOURCE: *Sri Palagummi Ramamurty, Headmaster, Special Zilla Parishad Higher Elementary School, Janupalle*

35. Nallamilla—Situated at a distance of one mile from Mummidivaram and 14 miles from Amalapuram.

The total population of the village is 1,211 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, etc.; Scheduled Castes (314); and Scheduled Tribes (5). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are the temples of Malleswaraswamy and Rama in the village. The village deity Sattemma is also there.

Prabhala Teertham is celebrated for 3 days, during Sankranti in *Pushyam i.e.*, generally 13th to 15th January. It is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate.

Sattemma Jatara is celebrated for 5 days according to the convenience of the villagers. Goats and fowls are sacrificed to the deity. About 2,000 Hindus, local and from the neighbouring villages, congregate. *Pujari* is an Asadi. *Prasadam* is distributed.

A fair is held in connection with the Jatara. Eatables, utensils, lanterns, mirrors, combs, pictures, toys, Ayurvedic drugs and cloth are brought and sold. Cattle and goats are sold. Dramas, circus and music performance afford entertainment.

SOURCE: *Sri Ch. S. V. Ramana Murty, Single Teacher, Zilla Parishad Elementary School, Nallamilla*

36. Nadipudi—Situated on the bank of Amalapuram—Mukkamala canal at a distance of 2 miles from Amalapuram.

The total population of the village is 1,402 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, etc.; Scheduled Castes (251); and Scheduled Tribes (5). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Mutyalamma with the image in human form and Rama are the places of worship in the village.

Mutyalamma Jatara is celebrated for one day on *Jaishta Bahula Dasami* (May-June). Fruits are offered. Vows are fulfilled. This Jatara is of ancient origin and is of local significance. About 200 local Hindu devotees congregate. *Pujari* is an Asadi.

SOURCE: *Sri Arigela Sarvarayudu, Agriculturist, Nadipudi*

37. Palagummi—Situated at a distance of 3½ miles from Amalapuram.

The total population of the village is 1,574 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya, Telaga, Settibalija; and Scheduled Castes (552)—Madiga, Panchama, etc. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The temple of Chennamalleswaraswamy, Rama, and Totalamma are the places of worship in the village. Totalamma is worshipped in the form of a bird.

Totalamma Teertham is celebrated for 15 days in *Chaitram* (March-April). Fowls are sacrificed to the deity. The Teertham is of ancient origin. The local Hindu devotees congregate.

Sri Chennamalleswaraswamy Prabhala Teertham is also celebrated during Sankranti.

SOURCE: *Sri P. Subba Rao, Karnam, Palagummi*

38. Gangalakurru—Situated on Amalapuram—Bobbarlanka road at a distance of 5½ miles to the west of Amalapuram, on the Amalapuram—Bobbarlanka road.

The total population of the village is 6,384 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Telaga, Settibalija, Devanga, Kamsali, Kummari, etc.; Scheduled Castes (1,293); and Scheduled Tribes (52). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Chennamalleswaraswamy with stone Sivalingam, Subrahmanyeswaraswamy with His image in human form and Ravulamma with Her image in human form are the places of worship in the village.

Sri Chennamalleswaraswamy Kalyanam is celebrated for 5 days from *Vaisakha Bahula Ekadasi* (April–May). Fruits and flowers are offered to the Lord. This Kalyanam is of ancient origin and is of local significance. The Hindu residents of the village congregate. The *pujari* is a Brahmin.

Sri Subrahmanyeswaraswamy Kalyanam is celebrated for 5 days from *Margasira Suddha Shashti* (November–December). It is of ancient origin and is of local significance. The Hindu devotees of the village congregate. The *pujari* is a Brahmin.

Ravulamma Teertham is celebrated for one day on *Chaitra Suddha Dwadasi* (March–April). It is being celebrated from ancient times and is of local significance. About 4 to 5 hundreds of local Hindu devotees congregate. There is a *pujari* belonging to Asadis.

SOURCE : *Sri Sarveswara Rao, Agriculturist, Gangalakurru*

39. Machavaram—Situated at the cross roads of Amalapuram—Bobbarlanka and Amalapuram—Gannavaram bus routes at a distance of 6 miles from Amalapuram and 38 miles from Rajahmundry Railway Station.

The total population of the town is 10,026 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Devanga, Settibalija, etc.; Scheduled Castes (2,667)—Jambuvulu, Mala, Madiga, etc.; Scheduled Tribes (42)—Yerukula; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of the village are of Subrahmanyeswaraswamy, Rajeswaraswamy, Itukalamma and Mahalakshmamma. The images of Subrahmanyeswaraswamy and Rajeswaraswamy are in the form of stone Sivalingam and of Mahalakshmamma and Itukalamma are in human forms.

Sri Subrahmanyeswaraswamy Shashti is celebrated for one day on *Margasira Suddha Shashti* (November–December). It is of ancient origin and is of local significance. The Hindu residents of the village congregate. The *pujari* is a Saivaite.

Rajeswaraswamy Kalyanam is celebrated for one day in *Phalgunam* (February–March). It is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate.

Itukalamma Teertham is celebrated for one day on *Vaisakha Suddha Purnima* (April–May). Fruits, *kumkum* (vermilion) and *pasupu* (turmeric) are offered to the deity. This Teertham is being celebrated from ancient times. About 1,000 Hindu devotees, local and from the neighbouring villages congregate. There is a *pujari* belonging to Asadis.

Mahalakshmamma Teertham is celebrated for one day on *Chaitra Suddha Purnima* (March–April). About 1,000 Hindu devotees, local and from the neighbouring villages, congregate.

SOURCE : *Sri Gokavarapu Jaganmohan Rao, Trader, Machavaram*

40. Nandampudi—Situated at a distance of 6 miles from Amalapuram. Sri Prathaparudra Gajapati gifted away this village with an area of 480 acres to Padmanabhasomayajulu of Vadhulasa *gotram* in the early 16th century A. D. The protecting deity of the village is Lord Siva and it is said that Parasurama installed Sivalingam facing the west.

The total population of the village is 1,448 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, etc.; Scheduled Castes (475); and Scheduled Tribes (4). The chief means of livelihood of the people are agriculture, agricultural labour and trade.

The temples of Ramalingeswaraswamy with stone Sivalingam; Madanagopalaswamy and Mutyalamma are the places of worship in the village.

Sri Ramalingeswaraswamy Kalyanam is celebrated for 5 days from *Chaitra Suddha Ekadasi* to *Purnima* (March–April). The devotees take river bath

on *Chakratheertham* day *i.e.*, on the last day. The temple is endowed with 12 acres of cocoanut grove.

Sri Madanagopalaswamy Kalyanam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May). The devotees take river bath on the last day. The temple has got 12 acres of cocoanut grove. The local Hindu devotees congregate. *Pujari* is a Brahmin of Vaikhanasa *gotram* with hereditary rights.

The village deity Muthyalamma Teertham is celebrated for one day during the dark fortnight of *Ashadam* (June–July). Animals and birds are sacrificed to the deity. The devotees observe *jagarana*. About 2,000 Hindu devotees, local and from the neighbouring villages, congregate. *Pujari* is a Kapu with hereditary rights.

A fair is held in connection with this festival for one day near the temple. Eatables, aluminium utensils, lanterns, mirrors, combs, Ayurvedic drugs, pictures, books, toys and cloth are brought and sold.

Cock-fights, gambling, whirling-wheels and gramophone records afford entertainment to the visitors.

SOURCE: *Sri Vadlamari Seshadri, Cultivator, Nandampudi*

41. Thondavaram—Situated on the left bank of Vainateyam Godavari at a distance of 6 miles from Amalapuram.

The total population of the village is 2,261 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Agnikula Kshatriya, etc.; Scheduled Castes (566)—Jambuvulu, Mala, Madiga etc.; and Scheduled Tribes (5). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of the village are of Someswaraswamy, Tondeswaraswamy, Kesavaswamy, Rajyalakshmi and Ravulamma. There are also three Rama temples.

Rajyalakshmi and Ravulamma Jataras are celebrated for one day on *Jaistha Suddha Ekadasi* (May–June). Fruits are offered to the deities. These Jataras are of ancient origin. About 1,000 Hindu devotees, local and from the neighbouring villages, congregate.

A fair is held in connection with the Jataras. Eatables, lanterns, mirrors, combs, pictures, toys and cloth are brought and sold.

Sri Someswaraswamy festival is celebrated for one day on *Vaisakha Suddha Ekadasi* (April–May). The Hindu residents of the village congregate. The *pujari* is a Brahmin with hereditary rights.

Sri Tondeswaraswamy festival is celebrated for one day on *Magha Suddha Ekadasi* (January–February) while Sri Kesavaswamy festival is celebrated for one day on *Phalguna Suddha Ekadasi* (February–March).

SOURCE: *Sri Ganti Mahadevudu, Teacher, Vakalagaruvu, hamlet of Thondavaram*

42. Gunnepalle Agraharam—Situated at a distance of 6 miles from Amalapuram. The river Kowsika is flowing to the north of this village. This village is gifted away by the rulers of Peddapuram to the Brahmins with all the rights.

The total population of the village is 1,141 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Kummari, Settibalija, etc.; Scheduled Castes (385)—Adi Andhra, Arundhatiya; and Scheduled Tribes (9). The chief means of livelihood of the people are agriculture, agricultural labour and trade.

The temples of Sri Rameswaraswamy, Pattabhi Ramaswamy, Vijaya Lakshmi Narasimhaswamy and Vighneswara are in the village in addition to three Rama temples. There is also the temple of village deity Mulagalamma with her stone image in feminine human form.

Sri Rameswaraswamy Kalyanam is celebrated for 6 days from *Phalguna Suddha Ekadasi* to *Bahula Padyami* (February–March). The origin of the festival is as old as the village itself and is of local significance. The Hindu devotees of the village congregate. *Pujari* is a Brahmin with hereditary rights.

Sri Pattabhi Ramaswamy Kalyanam is celebrated for 6 days from *Chaitra Suddha Ekadasi* to *Bahula Padyami* (March–April). The Hindu devotees of the village congregate. The *pujari* is a Brahmin of Vykhanasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

Mulagalamma Jatara is celebrated for 30 days from *Jaistha Bahula Padyami* to *Ashada Bahula Padyami* (June–July). This Jatara is celebrated in the name of Mulagalamma who in their view safeguards the village against the outbreak of such epidemics as smallpox and cholera. The devotees offer metal replicas of the

deity when the diseases prevail in the village. *Teertham* is celebrated on the last day. Fruits, *panakam*, *vadapappu* and *chalimidi* are offered as *naivedyam* and fowls are sacrificed to the deity. It is being celebrated from the origin of the village. About 1,100 Hindu devotees, local and from the neighbouring villages, congregate. The *pujari* is a Kummari with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival. Eatables, lanterns, mirrors, combs, pictures, ready-made clothes, toys made of earth, rubber, wood and plastic, bamboo baskets, mats and umbrellas, etc., are brought and sold.

Puppet shows, whirling-wheels, and dramas afford entertainment to the pilgrims.

Sri Vijayalakshmi Narasimha Kalyanam is celebrated for 7 days from *Vaisakha Suddha Navami* (April-May).

Sitarama Kalyanam is celebrated on *Chaitra Suddha Navami* (March-April).

Sivaratri is celebrated on *Magha Bahula Chathurdasi* (January-February). Lord is taken in procession. *Jagarana* is observed.

SOURCE: *Sri Kondala Suntha Ramayya, Gunnepalle Agraharam*

43. Bandarulanka—Situated on the Amalapuram—Bobbarlanka bus route at a distance of 2 miles to the west of Amalapuram. In the past the clothes woven with exceptional skill were sold not for money but for equal weight of gold. It was thus called *Bangarulanka* (the place of gold) which gradually became Bandarulanka in popular usage.

The total population of the village is 6,915 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Devanga, Sale. Karnibhaktula etc.; Scheduled Castes (1,177)—Adi Andhra, Jambuvulu, Mala, Madiga, etc.; Scheduled Tribes (25)—Yerukula; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade, weaving and other traditional occupations.

The temple of Vishnu, Rama, Murugulamma with Her image in human form, Ramalingeswaraswamy with stone Sivalingam, Siddi Vinayaka, Veerabhadraswamy with stone Sivalingam, Siva with the images of the deities Parvati and Parameswara and Ramalinga Chowdeswari are the places of worship in the village.

Murugulamma Teertham is celebrated from *Vaisakha Suddha Padyami* (April-May) for two days. *Jagarana* is observed. This is an ancient festival. About 800 local Hindus congregate.

A fair is held in connection with the Murgulamma Teertham. Eatables, utensils, mirrors, combs, and toys are brought and sold.

Dramas, *Harikathas*, *burrakathas*, and *bhajans* provide entertainment.

Sri Ramalingeswaraswamy Kalyanam is celebrated from *Vaisakha Suddha Ekadasi* (April-May) for 5 days. The local Hindus congregate.

Sri Veerabhadraswamy festival is celebrated from *Kartika Suddha Purnima* (October-November) for 11 days. The local Hindus congregate.

Vishnu Kalyanam for 5 days from *Chaitra Suddha Ekadasi* (March-April); Srirama Navami on *Chaitra Suddha Navami* (March-April); Ganapati festival for 9 days from *Bhadrapada Suddha Chaviti* (August-September) and Mahasivaratri for 5 days from *Magha Bahula Ekadasi* (January-February) are also celebrated.

SOURCE: *Sri K. Venkataratnam, Bandarulanka*

44. Sakurru—Situated at a distance of 4 miles from Amalapuram by cart track.

The total population of the village is 1,143 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Settibalija, Chakali; Scheduled Castes (482)—Adi Andhra, Jambuvulu. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Satheswaraswamy with stone Sivalingam, Vijayagopalaswamy with His image in human form and village deity Somalamma with her image in human form are the places of worship.

Satheswaraswamy Kalyanam is celebrated from *Chaitra Suddha Ekadasi* to *Purnima* (March-April) for five days. It is being celebrated from ancient times. The local Hindus congregate. Free feeding is arranged and

prasadam is distributed to all. *Pujari* is from Brahmin caste with hereditary rights.

Vijayagopalaswamy Kalyanam is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February-March). This is an ancient festival. *Pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to all.

Somalamma festival is celebrated in *Vaisakham* (April-May) on a day convenient to the villagers. Fowls and goats are sacrificed to the deity. This festival is being celebrated from ancient times. There is a *pujari* with hereditaıy rights. About 400 Hindus, local and from neighbouring villages, congregate. *Prasadam* is distributed to all.

SOURCE: *Sri S. Lakshminarayana, Cultivator, Sakurru*

45. Indupalle—Situated at a distance of 2 miles from Amalapuram. Legendary papers reveal an interesting story regarding the origin of the name of the village. Once Chandra (Moon) was cursed to suffer from tuberculosis. He propitiated Siva and obtained a boon according to which he would wane for 15 days and wax again for another 15 days. Chandra, in order to visualise the above boon, had to install and worship, Sivalingams in 5 places. Indupalle is one of the 5 places where Chandra installed a Sivalingam. Since the village is the result of Indu's (Moon's) work, it gradually becomes Indupalle.

The total population of the village is 3,584 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, etc.; Scheduled Castes (920)—Madiga, Mala etc.; and Scheduled Tribes (27)—Yerukula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Someswaraswamy, Kesavaswamy, Rama and the village deity Mamillamma are the places of worship in the village. The image of Someswara is in the form of as Sivalingam and the procession images are in human form. The images of Kesavaswamy and Mamillamma are in human form. According to the *sthalapurana* the image of Kesavaswamy was installed by Kunti, the mother of Pandavas.

Sri Someswaraswamy Kalyanam is celebrated for 5 days from *Chaitra Suddha Ekadasi* to *Purnima* (March - April). *Sevas* are performed. Formely there was a *rathothsavam* but the car is now in disrepair. So only palanquins and *vahanams* (carriages) are used. Fruits are offered to the Lord. This festival is of ancient origin though of local significance. The Hindu devotees of the village congregate. The *pujari* is a *Saiva* Brahmin with hereditary rights. *Panakam* and *prasadam* are distributed to all. The devotees take bath and observe fasting and *jagarana* during the festival.

Sri Kesavaswamy Kalyanam is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February - March). It is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate. *Pujari* is a Vaishnava Brahmin with hereditary rights.

Mamillamma Teertham is celebrated for one day on a Friday after *Jaistha Suddha Purnima* (May - June). *Sevas* are performed for 30 days before Teertham. The deity is taken in procession on all *seva* days. Goats and fowls are sacrificed to the deity. This *teertham* is being celebrated from ancient times. The Hindu devotees, local and from the neighbouring villages, congregate. *Pujari* is a Kapu with hereditary rights.

A fair is held in connection with the festival for one day. Eatables, earthenware, glassware, torchlights, mirrors, combs, toys, books, ready-made clothes of different kinds are brought and sold. Dramas, swings, magic, lottery and gambling afford entertainment.

SOURCE: *Sri Kasibhatla Ayyanna Sastry, Cultivator, Indupalle*

46. Idarapalle—Situated at a distance of half a mile from Amalapuram.

The total population of the village is 1,569 and it is made up of the following communities: Caste Hindus—Brahmin, Telaga, Devanga, Settibalija; Scheduled Castes (467)—Mala, Madiga, Panchama; etc.; Scheduled Tribes (23)—Yerukula; and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Rama, Poleramma and Veerabhadraswamy are the places of worship in the village. The image of Poleramma is in feminine form, holding sword with awe-inspiring looks.

Poleramma Jatara is celebrated for 2 days from a Tuesday in the dark fortnight of *Jaistham* (May-June). On the first day, the *pujaris* go round the village carrying the image of the deity on their heads. *Sevas*

are performed for 30 days before Jatara. Fruits are offered to the deity. The Jatara is being celebrated for the past 80 years. About 2,000 Hindus, local and from neighbouring villages, congregate. *Pujari* is from Kapu caste with hereditary rights.

A fair is held in connection with the Jatara. Eatables, utensils, mirrors, combs, pictures, toys, cloth and agricultural implements are sold in the fair.

Harikathas, dramas, etc., provide entertainment.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April). There is free feeding on the last day.

Sri Veerabhadra festival is celebrated for one day in *Magham* (January–February).

SOURCE: *1. Sri D. Ramabhadrudu, Karnam, Idarapalle*

2. Sri P. Viswanatham, Village Munsiff, Idarapalle

47. Amalapuram—The taluk headquarters located at a distance of 38 miles from Rajahmundry. Various versions are there regarding the origin of the name. According to mythological source, the present Amalapuram is identified as 'Panchaladesam' ruled by King Drupada, father of Drowpadi. Another version runs that Amalapuram was ruled by 'Kona' dynasty during 15th century and so the region ruled by them was known by the name 'Konaseema' (area of Kona). Even now Amalapuram Taluk is otherwise referred to as Konaseema. It was under Muslim rule during 16th and 17th centuries. As this place was noted for tamarind, Muslims called it as *Imlipuram* (place of tamarind-*imli* means tamarind) which in course of time might have become Amalapuram.

The total population of the town including its non-municipal area is 26,929 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (3,999); Scheduled Tribes (89); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, service and other traditional occupations.

The temples of the village are of Venkateswaraswamy with His image in standing posture, Malleswaraswamy, Chennakesavaswamy, Subrahmanyeswaraswamy, Chandramouleswaraswamy, Vighneswara, Rama, Subbalamma with Her image in feminine form, Bangarupapa and Ganikamma. There are mosques and churches also.

Sri Venkateswaraswamy Kalyanam is celebrated for 5 days from *Chaitra Suddha Dasami* (March–April). This *kalyanam* is of ancient origin. Offerings are made in the form of cash and kind. Marriages and *upanayanams* are celebrated before the Swamy by the devotees and they should pay Rs. 8 to Rs. 10 for conducting the celebration in the temple. Tonsure ceremonies are also performed. The Lord has an Income of 2 to 3 thousand rupees per annum. About 3,000 Hindu devotees, local and from neighbouring villages, congregate. The paid *pujaris* are from Peddintivaru of Vykhanasa *gotram*. *Prasadam* is distributed to all.

A fair is held in connection with this festival near the temple. Eatables, utensils, lanterns, mirrors, combs, toys, pictures, cloth and agricultural implements are brought and sold. *Harikathas*, *burrakathas* and whirling wheels afford entertainment to the visitors.

Malleswaraswamy Kalyanam is celebrated for 5 days from *Vaisakha Suddha Ekadsai* to *Purnima* (April–May). It is of ancient origin and is of local significance. The temple has 50 acres of Inam land and there is an executive officer to look after the temple affairs. The Hindu devotees of the village congregate. There are *pujaris*.

Sri Chennakesavaswamy Kalyanam is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February–March). It is of ancient origin and is of local significance. The local Hindu devotees congregate. *Pujari* is a Vykhanasa Brahmin. The temple is endowed with 30 acres of land. There is an executive officer.

Subrahmanyeswaraswamy Kalyanam is celebrated for 5 days from *Margasira Suddha Shashti* (November–December). It is of ancient origin. About 3,000 Hindu devotees, local and from neighbouring villages, congregate.

A fair is held in connection with the festival near the temple. Eatables, utensils, lanterns, mirrors, combs, toys, coloured photos and agricultural implements are brought and sold.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April). *Pujas* are performed. *Bhajans* are conducted. This festival is of ancient origin and local Hindus congregate. *Prasadam* is distributed.

Subbalamma Jatara is celebrated for a day on *Chaitra Suddha Padyami* (March-April). Goats and fowls are offered to the deity. The local Hindu devotees congregate. There is a *pujari* with hereditary rights.

Chandramouleswaraswamy festival is celebrated on *Magha Bahula Amavasya* (January-February).

Ganapati festival is celebrated for 9 days from *Bhadrapada Suddha Chaviti* (August-September).

SOURCE: *1. Sri Varanasi Ramabrahmam, Lecturer in Sanskrit, S. K. B. R. College, Amalapuram*
2. Sri Pappu Satyanarayana, Compounder, Amalapuram
3. Sri D. Umamaheswara Rao, Karnam, Amalapuram

48. Peruru—Situated at a distance of 3 miles from Amalapuram.

The total population of the village is 9,220 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Settibalija, Agnikulakshatriya, etc.; Scheduled Castes (2,342)—Adi Andhra, Jambuvulu, Mala, Madiga etc.; Scheduled Tribes (56); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Visweswaraswamy, Madanagopalaswamy, Ramaswamy, Someswaraswamy, Lakshmi Nrusimhaswamy, Rama numbering 20, Bhetalaswamy, Venkateswaraswamy, Veerabhadraswamy and the village deities Mutyalamma, Vanumulamma, Maridemma, Rajalakshmi and Durgadevi with their stone images are the places of worship. The deity Kotamma has no temple, but there is a sacred place in her name.

Sri Visweswaraswamy festival is celebrated from *Chaitra Suddha Navami* (March-April) for 4 days. Local Hindus congregate.

Sri Ramaswamy Kalyanam is celebrated for 6 days from *Jaistha Suddha Ekadasi* (May-June). Hindus of the village congregate.

Sri Someswaraswamy Kalynam is celebrated for 6 days from *Phalguna Suddha Ekadasi* (February-March). Dances, dramas, etc., are performed during the festival days of the above deities.

Gramadevatala Jatara is celebrated between *Chaitram* (March-April) and *Jaistham* (May-June) according to the convenience of the villagers. Goats and fowls are sacrificed. About 5,000 devotees local and from neighbouring villages, congregate.

A fair is held in connection with the Gramadevatala Jatara. Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures and toys are brought and sold. Circus, magic, dances and dramas afford entertainment.

Sri Lakshmi Nrusimhaswamy Kalyanam is celebrated for six days from *Vaisakha Suddha Ekadasi* (April-May).

Sri Veerabhadraswamy festival is celebrated for 5 days in *Margasiram* (November-December). In the nights they perform *dhoopaseva* and offer *naivedyam*. The Lord is decorated and is taken in procession with *prabha* to the accompaniment of music.

Venkateswaraswamy Kalyanam is celebrated on *Chaitra Suddha Dasami* (March-April). People take river bath.

Sri Bhetalaswamy festival is celebrated during Dasara. The decorated Lord is taken in procession on an elephant made of lac to the accompaniment of dance and music.

On *Chaitra Suddha Dasami* (March-April) they observe the Venkanna Babu Teertham. They take the stud bull whom they consider as the representation of Venkanna Babu round the village in procession.

Generally in the case of all the festivals arrangements are made 15 days in advance. Pandals are put up and decorated with festoons, etc. Carriages are cleaned and cars built up. The *pujaris* clean the procession images. On the *kalyanam* day *kalyanam* is celebrated early in the morning and the deity is taken out in procession on the cart in the evening. The usual offerings and *santarpanas* follow.

SOURCE: *Sri Peri Jagannadhasastry, Village Munsiff, Peruru*

49. Bodasakurru—Situated at a distance of 6 miles from Amalapuram.

The total population of the village is 4,484 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Settibalija, Kapu, Agnikulakshatriya, Kummari etc.; Scheduled Castes (1,025)—Panchama, Madiga, Mala etc.; Scheduled Tribes (44).

The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Paillamma, Mahankalamma and Rajalakshmi are the places of worship. The images of the deities are in human form.

Paillamma festival on *Jaishta Suddha Purnima* (May–June), Mahankalamma festival on *Jaistha Bahula Amavasya* (May–June) and Rajalakshmi festival on *Vaisakha Bahula Amavasya* (April–May) are celebrated. Fowls are sacrificed. These festivals are being celebrated for the past 100 years. Local Hindu devotees congregate. *Prasadam* is distributed to all.

SOURCE: *Sri K. Venkanna, Bodasakurru*

50. Allavaram—Situated at a distance of 6 miles from Amalapuram.

The total population of the village is 7,412 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, etc.; Scheduled Castes (2,125); Scheduled Tribes (139); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, raising of cocoanut groves and other traditional occupations.

The temples of Malleswaraswamy, Rama and Chintalamma with her image in human form are the places of worship in the village.

Malleswaraswamy Kalyanam is celebrated from *Chaitra Suddha Ekadasi* to *Bahula Padyami* (March–April) for 6 days. It is of ancient origin and is of local significance. Free feeding is arranged. *Prasadam* is distributed to all. *Pujari* is from Brahmin caste.

Chintalamma Jatara is celebrated in *Vaisakham* (April–May) for 15 days. Fowls are sacrificed. About 500 Hindu devotees, local and from neighbouring villages, congregate. This is an ancient festival. *Pujari* is an Asadi.

A fair is held in connection with the festival. Eatables, utensils, torchlights, lanterns, mirrors, combs, books, pictures, toys, cloth and agricultural implements are brought and sold. Merry-go-rounds and dramas provide entertainment. Free feeding is arranged.

SOURCE: *Sri R. Seshagiri Rao, Teacher, Allavaram*

51. Godi—Situated at a distance of 8 miles from Amalapuram by road and 39 miles from Kakinada Railway Station. It is near Vainateya River, one of the seven branches of Godavari.

The total population of the village is 2,720 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya, Kapu, Kummari, etc.; Scheduled Castes(723)—Adi Andhra, Arundhatiya, etc.; and Scheduled Tribes (3). Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people.

The temples of Siva, Vishnu, Rama and Mahalakshmamma are the places of worship in the village. The image of Mahalakshmamma is in *sakthi* form and it is housed in a tiled building on the tank bund.

Mahalakshmamma Jatara is celebrated from *Pushya Suddha Dasami* (December–January) for 7 days. *Aradhana* is performed. Goats and fowls are sacrificed. Kshatriyas are the patrons. This Jatara is being celebrated since 40 years and is of local significance. About 1,000 Hindus, local and from neighbouring villages congregate. *Pujari* is a Kummari of Pydapala *gotram*. *Prasadam* is distributed to all.

A fair is held in connection with the Jatara. Eatables, glassware, earthenware and toys, lanterns, mirrors, combs, pictures of Gods and national leaders, books, mill cloth and handloom cloth are sold in the fair.

SOURCE: *Sri R. Venkatasubbaraju, Cultivator, Godi*

52. Godilanka—Situated on Amalapuram—Komaragiripatnam bus route, at a distance of 7 miles from Amalapuram.

The total population of the village is 1,356 and it is made up of the following communities: Caste Hindus—Kshatriya, Settibalija, etc.; Scheduled Castes (474)—Adi Andhra, Mala, Madiga, etc.; and Scheduled Tribes (5). The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Rama and Gogulamma, the village deity, are the places of worship in the village. The image of Gogulamma is in human form.

Gogulamma Jatara is celebrated for one day in *Chaitram* (March–April). Fowls are sacrificed. It is being celebrated since five years. Kshatriyas are the patrons. About 200 Hindus, local and from neighbouring villages, congregate.

SOURCE: *Sri Pochiraju Krishna Rao, Karnam, Thurpulanka*

53. Bendamurlanka—Situated at a distance of about 11 miles from Amalapuram and 40 miles from Kakinada.

The total population of the village is 4,658 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Kamsali, Kummari, Chakali etc.; Scheduled Castes (967)—Adi Andhra, Mala, Madiga, etc.; and Scheduled Tribes (9)—Yerukula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Siva, Vishnu, Subbarayudu, Anjaneya and Mutyalamma with Her image in female form are the places of worship in the village. Pallalamma and Kanakadurga are also worshipped.

Mutyalamma Jatara is celebrated for a day on *Jaishta Suddha Purnima* (May–June). Goats, sheep and fowls are sacrificed. This Jatara is being celebrated since 125 years and is of local significance. About 1,200 Hindu devotees, local and from neighbouring villages congregate. *Pujari* is a Kummari with hereditary rights.

A fair is held in connection with the Jatara. Eatables, utensils, lanterns, mirrors, combs, pictures, toys, cloth, agricultural implements are sold in the fair.

Pallalamma Jatara is celebrated on *Vaisakha Suddha Purnima* (April–May) for one day. This Jatara is being celebrated for the past 6 years. About 1,200 Hindus, local and from neighbouring villages congregate.

A fair is held in connection with the Jatara. Eatables, utensils, lanterns, mirrors, combs, pictures, toys, cloth and agricultural implements are sold in the fair.

SOURCE: *Sri K. Kondala Rao, Cultivator, Bendamurlanka*

54. Komaragiripatnam—Situated at a distance of 12 miles from Amalapuram and 25 miles from Narsapuram Railway Station. There is bus route upto Bobbarlanka via Amalapuram. This village was gifted away by the ancient rulers to the Brahmins as Kowsika tributary of Godavari merges here with the sea.

The total population of the village is 8,372 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Telaga, Settibalija, Kummari, etc.; Scheduled Castes (2,528); Scheduled Tribes (36) ; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, fishing, rope-making and raising of casuarina and cashew groves.

The temples of Rameswaraswamy, Lakshmaneswaraswamy, Kanaka Mahalakshmi with Her image in human form and a church are the places of worship in the village.

Kanaka Mahalakshmi Jatara is celebrated between *Vaisakham* (April–May) and *Jaistham* (May–June) for 3 days. People offer *garagalu*, sarees, blouse pieces and plantains to the deity. This Jatara is of ancient origin. About 3,000 Hindu devotees, local and from neighbouring villages congregate. *Pujari* is a Kummari with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the Jatara. Eatables, utensils, lanterns, torchlights, mirrors, combs, earthen and bamboo toys, pictures, handloom and mill cloth are sold in the fair. Merry-go-rounds and dramas provide entertainment.

SOURCE: *Sri Annavarapu Ramanatham, Cultivator, Komaragiripatnam*

55. Samanthakurru — Situated at a distance of 10 miles from Amalapuram of which 6 miles is to be covered by bus and the remaining 4 miles by cart track.

The total population of the village is 2,095 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Kapu, Settibalija, Agnikulakshatriya; Scheduled Castes (434)—Madiga, Mala; Scheduled Tribes (13). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Ramalingeswaraswamy, Venugopalaswamy are the places of worship in the village. The village deities Mahishamma, Durgamma, Bhagirathamma are also worshipped. Ramalingeswaraswamy image is in the form of a Sivalingam which is popularly known as *isukalingam* as sand falls when the *lingam* is rubbed (*isuka* in vernacular means sand). This is said to have been installed by Sri Rama.

Sivaratri is celebrated for 6 days from *Magha Bahula Ekadasi* to *Phalguna Suddha Padyami* (February–March). People do fasting and *abhishekam* on

Sivaratri. This is an ancient festival with local congregation of Hindus. There is free feeding. Four to five thousand devotees come to take bath at the confluence of the river Godavari.

During Sivaratri festival dealers come with their shops of eatables, sweetmeats and untensils, lanterns, torchlights, books, photos, mill and handloom cloth. Dramas and *Harikathas* entertain the visitors.

Bhagirathamma Jatara is a celebrated in *Asviyujam* (September - October). The festival of Mahishamma and Durgamma is celebrated in *Pushyam* (December–January). *Pujaris* are Kapus.

When *ardhodayam* and *mahodayam* which are two auspicious occasions coincide with a Monday, the occasion is considered very sacred to take bath at this confluneneece of Kowsika, one of the seven branches of Godavari, with the sea. About 4 to 5 thousands take their bath here on such occasions. The *Sapta Sagara Yatra* is a sacred pilgrimage for Hindu devotees and it is a pilgrimage to take bath at the seven confluences with the sea of the seven branches of Godavari. During this pilgrimage, the pilgrims spend the night of *Magha Suddha Shashti* (January–February) at this confluence, have their bath on the following morning and proceed to the remaining confluences.

SOURCE: *Sri N. Gopala Rao, Headmaster, Parishad Elementary School, Samanthakurru*

56. T. Challapalle—Situated at a distance of 8 miles to the east of Amalapuram by country path.

The total population of the village is 5,582 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Settibalija etc.; Scheduled Castes (2,540)—Adi Andhra, Mala, Madiga etc.; and Scheduled Tribes (24). The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Siva, Rama and of the village deities *viz.*, Maridamma, Mahishamma and Kanaka Mahalakshmamma are the places of worship in the village. The images of the village deities are 1½ feet in height made of wood and stone.

The village deities' Jatara is celebrated from *Pushya Suddha Dasami* (December–January) for 33 days. Fruits, cocoanuts and *naivedyams* are offered to the deities. About 1,000 devotees of this and neighbouring villages within a radius of 5 to 6 miles congregate. Sri Gitta Chittabbai an Asadi is the present *pujari*.

A fair is held in connection with the Jatara. Eatables, lanterns, torchlights, mirrors, combs, toys, pictures, mill and handloom cloth are sold in the fair.

Eswara Aradhana is celebrated on *Vaisakha Suddha Ekadasi* (April–May) for one day. Sri Badampudi Seshaiah, a Brahmin of Kasyapasa *gotram* is the *pujari* with hereditary rights.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March–April). Sri Peddinti Suryanarayana a Vykhanasa Brahmin of Bhargavasa *gotram* is the *pujari* with hereditary rights.

SOURCE: *Sri K. Venkataratnam, Assistant Karnam, Challapalli*

57. Gopavaram—Situated at a distance of 8 miles from Amalapuram.

The total population of the village is 2,418 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,353); and Scheduled Tribes (19). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Rajalingeswaraswamy with stone Sivalingam and village deity Ravulamma with Her image in human form are the places of worship in the village.

Rajalingeswaraswamy Kalyanamahothsavam is celebrated for five days from *Phalguna Bahula Ekadasi* to *Amavasya* (February–March). *Kalyanam* is celebrated for Sri Rajalingeswaraswamy and Parvati. *Abhishekhams* are performed. Fruits are offered by the devotees. The expenses of these celebrations are met from the contributions of the villagers. The local Hindus congregate. A Saiva well-versed in Saivagama is the *pujari*.

Ravulamma Jatara is celebrated during Sankranti *i.e.*, in *Pushyam* (generally 13th to 15th January). Ftuits are offered to the deity. This Jatara is being celebrated since 10 years. Hindus, local and from the neighbouring villages congregate.

A fair is held in connection with the Jatara. Eatables, utensils, lanterns, mirrors, combs, toys and cloth are sold in the fair. *Harikathas*, *burrakathas* and dramas provide entertainment.

SOURCE: *Sri Chitta Pragada Veera Venkata Satyanarayana Murty, Trustee, Rajalingeswaraswamy Temple, Gopavaram*

58. Devaguptam—Situated at a distance of 3 miles from the 2/6th milestone on the Amalapuram to Komaragiripatnam bus route.

The total population of the village is 4,701 and it is made up of the following communities: Caste Hindus—Brahmin, Telaga, Settibalija, Chakali, Mangali; Scheduled Castes (1,477)—Adi Andhra; and Scheduled Tribes (12). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Two temples of Rama and one temple each of Siva, Vishnu, and Somalamma are the places of worship in the village. Another temple of Kanakalakshmamma is in ruins.

Somalamma Jatara is celebrated for two days from the Tuesday after *Chaitra Suddha Ekadasi* (March–April). Plantains are offered and fowls are sacrificed to the deity. Hindus, local and from neighbouring villages, congregate. There is a *pujari* belonging to Asadis.

A fair is held in connection with this Jatara. Eatables, utensils, lanterns, mirrors, combs, earthen and wooden toys and cloth are sold in the fair. Dramas, cock-fights and gambling afford entertainment.

SOURCE: *Sri M. Sree Rama Murthy, Teacher, Zilla Parishad Elementary School, Devaguptam*

59. Thurpulanka—Situated at a distance of 2 miles from Allavaram on the Amalapuram—Komaragiripatnam bus route and 7 miles from Amalapuram.

The total population of the village is 1,289 and it is made up of the following communities: Caste Hindus—Settibalija, Kapu, etc.; Scheduled Castes (407)–Adi Andhra, Mala, Madiga, etc.; and Scheduled Tribes (10). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Rama and Mutyalamma with images in human form are the places of worship in the village.

Mutyalamma Jatara is celebrated for 24 days from *Chaitra Suddha Sapthami* to *Bahula Amavasya* (March–April). Teertham is performed on the last day. Fowls are sacrificed. This Jatara is being celebrated since 100 years and is of local significance. About 200 Hindus, particularly Settibalijas and Adi Andhras, participate. A Kāpu is the *pujari* with hereditary rights.

A fair is held for 20 days in connection with the Jatara. Eatables, lanterns, mirrors, combs, pictures and cloth are sold.

Srirama Navami is celebrated for 6 days from *Chaitra Suddha Navami* (March–April). *Kalyanam* is celebrated. *Bhajans* are made. Local Hindus participate. Poor feeding is arranged on the 6th day.

SOURCE: *Sri P. Krishna Rao, Karanam, Thurpulanka*

60. Rellugadda—Situated at a distance of 1½ miles from Allavaram and 7 miles from Amalapuram. As in the by-gone days *rellu* (a kind of grass particularly used for roofing) was in abundance here, the habitation area came to be known as Rellugadda (*gadda* in vernacular meaning place).

The total population of the village is 655 and it is made up of the following communities—Kshatriya, Settibalija, Kummari, Chakali; Scheduled Castes (312) and Scheduled Tribes (3). The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Venugopalaswamy and Rama are the places of worship in the village. The stone image of Venugopalaswamy is in human form with 4 hands. There is no flag staff for Venugopalaswamy temple.

Sri Venugopalaswamy Kalyanam is clebrated for 6 days from *Magha Suddha Ekadasi* to *Bahula Padyami* (January–February). On the first day *dhwajarohana*, *kalyanam* and procession take place. On the fifth day *chakrasnanam* is performed in Kowsika. *Pushpothsavam* is performed on *Padyami*. On the first day of the festival, devotees take river bath and observe fasting. *Aradhana* is performed. This festival is being celebrated since 50 years and is of local significance. Arrangements are made 4 days in advance. Kshatriyas are the patrons. The local Hindus congregate. *Pujari* is a Brahmin belonging to Vykhanasa *gotram* with hereditary rights.

SOURCE: *Sri P. Neemani Venkatrama Sarma, Assistant Teacher, Zilla Parishad Elementary School, Rellugadda*

61. Yentrikona—Situated at a distance of about 7 miles from Amalapuram.

The total population of the village is 1,222 and it is made up of the following communities: Caste

Hindus—Brahmin, Kapu, Kummari, Mangali; Scheduled Castes (632)—Adi Andhra, Jambuvulu, Mala, Madiga, etc.; and Scheduled Tribes (6). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Vemulamma temple and Siva temple are the places of worship in the village.

Vemulamma Jatara is celebrated from *Chaitra Suddha Purnima* (March–April) for 15 days. *Teertham* is celebrated on the last day while *jagarams* are observed on the previous 14 days. Fowls are sacrificed on 14th day and *naivedyam* is offered. The patrons are Kapus. About 1,000 Hindu devotees, local and from the neighbouring villages, congregate. There is a *pujari* who is an Asadi.

A fair is held in connection with the Jatara. The important commodities that are sold in the fair are eatables, utensils, lanterns, mirrors, combs, pictures, toys and cloth. Merry-go-rounds, cock-fights and gambling like *gundata* provide entertainment.

SOURCE: *Sri S. Polayya, Teacher, Special Zilla Parishad School, Yentrikona*

62. Thadikonda—Situated at a distance of 7½ miles from Amalapuram.

The total population of the village is 962 and it is made up of the following communities: Caste Hindus—Kapu, Mangali, Chakali, etc.; and Scheduled Castes (555)—Adi Andhra, Mala, Madiga, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sita Ramalingeswaraswamy and Muthyalamma are the places of worship in this village. The image of Muthyalamma is in feminine form.

Muthyalamma Jatara is celebrated for 15 days in *Vaisakham* (April–May). Teertham is celebrated on the last day. Fowls and goats are sacrificed in fulfilment of vows. The Jatara is being celebrated for the last 100 years. The Hindus, local and from the neighbouring villages, congregate. Kapus are the patrons. *Pujari* is an Asadi.

A fair is held with a few shops where eatables, mirrors, combs, toys and other fancy articles are sold.

SOURCE: *Sri M. Venkata Reddi, Teacher, Zilla Parishad Elementary School, Gudala*

63. Gudala—Situated at a distance of 6 miles from Amalapuram by bus.

The total population of the village is 1,845 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, etc.; Scheduled Castes (664)—Jambuvulu, Mala, Madiga etc.; Scheduled Tribes (9)—Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Lord Uma Agastheswaraswamy and a village deity are the places of worship. Sri Uma Agastheswaraswamy is a stone Sivalingam. The imge of Parvati is also there.

Sri Uma Agastheswaraswamy Kalyanam is celebrated for five days from *Phalguna Suddha Ekadasi* to *Purnima* (February–March). This festival is being celebrated since the origin of the village. Local Hindus congregate.

The Gramadevata Jatara is celebrated for one day on *Chaitra Suddha Padyami*. It is being celebrated from ancient time. Devotees of other villages also attend the festival. An Asadi is the *pujari*.

SOURCE: *Sri N. Satyanarayana Murthy, Village Munsiff, Gudala*

64. Immidivarappadu—Situated at a distance of 6 miles from Amalapuram.

The total population of the village is 838 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, etc.; Scheduled Castes (371)—Adi Andhra, Mala, Madiga, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of the Mushallamma with Her image in human form and Bheemeswaraswamy are the places of worship in the village.

Mushallamma Jatara is celebrated in *Jaistham* (May–June). Fowls are sacrificed. This is being celebrated for the past 60 years. An Asadi is the *pujari*.

SOURCE: *Sri V. Viswanatham, Cultivator, Immidivarappadu*

65. Tandavapalle—Situated at a distance of 6 miles from Amalapuram.

The total population of the village is 1,280 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Telaga; Scheduled Castes (642)—Adi Andhra, Mala, Madiga, etc.; Scheduled Tribes (4) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Ubbalamma temple is the place of worship in the village.

Ubbalamma festival is celebrated for one day in *Pushyam* (December–January). Fowls are sacrificed. The festival is being celebrated for the past 40 years. Local Hindus congregate. The *pujari* is an Asadi.

SOURCE: *Sri K. Narayanaswamy, Settipalle, hamlet of Tandavapalle*

66. Samanasa — Situated on the Amalapuram—Chellapalle road at a distance of 3 miles from Amalapuram.

The total population of the village is 2,765 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Telaga; Scheduled Castes (1,280); and Scheduled Tribes (8). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Someswaraswamy with stone Sivalingam, Poleramma with Her stone image in human form, Rameswaraswamy, Ramalingeswaraswamy and Subrahmanyeswaraswamy are the places of worship in the village.

Poleramma Jatara is celebrated for a day on the first Tuesday in the dark fortnight of *Vaisakham* (April–May). Sheep and fowls are sacrificed. This Jatara is of ancient origin and is of local significance. About 1,000 Hindus, local and from neighbouring villages, congregate.

A fair is held in connection with the Jatara when about 50 shops are opened. Eatables, utensils, lanterns, mirrors, combs, books, pictures, toys and cloth are sold.

Magic, gambling, merry-go-rounds, lottery and cock-fights afford entertainment.

Sri Someswaraswamy Prabhala Teertham is celebrated during Sankranti, *i.e.*, on 15th January. Sri Magapu Seshadri, a Brahmin of Koundinyasa *gotram* is the *pujari* having hereditary rights.

SOURCE: *Sri N. Appa Rao, Single Teacher, Zilla Parishad Elementary School, Samanasa*

67. Bhatnavilli— Situated at a distance of 3 miles to the east of Amalapuram and 32 miles from Kakinada Railway Station.

The total population of the village is 2,827 and it is made up of the following communities: Caste Hindus —Brahmin, Vaisya, Kshatriya, Telaga, etc.; Scheduled Castes (989); Scheduled Tribes (16); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sakhileswaraswamy with stone Sivalingam, Madanagopalaswamy and of village deities, Vanumulamma and Tallamma, are the places of worship in the village.

Sri Sakhileswaraswamy Kalyanam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April – May). Fruits are offered. It is of ancient origin and is of local significance. Local devout Hindus congregate. *Pujari* is a Brahmin.

Vanumulamma and Tallamma Teerthams are celebrated each for one day on *Ashadha Suddha Dwadasi* (June – July) and *Vaisakha Bahula Vidiya* (April–May) respectively.

SOURCE: *A correspondent, Bhatnavilli*

68. Vilasavilli — Situated at a distance of 4 miles from Amalapuram.

The total population of the village is 2,849 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Devanga, etc.; Scheduled Castes (663); Scheduled Tribes (5) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Veereswaraswamy, Rama, Chowdeswari, Mukkullamma and Mutyalamma are the places of worship in the village.

Chowdeswari Jatara is celebrated for one day on *Sravana Suddha Purnima* (July–August). The local Hindus participate.

Mukkullamma and Mutyalamma Teerthams are celebrated each for one day on *Chaitra Suddha Padyami*

(March–April) and is *Vaisakham* (April–May) respectively. The local Hindus congregate.

Sri Veereswaraswamy Kalyanam on *Vaisakha Suddha Ekadasi* (April–May) and Sita Kalyanam on *Chaitra Suddha Navami* (March–April) are the other festivals celebrated in the village.

SOURCE: *Village Munsiff, Vilasavilli*

69. Anathavaram — Situated at a distance of 4 miles from Amalapuram and 40 miles from Rajahmundry.

The total population of the village is 4,252 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Settibalija, Kamsali; Scheduled Castes (1,424) — Jambuvulu, Panchama, Madiga, etc.; Scheduled Tribes (27); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The tempels of Kesavaswamy, Jahnaleswaraswamy, Rajyalakshmi and Katlamma are the places of worship in the village.

Sri Kesavaswamy Kalyanam is celebrated for five days from *Vaisakha Bahula Ekadasi* (April–May). It is being celebrated for the past 60 years. Hindus congregate. There is a *pujari*.

Sri Rajyalakshmi Sevalu and Sri Jahnaleswaraswamy Abhishekam are the other festivals that are celebrated in the village between the months of *Chaitram* (March–April) and *Jaishtam* (May–June).

SOURCE: *Sri A. Lakshminarayana, Village Munsiff, Anathavaram*

70. Gunnepalle—Situated on the Amalapuram—Pallamkurru road at a distance of 7 miles from Amalapuram.

The total population of the village is 2,290 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, etc.; Scheduled Castes (476)—Adi Andhra, Jambuvulu, Mala, Madiga etc.; and Scheduled Tribes (5). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Subrahmanyeswaraswamy temple is the place of worship in the village.

Sri Subrahamanyeswaraswamy festival is celebrated for one day on *Margasira Suddha Shashti* (November–December). Fasting is observed by some devotees. This festival is being celebrated for the past 15 years. About 600 local Hindu devotees congregate.

SOURCE: *Sri M. Rama Murty, Village Karnam, Gunnepalle*

71. Cheyyeru—Located at a distance of 8 miles from Amalapuram and 35 miles from Kakinada Railway Station. The legend about the origin of the village takes one to Puranic times. Long back there lived two brothers named Sankha and Likhita. They were sages following the spiritual code. One day Likhita had stolen some mango fruits to satisfy his irresistable hunger. Though he ate the fruits in a hurry he repented for his wrong deed in leisure. Then he approached his brother Sankha and requested him to get him relieved of his sin. Sankha asked his repentant brother to go to King Sudyumna and get his arms cut off as that was the justifiable punishment for stealing. Likhita did accordingly. His arms were cut off and he returned to his brother and greeted him with his mutilated arms. Sankha asked him to take bath in the rivulet nearby. After the bath, Likhita found his arms restored. From then the rivulet is being called Bahuda in Sanskrit and Cheyyeru in Telugu (*cheyya* means hand and *yeru* means rivulet). As Likhita got his arms at this place it has become a pilgrim centre and is being called as Cheyyeru. It is on the bank of this rivulet that Narasimhaswamy temple is located. In the neighbourhood, there is a tank called Agasthyagundam. There appears to have existed in the past a temple of the great sage Agasthya and some relics have recently been unearthed.

The total population of the village is 5,362 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Kapu, Devanga, Kamsali, Settibalija, Kummari. Mangali, Chakali, etc.; Scheduled Castes (2,037)—Madiga, Mala etc.; Scheduled Tribes (6) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Eswara, Narasimhaswamy, Kesavaswamy, Ramalingeswaraswamy and Dasullama are the places of worship in the village.

Kesavaswamy temple is an ancient one. It is very tall and beautifully sculptured. This is reputed to have been constructed by Ambarisha, the Puranic king who

was saved by Kesava (Vishnu) from the wrath of Sage Durvasa. The pillars of the *Mukhamantapam* of this temple are monalithic and 12 feet high with beautiful figures of serpents and lions carved on them. The *mantapam* is built on these pillars. A five feet high image of Sri Mahavishnu holding *sankhu, chakra, gada* and *sargna* in the hands is found in it. The sculpture of the image is superb. It is said that during the Muslim rule, its hand with the golden mace (*gadha*) was broken to steal away the mace and threw the image in Agastyagundam. The villagers subsequently took it out and installed it in this *mantapam*.

Sri Narasimhaswamy festival is celebrated for one day on *Magha Suddha Ekadasi* (January-February). Flowers, fruits, jewellery etc.; are offered. Tonsure ceremonies are conducted in fulfilment of vows. The devotees take bath in Cheyyeru (Bahuda) and observe fasting and *jagaram*. About 1,000 devout Hindus local and from neighbouring villages congregate. *Pujari* is a Vaikhanasa Brahmin.

Sri Ramalingeswaraswamy and Kesavaswamy Kalyanams are celebrated for one day on *Chaitra Suddha Ekadasi* (March-April). Local Hindus congregate. *Pujari* is a Brahmin.

Dasullamma (village deity) festival is celebrated for 15 days in *Vaisakham* (March-April). On the first Tuesday in the dark fortnight of *Vaisakham* (April-May) *i.e.*, on the last day, *teertham* is held. Local Hindus participate. *Pujari* is an Asadi.

Prabhala Teertham is celebrated on 15th January in connection with Sankranti festival. The procession images of Lord Siva in the temples of about 10 neighbouring villages are brought on *prabhas* to this village. This is also known as the Lord's conference.

SOURCE: *Sri D. Subrahmanyasuryanarayana, Cultivator, Cheyyeru*

72. Nangavaram—Situated at a distance of 7 miles from Amalapuram.

The total population of the village is 1,194 and it is made up of the following communities: Caste Hindus—Brahmin, Telaga, etc.; Scheduled Castes (360)—Mala, Madiga, Jambuvulu, etc.; Scheduled Tribes (6); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Sita Ramalingeswaraswamy and Mallamma with Her image in female form are the places of worship in the village.

Sri Sita Ramalingeswaraswamy Kalyanam is celebrated for one day on *Vaisakha Suddha Ekadasi* (April-May). It is being celebrated since the construction of the temple. Local Hindus congregate.

Mallamma Jatara is celebrated for one day on *Vaisakha Bahula Amavasya* (April-May). Fruits are offered and fowls and goats are sacrificed to the deity. About 100 local Hindu devotees participate. An Asadi is the *pujari*.

SOURCE: *Sri A. Murty Raju, Village Karnam, Nangavaram*

73. Bheemanapalle—Situated at a distance of 5 miles from Amalapuram.

The total population of the village is 5,219 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya, Kapu, etc.; Scheduled Castes (1,702); and Scheduled Tribes (15). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Siva and Maridamma with her image in human form are the places of worship in the village.

Siva Kalyanam is celebrated for 2 days in *Phalgunam* (February-March). Devout Hindus congregate. *Prasadam* is distributed to all. *Pujari* is a Brahmin with hereditary rights.

Maridamma Jatara is celebrated for 4 or 5 days in *Vaisakham* (April-May). Fowls are sacrificed. This Jatara is being celebrated since 20 years. The local Hindus congregate.

SOURCE: *Sri G. Bangaraju, Cultivator, Bheemanapalle*

74. Kunavaram—Situated at a distance of 7 miles from Amalapuram.

The total population of the village is 2,044 and it is made up of the following communities: Caste Hindus—Telaga, etc.; Scheduled Castes (938); and Scheduled Tribes (9). The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Siva with stone Sivalingam and Vishnu are the places of worship in the village.

Siva Kalyanam is celebrated from *Magha Suddha Navami* (January-February). It is being celebrated

for the past 10 years. Local Hindus participate. *Prasadam* is distributed to all.

SOURCE : *Sri S. Satyanarayana Murty, Cultivator, Kunavaram*

75. Gollavilli—Situated at a distance of 8 miles from Amalapuram.

The total population of the village is 2,288 and it is made up of the following communities: Caste Hindus—Brahmin, Telaga, etc.; Scheduled Castes (794)—Jambuvulu; Scheduled Tribes (3); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Rama, Eswara, Yellaramma and a Church are the places of worship in the village.

Yellaramma Jatara is celebrated for one day on *Chaitra Suddha Purnima* (March-April). Fruits are offered to the deity. The Jatara is being celebrated since the construction of the temple. The local Hindus congregate. An Asadi is the *pujari*.

SOURCE : *Sri N. Venkata Subba Rao, Village Karnam, Gollavilli*

76. Uppalaguptam—Situated at a distance of 10 miles to the east of Amalapuram.

The total population of the village is 5,473 and it is made up of the following communities: Caste Hindus—Telaga, etc.; Scheduled Castes (2,471)—Adi Andhra, Mala, Madiga, etc.; and Scheduled Tribes (29). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Rama with His image in the form of a photo is the place of worship in the village. Somalamma and Pallalamma are also worshipped under a palmyrah tree.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April). Fruits and *panakam* are offered. Local Hindus congregate. Free feeding is arranged with the contributions raised from the village. *Prasadam* is distributed.

Somalamma Jatara is celebrated for 15 days from *Chaitra Suddha Padyami* to *Purnima* (March-April). Fruits are offered to the deity. This Jatara is of ancient origin. Local Hindus congregate.

SOURCE : *Sri N. Satyanarayana Murty, Cultivator, Uppalaguptam*

77. Surasaniyanam—Situated at a distance of 12 miles to the south of Amalapuram town of which 8 miles upto Challapalle can be covered by road and the rest by foot. This village was given as Inam by a ruler to Surasani, a dancing girl and it was known as Surasani Inam and in course of time it was corrupted into Surasaniyanam.

The total population of the village is 2,033 and it is made up of the following communities: Caste Hindus—Telaga, Agnikulakshatriya, etc.; Scheduled Castes (833); and Scheduled Tribes(9). The chief means of livelihood of the people are agriculture, agricultural labour, fishing and other traditional occupations.

The temples of Gopalaswamy, Rajeswaraswamy, Rama and Katu Maridamma and Maridamma are the places of worship in the village. Katu Maridamma and Maridamma are in the form of *garagalu* (earthen pots decorated with colour dots and designs).

Gopalaswamy Kalyanam is celebrated for one day on *Vaisakha Suddha Ekadasi* (April-May). It is of ancient origin. Local Hindus congregate.

Rajeswaraswamy Kalyanam is celebrated for one day on *Vaisakha Suddha Ekadasi* (April-May). Fruits are offered. Hindus of the village congregate.

Srirama Navami is celebrated for a day on *Chaitra Suddha Navami* (March-April) when the *kalyanam* of Rama and Sita is performed. Free feeding is arranged on that day.

Katu Maridamma and Maridamma Jataras are celebrated for 15 days from lst to 15th January. About 500 local Hindu devotees congregate.

SOURCE : *Sri M. Mamaiah, Cultivator, Surasaniyanam*

78. Nimmakayala Kothapalle—Situated at a distance of about 12 miles to the east of Amalapuram. It is being called Nimmakayala Kothapalle after the family of Nimmakayala that lived originally in this village to distinguish it from the two or three neighbouring villages called Kothapalle.

The total population of the village is 2,975 and it is made up of the following communities: Caste Hindus—Kshatriya, Agnikulakshatriya, Kapu, Settibalija; Scheduled Castes (1,090)—Adi Andhra; and Scheduled Tribes (18). The chief means of livelihood of the people are agriculture, agricultural labour and fishing.

The temples of Gangadevi, Sri Rama and Siva are the places of worship in the village. The icon of Gangadevi is in human form.

Gangadevi Jatara is celebrated for 10 days from *Chaitra Suddha Padyami* (March-April). Sheep, goats and fowls are sacriffced to the deity. This Jatara is being celebrated for the last 50 years. About 400 to 500 Hindus, local and from the neighbouring villages, congregate. Animal sacrifice is in vogue. Asadi Veeranna is the *pujari* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the Jatara. Eatables, glassware, utensils, mirrors, combs, books, pictures and toys are sold in the fair.

Dramas, *burrakathas* and musical concerts afford entertainment.

Prabhala Teertham is celebrated on 15th of January. Uthsavam is celebrated in Siva temple during the entire month of *Kartikam* (October-November).

SOURCE: *Sri E. Satyanarayana Rajam Raju, Village Munsiff, Nimmakayala Kothapalle*

79. Munipalle—Situated at a distance of 10 miles from Amalapuram. It is called "Munipalle" as *Munis* (sages) lived in this place in olden days. *Munis* are supposed to be observing penance even now in nearer forest which is noted for medicinal herbs. Poisonous reptiles and worms do not thrive there.

The total population of the village is 1,048 and it is made up of the following communities: Caste Hindus—Brahmin, Telaga, Settibalija; and Scheduled Castes (283)—Adi Andhra. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Malleswaraswamy, Mutyalamma and Mavulamma are the places of worship in the village.

Sri Malleswaraswamy festival is celebrated for 5 days from *Magha Bahula Chathurdasi* (January-February). It is of ancient origin. The local Hindus congregate. *Pujari* is a Brahmin.

The village deities' Jatara is celebrated in July. Sheep, goats and fowls are sacrificed. Local Hindus participate.

A fair is held in connection with the Jatara. Eatables, utensils, torchlights, mirrors, combs, pictures, toys and cloth are brought and sold.

Dramas, musical concerts and *Harikathas* and *burrakathas* afford entertainment.

To the east of the village is a big and deep tank swarming with fish. It will not dry up even in summer. The interesting phenomenon is that nobody would fish the fish in this tank. It is said that anyone trying for them faces the worst. To support this contention, some incidents are narrated such as, one lost his sight, another one's house was burnt and etc. The large fish that thrive in the tank provide a feast to the onlookers.

SOURCE: *Sri Suryanarayana Murthy, Munipalle*

80. Sannavilli—Situated at a distance of 9 miles from Amalapuram.

The total population of the village is 1,459 and it is made up of the following communities: Caste Hindus—Telaga, Devanga, Settibalija, Chakali, etc.; Scheduled Castes (377)—Panchama, Jambuvulu etc.; and Scheduled Tribes (31). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Eswara, Rama and Mutyalamma are the places of worship in the village. Ankalamma is worshipped under a tree.

For the past many years is being celebrated Eswara Kalyanam at which local Hindus assemble.

To Mutyalamma there is animal sacrifice besides the offerings of fruits on the *jatara* day which is celebrated according to the convenience of the villagers.

Srirama Navami, Prabhala Uthsavam are the other festivals that are celebrated in the village.

SOURCE: *Sri Eanisetti Govindarajulu, Cultivator, Sannavilli*

81. Lakshmivada—Situated at a distance of about 10 miles from Amalapuram.

The total population of the village is 773 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya, etc.; and Scheduled Castes (380)—

The chief means of livelihood of the people are agriculture and agricultural labour.

Someswaraswamy temple is the place of worship in the village. Mutyalamma, the village deity, is also worshipped.

Mutyalamma Jatara is celebrated during the dark fortnight of *Vaisakham.* Cocoanuts are offered and goats and fowls are sacrificed to the deity. Local Hindus congregate.

Sri Someswaraswamy festival is celebrated on *Pushya Suddha Purnima* (December–January).

SOURCE: *Sri E. Lakshmi Veerabhadra Rao, Karnam, Lakshmivada*

82. Pedagadavilli—Situated at a distance of 10 miles from Amalapuram.

The total population of the village is 1,105 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Kummari, Chakali, Mangali; Scheduled Castes (326)—Adi Andhra, Jambuvulu, etc.; Scheduled Tribes (36)—Yerukula; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sitaramaswamy and Mutyalamma are the places of worship in the village.

Mutyalamma Teertham is celebrated for 6 days in *Vaisakham* (April–May). Goats and fowls are sacrificed to the deity. This Teertham is being celebrated since the construction of the temple. About 200 local Hindu devotees congregate.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March–April).

SOURCE: *Sri M. Bhaskararao, Village Karnam, Pedagadavilli*

83. Chinagadavilli—Situated at a distance of 6 miles from Amalapuram.

The total population of the village is 1,342 and it is made up of the following communities: Caste Hindus—Brahmin, Telaga, Viswabrahmin, etc.; Scheduled Castes (332)—Jambuvulu; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of the village deities, Mavulamma and Somalamma are the places of worship in the village.

Mavulamma and Somalamma Teertham is celebrated for one day on *Chaitra Suddha Sapthami* (March–April). About 200 Hindu local devotees congregate. There are *pujaris* belonging to Asadis caste.

A fair is held in connection with the Jatara. Eatables, lanterns, mirrors, combs, books, pictures and toys are sold in the fair.

SOURCE: *Sri M. Satyanarayana Sarma, Village Karnam, Chinagadavilli*

84. Uppudi—Situated on the Pallamkurru—Gannavaram road at a distance of about 9 miles from Amalapuram.

The total population of the village is 1,132 and it is made up of the following communities: Caste Hindus—Brahmin, Telaga, Chakali, Mangali, Settibalija; Scheduled Castes (547)—Adi Andhra, Jambuvulu; and Scheduled Tribes (7). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Gangadevi Mallamma is the place of worship in the village.

Gangadevi Mallamma Jatara is celebrated for 7 days between *Vaisakha Bahula Padyami* and *Amavasya* (April–May). Cocoanuts are offered, fowls and goats are sacrificed to the deity. This Jatara is being celebrated for the past 100 years. About 1,000 Hindu devotees, local and from neighbouring villages, participate. Cock-fights are conducted.

SOURCE: *Sri M. Venkata Rao, Village Karnam, Uppudi*

85. Bantumilli—Situated on the Pallamkurru—Gannavaram Highway at a distance of 11 miles from Amalapuram.

The total population of the village is 636 and it is made up of the following communities: Caste Hindus—Brahmin, Viswabrahmin, Telaga, Settibalija, etc.; Scheduled Castes (160)—Adi Andhra, Jambuvulu, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of the village deity Rajyalakshmi and the temple of Rama are the places of worship in the village.

Rajyalakshmi Jatara is celebrated for one day on *Chaitra Suddha Vidiya* (March-April). Plantains and cocoanuts are offered. Goats and fowls are sacrificed to the deity. About 200 local Hindus congregate.

A fair is held in connection with the Jatara. Eatables, combs, mirrors, books, pictures and toys are sold. Cock-fights provide entertainment.

SOURCE : *Sri M. Krishnamurthy, Village Karnam, Bantumilli*

86. **Penumalle**—Situated at a distance of one mile from Amalapuram—Pallamkurru bus route and 12 miles from Amalapuram.

The total population of the village is 1,436 and it is made up of the following communities: Caste Hindus—Brahmin, Telaga, Devanga, Gowda including Settibalija; Scheduled Castes (500)—Adi Andhra; and Scheduled Tribes (10). The chief means of livelihood of the people are agriculture, agricultural labour and weaving.

The temples of the village are of Sri Veereswaraswamy, Tallamma, Mallamma and Veerabhadraswamy.

Prabhala festival is celebrated for 3 days in *Pushyam* (generally 13th to 15th January). A procession of the Lord Veereswaraswamy on a prabha is taken to the accompaniment of music. *Teertham* is celebrated on the 15th January. This festival is being celebrated for the past 50 years with local congregation of Hindus. A Brahmin is the *pujari*. *Harikathas* and *bhajans* are conducted.

Tallamma festival is celebrated for 16 days from *Phalguna Bahula Padyami* to *Chaitra Suddha Padyami* (February-March). Fowls are sacrificed to the deity. There is a *pujari*. The local Hindus congregate.

Mallamma Jatara is celebrated in *Vaisakham* (April-May). Local Hindus congregate.

SOURCE : *Sri M. Jogiraju, Cultivator, Penumalle*

87. **Kundaleswaram**— Situated on Gannavaram—Pallamkurru bus route at a distance of about 11 miles from Amalapuram.

The total population of the village is 1,476 and it is made up of the following communities: Caste Hindus—Brahmin, Kamma, Telaga, etc.; Scheduled Castes (639)-Adi Andhra, Jambuvulu etc.; and Scheduled Tribes (7). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Siva, Vishnu and Kanakadurga are the places of worship in the village.

Sivaratri is celebrated for one day in *Magha Buhula Chathurdasi* (January-February). Fasting is observed. This festival is of ancient origin and is of local significance. About 400 local Hindus congregate.

SOURCE: *Sri P. Ramachandra Murthy, Village Karnam, Kundaleswaram*

88. **Nadavapalle**—Situated on Gannavaram—Pallamkurru bus route at a distance of 10 miles from Amalapuram.

The total population of the village is 2,844 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Telaga, etc.; Scheduled Castes (865)—Adi Andhra, Jambuvulu etc.; Scheduled Tribes (24); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Besides the temple of Nadavapalle Ammavaru, there are the temples of Siva, Kodanda Ramaswamy and Venugopalaswamy.

Nadavapalle Ammavari festival is celebrated for 3 days from *Chaitra Bahula Amavasya* (March-April). The village deity is carried from house to house by *pujaris*. *Chalividi* and *panakam* are offered and goats and fowls are sacrificed to the deity. Sweets are prepared at homes and devotees offer them as *naivedyam*. Fasting is observed. This festival is of ancient origin. About 500 local Hindus congregate. An Asadi is the *pujari*. A fair is held in connection with the festival. Eatables, utensils, lanterns, mirrors, combs, pictures, toys and cloth are sold in the fair.

SOURCE : *Sri P. Ramachandra Murthy, Village Karnam, Nadavapalle*

89. **Geddanapalle**—Situated at a distance of 14 miles from Amalapuram.

The total population of the village is 2,630 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (978); and Scheduled Tribes (17).

The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Rama and of village deity Lankatalli are the places of worship in the village.

Srirama Navami is celebrated for one day on *Chaitra Suddha Navami* (March–April). Pujas are performed and *bhajans* are conducted. This festival is being celebrated for the past 10 years. Local Hindus participate.

Lankatalli Jatara is celebrated in the month of *Vaisakham* (April–May). Goats and fowls are sacrificed to the deity. There is a *pujari*.

SOURCE: *Sri S. China Suryanarayana, Cultivator, Geddanapalle*

90. Donthikurru—Situated on the Gannavaram—Pallamkurru bus route at a distance of 16 miles from Amalapuram.

The total population of the village is 3,121 and it is made up of the following communities: Caste Hindus—Vaisya, Settibalija, Golla, etc.; Scheduled Castes (1,811)—Adi Andhra; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Maridemma the village deity, also called Donthikurru Ammavaru has a temple.

Maridemma or Donthikurru Ammavari festival is celebrated for one day on *Vaisakha Bahula Amavasya* (April–May). Asadis go round the village from house to house carrying the deity. The festival is being celebrated from ancient times. Hindus, local and from neighbouring villages, congregate. Fowls and goats are sacrificed. An Asadi is the *pujari*. A fair is held in conncetion with the festival. Eatables, mirrors, combs, and pictures are sold in the fair.

SOURCE: *Sri D. Sambasiva Rao, Karnam, Donthikurru*

91. Pallam hamlet of **Kandikuppa**—Situated at a distance of 3½ miles from Donthikurru and about 19 miles from Amalapuram. It is a small island surrounded by brackish water. Drinking water is transported on boats from a distance of one mile and sold at 3 to 12 paise per pot.

The total population of the village Kandikuppa including its hamlets is 6,718 and it is made up of the following communities—Brahmin, Vaisya, Agnikulakshatriya, etc.; Scheduled Castes (1,510); and Scheduled Tribes (6). The chief means of livelihood of the people are fishing, agriculture, agricultural labour and other traditional occupations.

The temples of village deities, Bhagiratamma, Mutyalamma, Dhanamma, Kasulamma and Sattemma are the places of worship in the village.

The village deities' Jatara is celebrated twice in a year in *Vaisakham* (April–May) and *Asviyujam* (September–October) for 8 days. Fruits are offered. Animals and birds are sacrificed to the deities. The devotees decorate their houses. This Jatara is being celebrated from ancient times. Local Hindus participate. *Pujari* is an Agnikulakshatriya with hereditary rights.

A fair is held in connection with the festival. Lanterns, mirrors, combs, toys, handloom and mill cloth and ready-made clothes are sold in the fair.

SOURCE: *Sri Lanke Venkatarao, President, Fishermen Co-operative Society, Pallam*

92. Katrenikona—Situated on the Amalapuram—Pallamkurru bus route at a distance of about 14 miles from Amalapuram.

The total population of the village is 6,386 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Telaga, etc.; Scheduled Castes (2,402)— Adi Andhra, Jambuvulu, etc.; Scheduled Tribes (36)— Yerukula and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Subrahmanyeswaraswamy, Bhagirtamma, Mavullamma, Kandikeswaraswamy and Kalyanagopalaswamy are the places of worship in the villages.

Subrahmanyeswaraswamy festival is celebrated for one day on *Margasira Suddha Shashti* (November–December). It is being celebrated for the past many years Local Hindus participate.

Bhagirtamma and Mavullamma Teerthams are celebrated in *Chaitram* (March–April) and *Vaisakam* (April–May) respectively for one day each. The deities are taken in procession from house to house by *pujaris*. Sweets are prepared and offered as *naivedyam*. *Chalimidi*, *panakam* are offered. Goats and fowls are

sacrificed to the deities. The Teerthams are being celebrated for the past many years. Local Hindus congregate. Asadis are *pujaris*.

SOURCE : *Sri B. Subba Rao, Village Karnam, Katrenikona*

93. **Neellarevu** and **Masanitippa** hamlets of **Brahmasamedhyam**—Situated at a distance of 22 miles from Kakinada and 24 miles from Amalapuram. To reach this village one has to travel a distance of 16 miles from Kakinada to Yanam by bus and thereafter cover 6 miles by boat.

The total population of the village Brahmasamedhyam including its hamlets is 5,136 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Agnikulakshatriya etc.; and Scheduled Castes (172). The chief means of livelihood of the people are agriculture, agricultural labour, trade, fishing and other traditional occupations.

The temple of Brahmeswaraswamy with stone Sivalingam is the place of worship in Neellarevu while Bhairavaswamy temple with stone image in human form is the place of worship in Masanitippa.

Sri Brahmeswaraswamy festival in Neellarevu is celebrated for one day on *Pushya Bahula Amavasya* (December-January). It is being celebrated for a long time and local Hindus congregate. The *pujari* is a Brahmin with hereditary rights.

Bhairavaswamy festival in Masanitippa is celebrated for one day on *Magha Bahula Chathurdasi* (January-February). Couples who are not blessed with children take a dip in the sacred waters of the river on Sivaratri and prostrate before the deity with a belief that they would beget children. Tonsure ceremonies are performed. Cocoanuts and plantains are offered to the deity. The festival is of ancient origin and is of local significance. Local Hindus congregate. *Pujari* is a Brahmin with hereditary rights.

Dramas, *burrakathas* and *bhajans* provide entertainment.

SOURCE : *Sri V. Raja Rao, Village Karnam, Brahmasamedhyam*

FAIRS AND FESTIVALS
RAZOLE TALUK
EAST GODAVARI DISTRICT, A. P.
MILES
KILOMETRES
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2 | 2 MONDEPULANKA | SUBRAHMANYESWARASWAMY
3 | 3 MANEPALLE | BHOOLOKA SHAKTI Etc
4 | 4 VADREVUPALLE | MANIKYALAMMA; SIVA
5 | 5 PEDAPATNAM | VANUMULAMMA; SIVA
6 | 6 APPANAPALLE | MAHALAKSHMAMMA
7 | 7 PEDAPATNAMLANKA | MARADI MAHALAKSHMAMMA
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13 | 13 NAGARAM | DODDI GANGANAMMA
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15 | 15 PODALADA | SRI RAMA
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GODAVARI RIVER
LANKALAGANNAVARAM
MONDEPULANKA
MANEPALLE
VADREVUPALLE
PEDAPATNAM
APPANAPALLE
PEDAPATNAMLANKA
BOTLAKURRU-DODDAVARAM
PASARLAPUDI
PASARLAPUDILANKA
LUTUKURRU
MAMIDIKUDURU
NAGARAM
TATIPAKA
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MOGALIKUDURU
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SIVAKODU
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KESAVADASUPALEM
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KESANAPALLE
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OTHER ROADS
TALUK HEADQUARTERS
VILLAGE WITH SERIAL NO
RIVER
Prepared at the Office of the Superintendent of Census Operations Andhra Pradesh, Hyderabad

Section III

RAZOLE TALUK

Lankalagannavaram—Situated between the rivers Vasishta and Vainatheya at a distance of 9 miles from Amalapuram as well as from Razole.

> "Seven traditional mouths (of the Godavari) are recognized as sacred by Hindus. The holy waters of the Godavari are said to have been brought from the head of Siva by the saint Gautama, and the seven branches by which it is traditionally supposed to have reached the sea are said to have been made by seven great *rishis*. The mouths of these are considered especially holy, and to bathe in the sea at any one of them is considered an act of great religious efficacy. It is customary for the pious (especially childless persons desirous of offspring) to make a pilgrimage to each in turn and bathe there, thus performing the *sapta-sagara-yatra* or 'pilgrimage of the seven confluences'. The Vainateyam is not one of these traditional mouths, but is supposed to have been created afterwards by a *rishi* of that name who stole a part of the Vasishta for the purpose. The traditional seven are the Kasyapa or Tulya (the Tulya Bhaga drain), the Atri (the Coringa river), the Gautami, the Bharadvaja, the Visvamitra or Kausika, the Jamadagni, and the Vasishta. The Bharadvaja, Visvamitra and Jamadagni no longer exist; but pilgrims bathe in the sea at the spots where they are supposed to have been...a bath in the river anywhere along its course has great sanctifying virtue. Every thirteenth year this virtue is supposed to be much increased, and the Pushkaram festival whieh then takes place is performed all along the stream in recognition of the fact." 1

As Vainateya *alias* Garuda stole the tributary near this village, this came to be known as Garudavaram, which gradually became Gannavaram. Several devotees throng to this village to have a holy dip in the river on Sundays and on festival days.

The total population of the village is 2,978 and it is made up of the following communities: Caste Hindus—Brahmin, Telaga, Agnikulakshatriya, etc.; and Scheduled Castes (580). The chief means of livelihood of the people are agriculture, agricultural labour, trade and fishing.

The temples of Venkateswaraswamy, Mahalakshmamma, Rajagopalaswamy, Pothuraju and Anjaneyaswamy are the places of worship in the village. The beautifully carved stone image of Venkateswaraswamy is 3 feet high. The stone image of Rajagopalaswamy which is said to have been installed by Vasishta is of 4 feet in height.

Sri Venkateswaraswamy Kalyanam is celebrated for 6 days from *Chaitra Suddha Dasami* to *Purnima* (March-April). The devotees take river bath. This festival is being celebrated for the past 35 years. About 10,000 Hindu devotees, local and from the neighbouring villages congregate. The *pujari* is a Vaighanasa of Bharadwajasa *gotram* with hereditary rights. Free feeding is arranged.

Mahalakshmamma Teertham is celebrated for 5 days from *Chaitra Bahula Amavasya* (March-April). *Jagarana* is observed for 30 days before Teertham. Fruits are offered to the deity. This Teertham is being celebrated for the past 160 years. The Hindu devotees local and from neighbouring villages congregate. Free feeding is arranged.

The place between Vainateya and Vasishta rivers is considered very sacred as Vasishta installed Navanarasimhulu (nine Narasimhas) and Dwadasa Gopalas (twelve Gopalas) of which Rajagopalaswamy is one. The Rajagopalaswamy Kalyanam is celebrated for 6 days from *Chaitra Suddha Dasami* to *Purnima* (March-April).

Sreemathi Seethamma was the daughter of Anappandi Bhavani Sankar of Mandapeta in Ramachandrapuram Taluk of East Godavari District. She was born in 1841 and was married to Dokka Jagganna of Lankalagannavaram. She was hospitable to guests even in her poor father's house. As her husband fully supported her in her hospitality, she continued to feed the guests day in and day out. She never felt tired of cooking and feeding the guests. Number of incidents are narrated locally, illustrating her hospitality. Some of them are narrated below.

Dokka Seethamma was renowned for giving food at any hour to any one who is in need without any distinction of caste or creed; and hence came to be known as Nirathannadhatri. Once the ruler of the area wanted to test her in this respect. One night when the river Godavari was in floods and it was heavily raining, he came to the other banks of the Godavari in the guise of a Harijan. He cried out aloud calling the name of Seethamma and begged her to appease her intense hunger. Without hearing the words of her husband not to dare to cross the river in

1. Madras District Gazetteers, *Godavari*, Vol. I (Madras: 1907), p. 6

the dead of night, she did cross the river in the dead of night with a bowl in her hand to feed the Harijan. It is said that while she was crossing the river, it made way for Seethamma without drowning her. The ruler of the area sumptuously had the meal given by Seethamma, and pleased by her hospitality even to an untouchable, revealed himself as the ruler and gifted her with an Inam to enable her to continue the free feeding for the rich and poor alike.

It is said that one Padmavathamma wife of Mudunuri Krishnamraju was constantly troubled by a Bramha Rakshasi. To relieve Padmavathamma from the clutches of the Brahmarakshasi, Seethamma sacrificed all her *punyam* (merit). One day Seethamma was serving food to a Brahmin bachelor. Then he expressed to her that he can marry a girl of his choice, if he could present the bride with a gold *kante* (carcanet) and requested her to offer him the carcanet gracing her neck. He threatened that he would go without taking food, if she did not do so. Though her husband was against the offer, she at last got his permission and presented the guest with the *kante*. The Brahmin left after taking his meal. But while removing the seat of the guest, she found the *kante* underneath it. She feared that he had forgotten it and searched for him but in vain. That night Lord Vishnu appeared in her dream and revealed that it was He that came to her in the guise of a Brahmin to test her and blessed her saying that her fame would remain for ever.

Once she was on a pilgrimage to Sri Antarvedi Narasimhaswamy and was taking rest in her palanquin under the shade of a tree. Then she heard the children of a marriage party asking for food and the parents consoling them saying that they would go to Seethamma's house soon and have their food. She immediately returned to her house by a short cut and began to cook food for the whole party. When the marriage party came to her for food she served them in the first instance with *panakam* (spiced jaggery syrup) and later with food. The guests were happy and surprised when they came to know that she broke her journey for their sake.

A Collector who was an Englishman had no children and he had heard that if he and his wife took *prasadam* (food) at the hands of Seethamma, he would beget children. He went to her with his wife, took *prasadam* from her hands and he was blessed with children. Several Maharajas and Zamindars went in disguise to verify if Seethamma really deserved the fame she had and if her feeding was greater than their own and felt that she deserved the fame. She died in the Telugu year *Sowmya* on *Vaisakha Suddha Navami* *i.e.*, on 28-4-1909, as a widow.

Nirathannadhatri Dokka Seethamma Vardhanti is celebrated for a day on *Vaisakha Suddha Navami* (April-May). Pandals are erected and free feeding is arranged.

Sri Sitarama Kalyanam is celebrated on *Chaitra Suddha Navami* (March-April).

SOURCE: *Sri M. Seetharama Chainulu, Headmaster, Parishad School, Lankalagannavaram*

2. Mondepulanka—Situated at a distance of 7 miles from Razole and 11 miles from Amalapuram.

The total population of the village is 1,455 and it is made up of the following communities: Caste Hindus—Kamma Telaga, Settibalija, Agnikulakshatriya, Chakali, Kummari, Mangali; Scheduled Castes (229); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Subrahmanyeswaraswamy temple with the image of a serpent carved on a stone and the village deity Ravulamma temple are the places of worship in the village.

About 30 years ago one serpent used to come to this place from the bush nearby on every Friday, stop there with its hood spread out. The villagers offered milk to the snake. It drank the milk and was going away without doing any harm to the villagers. After some days the serpent disappeared. A stone image of a serpent was installed at the spot and a temple was constructed over it. The image of the serpent is named as Subrahmanyeswaraswamy and a festival is being celebrated since then.

Sri Subrahmanyeswaraswamy Shashti is celebrated for a day on *Margasira Suddha Shashti* (November-December). Cocoanuts and banana fruits are offered to the deity. Devotees take bath in the river Godavari. The festival is being celebrated for the past 30 years and is of local significance. Subscriptions are collected from the villagers to meet the expenses of the festival. Local Hindus congregate. *Prasadam* is distributed to all. Free feeding is arranged.

Ravulamma festival is celebrated for 20 days from *Vaisakha Suddha Ekadasi* to *Amavasya* (April-May) in which people of all communities take part. Fowls, goats and sheep are sacrificed and fruits are offered. There is no specific *pujari*.

SOURCE : *Sri Y. Suryanarayana, Assistant Special Zilla Parishad Elementary School, Jonnalanka*

3. Manepalle—Situated between the two branches of Vasishta and Vainateyam of the river Godavari, at a distance of 6 miles from Razole, 12 miles from Palacole Railway Station and 15 miles from Amalapuram. The river Vainateyam a branch of the Godavari is considered very holy for taking bath particularly during Sundays. The other tributary Vasishta is held in great sanctity on all the other days of the week.

There is a big fresh water tank in the village having an interesting history about its coming into being. When this village was under the rule of a Nawab it belonged to the Nagaram Thana. The Village Karnam was Sri Dharapragada Sambaraju. He sent Rs. 600 through a village servant, a barber to be credited towards the land revenue of the village in the Nagaram Thana. The officers in the Thana were very busy on that particular day. The village servant stood at the gate dozing for a long time with the amount kept securely under his arm-pit. After a long time the treasurer who had been watching the dozing servant for a long time, thinking that he was waiting for a receipt for the amount he had paid, asked him simply, how much amount he had brought. The servant replied 'Rs. 600, Sir'. Out of pity for the old fellow, waiting for a long time, the treasurer immediately issued a receipt for Rs. 600 and asked him or rather hastened him to go away. The man unhesitatingly turned back with the amount and the receipt. He handed over both the receipt and the amount to the Karnam. The generous Karnam took the amount and had a big tank dug, utilising the amount, as a fresh water tank was a long felt necessity for the village. After some months the Nawab came on an elephant to Manepalle to enquire of the Karnam regarding the deficit of Rs. 600. The Karnam took him round the tank and said I have poured the amount in this tank and later narrated the truth. The Nawab pleased with the Karnam's act, said 'Acha! Acha!' and waived the dues. The tank was named after the Karnam as 'Sambhuni Cheruvu'. It is believed that the water of this tank has got curative power.

The total population of the village is 7,476 and it is made up of the following communities: Caste Hindus—Brahmin, Kamma, Vaisya, Settibalija, etc.; Scheduled Castes (1,442); Scheduled Tribes (31); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Anandeswaraswamy, Kesavaswamy, Malleswaraswamy, Venugopalaswamy, Kanakadurga, Bhooloka Shakti and Veeramma Perantalu, and the roofless shrine of Kappadalamma are the places of worship in this village. There is a *panja* of Pirs.

Bhooloka Shakti with a double-human-sized wooden image, gloriously coloured and depicted as crushing a Rakshasa under her foot, is enshrined in a tiled building. The festival of Bhooloka Shakti is held for a day in May. The festivals of Veeramma Perantalu and Kappadalamma are each held for a day in June. Fruits are offered and fowls are sacrificed to the deities. The Hindu devotees local and from neighbouring villages congregate. *Pujaris* to the deities Bhooloka Shakti and Veeramma Perantalu belong to Kummari and Yadava castes respectively. There is no specific *pujari* for Kappadalamma. Hence anybody is free to offer anything or fulfil his/ her vow.

Anandeswaraswamy temple is illuminated on Mahasivaratri. A fair is held and procession carried on with Sri Anandeswaraswamy on a *prabha* (a beautifully decorated *vahanam*) on the next day of Makara Sankramanam *i.e.*, on 16th January.

The Pirs are decorated and taken out in procession on Moharram day. It is a special characteristic feature of the festivals in this village that Hindus take part in Muslim festivals and *vice versa*.

SOURCE : *Sri Ch. Sambasiva Rao, Teacher, Zilla Parishad High School, Manepalle*

4. Vadrevupalle—Situated at a distance of 4 miles from Razole and 12 miles from Palacole Railway Station. It is believed that this village was once a harbour being very close to the sea waters. Hence the village got the name Odarevu which gradually changed into Vadrevupalle (*oda* in vernacular means ship and *revu* means harbour).

The total population of the village is 1,638 and it is made up of the following communities: Caste Hindus—Brahmin, Kamma, Kamsali, Settibalija, Kapu; Scheduled Castes (603)—Adi Andhra, etc.; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, other traditional occupations, trade in cocoanuts, an important local produce.

The temple of the village deity Manikyalamma with Her image in female form is the place of worship in this village.

Manikyalamma festival is celebrated for 16 days from *Chaitra Bahula Amavasya* (March-April) to *Vaisakha Suddha Purnima* (April-May). This festival is being celebrated since the origin of the village but is of local significance. On the last day of the festival, jatara is held. Fowls and goats are sacrificed. *Pujari* is a Kapu of Asadi sect and Pidiparthi *gotram* with hereditary rights.

Prabhala Teertham is celebrated for a day on Kanuma during Sankranti in *Pushyam i.e.*, on 15th January. Two *prabhas*—one from Manepalle village and another from this village are taken out in a procession and placed beside the Labour School. Devotees of all castes offer fruits to the deity, Lord Siva. *Kolatams*, *bhajans* and dramas entertain the visitors.

SOURCE : 1. *Sri N. Bhoolokam, Teacher, Elementary School, Vadrevupalle*
2. *Sri K. V. Subramanyam, B. Ed., Assistant, Special Zilla Parishad High School, Manepalle*

5. **Pedapatnam**—Situated on the banks of river Godavari at a distance of 6 miles from Razole and 25 miles from Narsapur Railway Station.

The total population of the village is 2,774 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya, Vaisya, Kapu, etc.; Scheduled Castes (601)—Adi Andhra, Arundhatiya, etc.; and Scheduled Tribes (18)—Yerukula etc. The chief means of livelihood of the people are agriculture, agricultural labour, business and other traditional occupations.

The temples of Siva, Vishnu and the village deity Vanumulamma with her image in human form are the places of worship in this village.

Vanumulamma festival is celebrated for 30 days from *Phalguna Suddha Padyami* to *Bahula Amavasya* (February-March). Arrangements for the festival are made a week in advance. Fruits are offered and vows are fulfilled. Fowls and goats are sacrificed to the deity on the last day. On the night of the last day fire-walking ceremony is observed and *sevas* are conducted throughout the night. The function on the last day of the festival is known as *jagaram*. The *pujari* is a Kapu of Asadi sect with hereditary rights.

Prabhala Teertham is celebrated for 1 day on Kanuma *i.e.*, on 15th January during Sankranti. *Prabhas* are brought from the neighbouring 3 or 4 villages. Fruits and cocoanuts are offered to the deity, Siva. Hindu devotees congregate.

SOURCE : 1. *Sri K. V. Reddinaidu, Teacher, Pedapatnam*
2. *Sri S. Hanumantha Rao, Assistant, Special Zilla Parishad High School, Manepalle*

6. **Appanapalle**—Situated at a distance of 4 miles from Nagaram, 7 miles from Razole and 22 miles from Narsapur Railway Station. In olden days Upparas were living in the village and the village went by the name 'Upparapalle'. But the Kshatriyas who subsequently migrated to this village ejected them from the village and changed the name of the village as 'Appanapalle'.

The total population of the village is 3,259 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya, Vaisya, Kapu, Devanga, Kamsali, Telukula, Settibalija, etc.; Scheduled Castes (961); Scheduled Tribes (13); and Muslims, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

Temples of Lord Visweswaraswamy and village deity Mahalakshmamma are the places of worship in this village. The image of the village deity is in human form with four hands. Once a wooden image was floating in the river waters. The villagers brought it and constructed a temple for it and named it as Mahalakshmamma. She is since then worshipped as the village deity.

Mahalakshmamma Teertham is celebrated for 3 days on Monday, Tuesday and Wednesday before *Vaisakha Suddha Purnima* (April-May). *Jagarana* is observed during one of the nights. Sevas are conducted during the entire month of *Vaisakham*. Fowls and goats are sacrificed to the deity in fulfilment of vows. This festival is being celebrated for the past 180 years but is of local significance. About 2,000 to 3,000 Hindu devotees, local and from neighbouring villages congregate. *Pujari* is a Kapu with hereditary rights.

A fair is held in connection with the festival. Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, toys, mill and handloom cloth and agricultural implements are brought and sold. Whirlingwheels, circus, drama and lottery afford entertainment to the visitors.

SOURCE : 1. *Sri Gogi Appalaswami, Teacher, Elementary School, Appanapalle*
2. *Sri Kudupudi Venkanna, Headmaster, Social Welfare School, Appanapalle*

7. **Pedapatnamlanka**—Situated at a distance of 9 miles from Razole and 21 miles from Narsapur Railway Station.

The total population of the village is 3,330 and it is made up of the following communities: Caste Hindus—Telaga, Settibalija, Agnikulakshatriya, etc.; Scheduled Castes (722); and Scheduled Tribes (16). The chief means of livelihood of the people are agriculture, agricultural labour, weaving, shoe-making, coir industry and other traditional occupations.

Temples of Satyalingeswaraswamy, Seetharamaswamy, Vanamalamma, Sattemma and of Maradi Mahalakshmamma with her image in human form in sitting posture with four hands holding a sword in one hand, *kumkum* casket in the other, *trisulam* in the third, the fourth being *abhayahasta.*

Maradi Mahalakshmamma Teertham is being celebrated for 30 days from *Vaisakha Suddha Dasami* (April–May) to *Jaistha Suddha Ekadasi* (May–June). Fowls and goats are sacrificed to the deity in fulfilment of vows. *Ekaham, saptaham,* river bath, fasting and *jagarana* are observed by the devotees. This festival is being celebrated for the past 150 years. About 400 Hindu devotees, local and from neighbouring villages congregate. *Prasadam* is distributed to all. Telagas are the chief patrons. *Pujari* is an Asadi appointed for the occasion.

A fair is held in connection with the festival. Eatables, utensils, combs, mirrors, toys and glassware are brought and sold.

SOURCE : *Sri Kanchi Veera Raghavulu, Teacher, Parishad Elementary School, Pedapatnamlanka*

8. **Botlakurrudoddavaram**—Situated at a distance of 2 miles from Pasarlapudi, 5 miles from Amalapuram and 9 miles from Razole.

The total population of the village is 1,412 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Settibalija, Kummari, Chakali, Mangali, etc.; Scheduled Castes (304); and Scheduled Tribes (5). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Someswaraswamy, Venkateswaraswamy and of the village deities Mutyalamma and Gogulamma with their images in human form are the places of worship in this village.

Venkateswaraswamy and Someswaraswamy Kalyanams are celebrated for 6 days from *Chaitra Suddha Dasami* to *Purnima* (March–April). Rathothsavam of Sri Venkateswaraswamy is held on *Ekadasi.* Devotees offer flowers and cocoanuts to the deities. *Prasadam* is distributed to all.

Lakshapatri Puja is celebrated to Lord Someswaraswamy in *Kartikam* (October–November). *Pujari* is a Brahmin enjoying hereditary rights.

Mutyalamma and Gogulamma Jatara is celebrated for 30 days in *Vaisakham* (April–May). *Sevas* are conducted during the entire month. *Jatara* is conducted on the last day and on the following day Teertham (fair) is held. On the day of *jatara,* goats and fowls are sacrificed to the deities in fulfilment of vows. Devotees local and from neighbouring villages, congregate without any distinction of caste or creed.

SOURCE : *Sri Katravulapalli Venkatarathnam, Headmaster, Parishad Elementary School, B. Doddavaram*

9. **Pasarlapudi**—Situated at a distance of 5 miles from Amalapuram, 9 miles from Razole and 23 miles from Narsapur Railway Station. It is believed that this village was founded by the great sage Parasara and was known as 'Parasarapuram' which gradually changed into 'Pasarlapudi'.

The total population of the village is 4,019 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Settibalija, Kummari, Chakali, Mangali, Agnikulakshatriya, etc.; Scheduled Castes (1,200); and Scheduled Tribes (24). The chief means of livelihood of the people are agriculture, agricultural labour, fishing and other traditional occupations.

The temples of Veeravenkata Satyanarayanaswamy, Chennamalleswaraswamy, Kesavaswamy, village deities Mahalakshmamma, Nukalamma, Palamma and Kondamma are the places of worship in this village. The images of Sri Veeravenkata Satyanarayana and Sri Kesavaswamy are in human form flanked by the images of Sridevi and Bhudevi. Chennamalleswaraswamy is worshipped in the form of a stone Sivalingam. The images of village deities Mahalakshmamma,

Nukalamma, Palamma, and Kondamma are in awe-inspiring female forms. The temple of Satyanarayanaswamy was constructed in the year 1916 and of Chennamalleswaraswamy and Kesavaswamy were constructed about 60 years back.

Chennamalleswaraswamy and Kesavaswamy festivals are celebrated for 5 days from *Chaitra Suddha Ekadasi* to *Pournami* (March-April). *Kalyanam* to the Lords is performed on *Ekadasi*. The villagers worship Chennamalleswaraswamy and also celebrate Prabhala Teertham on 15th January.

Veeravenkata Satyanarayanaswamy Kalyanam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* (April-May). The *pujari* of this temple is a Brahmin of Gowtamasa *gotram* enjoying hereditary rights.

For all the above festivals, Hindu devotees congregate from the neighbouring villages. Cocoanuts and plantains are offered to the deities in fulfilment of vows. *Prasadam* is distributed to all.

A Jatara for the village deities is celebrated for 15 days from *Vaisakha Suddha Vidiya* to *Bahula Padyami* (April-May). *Sevas* are conducted on each day. *Jatara* is conducted on *Pournami* and on the following day *Padyami*, *teertham* (fair) is held. Goats and fowls are sacrificed to the deity on the *jatara* day in fulfilment of vows. Hindu devotees, local and from neighbouring village, congregate. The *pujari* is an Asadi belonging to Kapu community.

SOURCE: 1. *Sri N. Gopala Rao, B. A., B. Ed., Social Studies Assistant, Zilla Parishad High School, Mamidikuduru*
2. *Sri Lolla Satyanarayana Rao, Headmaster, Special Zilla Parishad Elementary School, Pasarlapudi*

10. Pasarlapudilanka—Lying on 16°-30′-08″ northern latitude and 81°-57′-09″ eastern longitude and situated on the right bank of the river Vainateyam, a branch of Vasishta Godavari, the village is at a distance of 11 miles from the confluence of Vainateyam with the Bay of Bengal. Razole, the Taluk headquarters, is 9 miles away from the village and Amalapuram, the sub-divisional headquarters, is 6 miles away. The village is bounded by the river Vainateyam and its flood bank on the east, Mamidikuduru, a village, on the western side at a distance of 2½ miles, Pasarlapudi in the north-west at a distance of 1½ miles, Lutukurru village in the south-west at a distance of 1½ miles and Badilanka village in the south at a distance of 6 furlongs.

The total population of the village is 1,975 and it is made up of following communities : Caste Hindus—Brahmin, Vaisya, Kshatriya (Bhatraju), Kapu (Telaga), Viswabrahmin (Kamsali), Settibalija, Agnikulakshatriya, Chakali, Kummari, and Mangali; and Scheduled Castes (432)—Madiga, Mala (Adi Andhra or Panchama). The chief means of livelihood of the people are agriculture, agricultural labour, casual labour, coir-rope making, fishing, trade in cocoanuts and other traditional occupations.

The temples of Chintalamma, Kondalamma, Agasteswaraswamy, Subrahmanyaswamy and 4 temples of Sri Rama are the places of worship in the village.

A detailed description of the temples and the festivals observed therein is given below:

Chintalamma

Believed to have been in existence since the inception of the village 4 to 5 centuries ago. Chintalamma, the village deity is locoted in the centre of the village. She is the daughter of the Telagareddi family and the daughter-in-law of the Bavisetti family of the Telaga caste. Though considered malevolent in character, she would confer benefits on a favoured few. The propitiation is inevitably followed by animal sacrifice.

Chintalamma Teertham (fair) is celebrated as follows: On *Jaistha Suddha Vidiya* (second day of the bright fortnight of *Jaistha* (May-June), *puja* (propitiation) to her begins and continues regularly upto the first Saturday in the *Bahula paksha* (dark fortnight). Brahmins, Vaisyas and Telagas offer *sevas* during these days. *Naivedyam* with rice and *pappu* (cooked dhal) prepared by a Kummari called *asaadi* is offered to the deity in the morning. During the night, *dhoopaseva* [*guggilam* (resin) poured on fire and taken round the temple 3 times] is offered. The *garaga* (small idol) is dressed with a small saree. The Asadi then puts it upon his head and goes round the temple 3 times, accompanied by such native musical instruments as *dappulu*, *bajalu*, *veeranam*, *tashalu* and two *kagadas* (torch-lights). The Asadi later goes round every house accompanied by *bajalu* and *dappulu* collects *naivedyam* (rice kept separately soon after cooking) offered by them and the same is distributed among the Chakalis, Mangalis, Kummaris and Madigas. This process continues upto *Jaishta Bahula Sanivaram* (Saturday coming in the dark fortnight of the month *Jaistha*). These are called *jatharlu*. On Saturday, all the people keep awake throughout the night. During all these days, fowls are offered by the Sudras (people belonging to

fourth class *i.e.*, other than Brahmin, Kshatriya, Vaisya, Mala and Madiga castes who respectively constitute the first, second, third and fifth and sixth classes of the Hindu caste hierarchy) whereas fruits like plantains and cocoanuts along with sarees and jacket pieces are offered by the Brahmins and Vaisyas. On the ensuing Sunday, Monday and Tuesday, sweetmeats, clothes, fancy goods, toys and fruits are sold in temporary stalls installed for the purpose. On the last day at about 5 p. m., *siribomma* (human size idol of Chintalamma deity made of wood) arranged at a height of 20 feet attached to a pole, revolves round it while people throw plantains upon the same. This is a recreational programme during the festival. *Kumbham*—40 seers of rice cooked with red gram dhal and *gummadikaya* (red pumpkin) in a big pot is poured over a cloth spread over a mat opposite to the temple. A he-goat, with neem twigs tied to its neck, offered by the Yadavas is beheaded by a Kummari (potter). The *kumbham* is then distributed to the Chakalis, Mangalis and Madigas.

This deity is worshipped on the festival days only. Plantains, mangoes and flowers are offered to the deity on other days also by the people who consider their wishes having been fulfilled by the deity. When infectious and contagious diseases like smallpox, chickenpox, plague, etc., break out in an epidemic form, Chintalamma is propitiated and *sevas* are performed day and night so that the evils could be warded off.

Kondalamma

This deity, considered to be one of the Agency or Hill deities of the Bhadrachalam area; was originally installed in the form of a stone idol in Borusuvari street by one Borusu Ramaswamy, about 20 years ago (in about 1942). With no temple of its own, this deity, festival for which is being performed by Ramaswamy's brothers, is now in the north-western part of Sri Agasteswaraswamy's temple. The festival is celebrated during the Sankranti days *i.e.*, 13 th, 14th and 15th of January; the last day being the important day. The *garaga* (a miniature wooden idol of the deity) is taken round the village accompanied by the playing of such musical instruments as *dappulu*, and *bajalu*, and *kagadalu* (burning torches). On the 16th morning, the *garaga* is returned to the temple and a fowl is offered. *Naivedyams* consisting of *boorelu*, *garelu*, *panakam* (jaggery mixed in water), *vadapappu* (wetted black or green gram); *chalimidi* (a pasty mixture of rice flour and jaggery), *telgapindi* (gingelly oil cake) and drumstick curry are first offered to the deity, by people of all castes after which they partake of them. Whereas plantains, cocoanuts and flowers are offered to the deity by Brahmins and Vaisyas, fowls are offered by the Sudras.

Agasteswaraswamy

Towards the southern end of the village, beyond the Borusuvari street is the Agasteswara temple with the idol of Lord Siva in it. A legend connected with it runs as accounted below.

The shrine of Lord Siva that was on the Battelanka *alias* Gopayilanka was on the verge of being washed away by the waters of the Godavari due to the continued erosion of the island. One Sri Karra Sivudu, an embodiment of bravery, swam across the turbulant waters, brought back the *linga* at great risk to his own life and established it at the present spot where the shrine now stands. No sooner had he brought back the Sivalinga, than the spot on the island gave way and disappeared in the waters.

According to an informed source, the idol of Sri Agasteswaraswamy was brought to this village about 130 years ago and immediately thereafter was constructed the temple in which were also installed the stone idols of Parvati, Vighneswara and Nandeeswara along with the Sivalinga. *Utsava vigrahas* of Siva and Parvati made of brass are taken out in procession on the festival days.

Agasteswaraswamy Kalyanam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Pournima* (April-May). *Pujas* are performed in the temple during those days from 6 a.m., to 10 a.m. A token idol of Lord Siva is taken in procession through all the streets of the village by about 9 O' clock in the night. *Bogam melam* or procession of Devadasis that was customary in the past, is now, with prohibition clamped upon such *melas*, replaced, particularly for the last 5 or 6 years, by *mangalavadyam—dolu* and *bajas* (indigenous musical instruments) accompanying the deity in procession. During the procession, the deity is offered *harathi* (flame of prosperity) and rice, cocoanuts and plantains by all caste Hindus excepting Harijans. On completion of the procession and after the deity returns to the temple, marriage or *kalyanam* takes place by about 11 O' clock in the night.

Vaisakhapujas, so called, as the worship of the deity takes place in the month of *Vaisakha* (April-May), are daily held from *Dwadasi* to *Purnima*. During this period, the deity is taken daily by turns to the residence of the person who offers *seva* on that day between 8 and 9 O' clock in the night. Excepting Brahmins, no other caste Hindus are permitted to offer *seva* to the

deity directly. *Seva* is performed by non-Brahmins by offering *panakam* which is prepared with the water brought by Brahmins. Plantains, Bengal gram soaked in water mixed with jaggery, jack fruits, mangoes and *panakam* are distributed to the people after offering them to the God. The deity is then taken in procession to the temple with *mangalavadyams*. Daily two *sevas* take place *i.e.*, one in the temple itself during day time and the other by the Brahmins during the night time.

On the *Purnima* day, after performing *puja* in the temple, the token idols of Siva and Parvati, along with *chakra* (quoit) are taken to river Vainateyam by about 10 O' clock in the morning, where Brahmins offer *pujas* for about one hour. Then all people except Harijans take a dip in the river keeping the *chakra* over their heads which is called *chakrasnanam*. The *chakra* is handled only by the Nookala family of the Brahmin community, and in case of any inauspicious happening like death or *purudu* which are attendant with what is known as days of pollution after death or birth in their houses, they authorise some other Brahmins to handle the *chakra* on the *chakrasnanam* day. The people of Nookala family offer *Vaisakhapuja* to the Lord before he is taken back to the temple. *Punassandhanamahothshava* (celebration of consummation ceremony) and *Vaisakhapuja* take place in the temple on the Full Moon Day at about midnight.

On Monday of every week during the *Karthika* month (October-November), the idols representing the God and Goddess are taken in procession. *Lakshapatripuja* (worship with one lack leaves) which is being performed for the last 25 years, is done on any day in the month of *Karthika* from about 6.00 a. m., to about 7 p. m., when one lakh *maredu* (aegle marmelos) leaves in the form of *dalams* (bunch of leaves) each *dalam* being a bunch of three leaves, are put over the deity to the chanting of *mantrams*. An expenditure of Rs. 500 is incurred on this day. Though no change has taken place in the traditional mode of worship, the size of the gathering is said to be on the decrease for the past 10 years.

A new *linga* brought in February 1959 from Kasi (Benaras) was kept over a gold leaf of 2 tolas in weight on which *beejaksharamulu* (inscriptions) were written and was worshipped for three months, whereafter it was installed at about 6-15 a. m., on 14th May 1959 in place of the old *linga*.

On the eleventh day in both the fortnights known as *Ekadasi* and on Sivaratri during *Magha* festivals are celebrated. About 20 families of Brahmin, Vaisya and Telaga castes in this village observe fasting on Mahasivaratri day.

Cocoanuts, *agarbathi* (pastils), camphor, betel leaves and arecanuts are offered to the God by those who perform *abhishekam* (bath) of the deity. The income from the 8 acres of land given as inam in the name of Lord Siva by a charitably disposed peasant of the Borusu family constitutes the chief wherewithal to defray the expenses connected with the maintenance of the temple and the performance of *puja* (worship) to the deity. This being a local festival, people outside the village do not attend.

Subrahmanyaswamy

A temple that is in the south-western corner of the village is dedicated to Subrahmanyaswamy, the deity being in the form of a snake. A legend associated with the construction of the temple goes to say that snakes used to appear in the dreams of one Sri Manchiganti Venkataratnam, a former Karnam (Village Accountant) of the village, who therefore prayed that in case he was relieved of such dreams, he would construct a temple for Subrahmanyaswamy which he did with the co-operation of the villagers, about 40 years back when he got the relief so badly desired.

On the sixth day in the bright fortnight of the month of *Margasira* (November-December) people offer plantains, cocoanuts, flowers, *padagalu* (hoods) made of silver costing 2 annas each, *pasupu* (turmeric powder), *kumkum* (vermilion), *agarbathi* (pastils) and camphor to the Lord. The festival commences from 4 O' clock early in the morning. The deity Subrahmanyaswamy is taken in procession into the village by about 10 O' clock in the night. *Harathi* along with rice, cocoanuts, flowers, plantains and camphor are offered to the deity during the procession. It is said that whenever the deity appears in the dream of any person, the person takes a vow to propitiate the deity with fruits, *padagalu*, plantains, etc., and prays that he or she may be warded off from the appearance of snakes. Issueless couples pray to Subrahmanyaswamy and when they beget children, they name them as Subba Rao, Subbaiah, Subrahmanyam, Subbamma, Subbalakshmi, etc., after the name of the God. Some people perform tonsure ceremonies for their children at the temple.

Sri Rama

Four temples of Sri Rama, one each in the Borusu, Settibalija and Vaisya streets and one in the

Harijanawada (amidst Mala and Madiga houses) are in this village.

The temple in the Borusuvari street which was constructed with the contributions of Telagas of that locality within a span of four months was inaugurated on 29-4-1962 (the day on which the Investigators entered the village for conducting the Socio-Economic Survey) by Sri Borusu Sriramulu of the same village. Being in the initial stages, no fixed programmes with regard to *puja* and other procedural and managerial matters had been decided.

Sri Rama's temple in Vaisya street was constructed nearly 50 years ago through contributions, chiefly of the Vaisyas and Telagas of the surrounding area. It was renovated 8 years back (in 1954) with the help of contributions again.

Sri Rama's idol that had been installed in the house of Sri Guthula Pullaiah for the last 60 years had been shifted only a decade back (in 1952) to the Settibalija street where a new temple was constructed by the Settibalija residents of that street with their own wherewithal. In the first half of 1962, 40 cents of land had been purchased in the name of the deity.

Sri Rama's temple in the Harijanawada, believed to have been in existence for the last 60 years, was constructed by the Harijans comprising Malas and Madigas exclusively for their use. Though *puja* (worship) is not performed regularly, *bhajans* are conducted especially on the occasion of Dasara festival.

Bhajans are performed once a week in all the temples; on Sundays in the Rama's temple in Vaisya street, on Fridays in the temple in Borusuvari street and on Saturdays in the temple in Settibalija street. *Naivedyam* after offering to the God is distributed to the people.

Mukkoti Ekadasi: This festival is also celebrated in all the tempels of the village. It occurs on *Margasira Suddha Ekadasi* (eleventh day of the bright fortnight of *Margasira* in November-December) or *Pushya Suddha Ekadasi*. It changes once in three years. On this occasion all the members of the Bhajana Samajam go to the river Godavari early in the morning, take bath and return to the temple and after the puja is performed by the priest, they commence *bhajana* and continue upto the same time on the following day *i.e.*, for 24 hours continuously without break even for a second. *Ekadasi dampatulu* (a couple performing the *puja* sit tight upon the planks all through the 24 hours and take meals on the night of the following day only. Different varieties of refreshments are distributed to the devotees. Fasting is observed by some people who keep awake throughout the night.

The important pilgrimage centres like Antervedi of the same Taluk, Vadapalle of Ramachandrapuram Taluk (Vaishnavite shrines), Kadali of Razole Taluk and Palivela of Kothapeta Taluk (Saivite shrines) are frequented by the villagers.

Srirama Navami, Dasara, Deepavali, Sivaratri, Sankranti, Ugadi, Nagula Chaviti, Ratha Sapthami, Janmashtami, Vinayaka Chaviti, Undralla Thaddi, Atla Thaddi are the common festivals observed by the villagers.

SOURCE: A Monograph on Pasarlapudilanka, *Census of India 1961, Vol. II, Andhra Pradesh, Part VI—Village Survey Monographs, Serial No. 16*

11. Lutukurru—Situated at a distance of 2 miles by cart route from Mamidikuduru on Narsapur-Pasarlapudi road and 8 miles from Razole.

The total population of the village is 1,758 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Settibalija, Agnikulakshatriya, Chakali, Mangali, etc.; and Scheduled Castes (448). The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Siva, Vishnu and of the village deity Pallamma are the places of worship in the village. The image of the deity Pallamma is in female form in sitting posture with four hands holding a casket, trident, *pasam* and a sword. She is awe-inspiring to look at and is trampling a fox under her right foot. It is believed that the deity promised to protect the cattle of the village and ensure perennial supply of *palu* (milk). She is hence known as Palamma or Pallamma.

Pallamma Jagaram is being celebrated for the last sixty years, for 8 days from *Vaisakha Bahula Tadiya* to *Bahula Dasami* (April-May). During the festival days Asadis go round the village carrying *garagas* on their heads for the collection of *naivedyam*. Plantains *chalimidi, vadapappu, panakam* and blouse pieces are offered and fowls are sacrificed to the deity in fulfilment of vows. Hindu devotees local and from neighbouring villages congregate. *Pujari* is an Asadi.

SOURCE: *1. Sri Mutyala Veeraraghavulu Naidu, Lutukurru*
2. Sri B. Venkataratnam, Lutukurru

12. Mamidikuduru—Situated at a distance of 4 miles from Pasarlapudi, 6 miles from Razole, 8 miles from Amalapuram and 26 miles from Narsapur Railway Station.

The total population of the village is 3,186 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (757); Scheduled Tribes (32); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, business and services.

The temples of the village deity Nukalamma, Siva and Vishnu are the places of worship in this village. Muslims in the village invite their religious heads to deliver lectures at the time of *Moharram* (May-June).

Nukalamma Jatara is celebrated for 5 days from *Phalguna Bahula Amavasya* (February-March). Before commencing the Jatara, Asadis go round the village from house to house carrying *garagas* on their heads for the collection of *prasadam*. On the last day of the Jatara, Siribomma celebration is held. Fowls are offered to the deity in fulfilment of vows.

Siribomma is an amusing celebration. A vertical pole is fixed to the ground and a light horizontal beam is fixed at the top with a hole in the middle so that it can rotate at the top. To one end of the beam a rope is tied to rotate the beam round and round. To the other, a doll of human size is tied. While the doll is rotated round and round at the top children try to hit it with plantains. These plantains are gathered by the jubilant crowd as *prasadam* for themselves and to be distributed among others. Hindu devotees local and from neighbouring villages congregate. *Pujari* is an Asadi with hereditary rights.

SOURCE: *1. Sri M. Krishnamurthy, Teacher, Zilla Parishad High School, Mamidikuduru*
2. Sri A. Adinarayanamurthy, Headmaster, Special Zilla Parishad Elementary School, Mamidikuduru

13. Nagaram—Situated at a distance of 5 miles from Razole, 9 miles from Amalapuram and 19 miles from Narsapur Railway Station. Once this was the headquarters of a taluk. The *Godavari Gazetteer* mentions:

> "It was presumably once of importance, as for at least the last 120 years it has given its name to the Nagaram island, but now, except that it does a certain amount of local trade, it possesses hardly any features of interest. It contains the remains of an old fort which is said to have been built by Muhammadans."[1]

The total population of the village is 3,663 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,357); Scheduled Tribes (33); Muslims; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Rama in three different places, of Siva, of the village deity Doddi Ganganamma and two mosques, one for Sunnis and the other for Shiyas are the places of worship in this village.

Doddi Ganganamma Jatara is celebrated in *Phalgunam* (February-March) for 2 days. Fowls are sacrificed to the deity in fulfilment of vows. *Jagarana* is observed by the devotees for one night. Hindu devotees local and from neighbouring villages congregate.

Hindu devotees arrange *bhajans* at the temples of Rama during Srirama Navami (March-April) and *Mukkoti Ekadasi* (November-December) every year.

SOURCE: *1. Sri Yaliswamy Naidu, Assistant Teacher, Zilla Parishad Elementary School, Nagaram*
2. Sri J. Kameswara Rao, Headmaster, Zilla Parishad Elementary School, Nagaram

14. Tatipaka—Situated at a distance of 3 miles from Razole and 11 miles from Palacole Railway Station.

> "Tatipaka seems at one time to have been a place of some importance, since the local name for the Nagaram island (Tatipaka Sima) is derived from it. It is referred to in the accounts of the Muhammadan invasion of 1562-64. It was then held by a powerful Zamindar Narasingarao, and was strongly fortified and protected by a deep moat. The Muhammadans were detained a month in front of the walls and finally driven to raise the seize. This place was attacked next year when the rains were over and was then captured."[2]

In the distant past some Jains seem to have lived in this village. There is a Jain image buried upto its neck, the head of which is more than life size. Several large wells, in the vicinity are also called 'Jain wells'.

1 Madras District Gazetteers, *Godavari*, Vol. I, p. 219
2 *Ibid.*, p. 220

The total population of the village is 4,777 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Kamma, Settibalija, Kamsali, Devanga, Kummari, Medari, etc.; Scheduled Castes (961); Scheduled Tribes (9); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, business, weaving, basket making etc.

The temples of Rama, Siva, Vishnu, Anjaneya and of the village deity Mavullamma with the image of the deity in *shakti* form are the places of worship in this village.

Mavullamma Jatara is celebrated for 7 days from *Chaitra Bahula Triodasi* (March-April). On the first day, *jatara* and procession are conducted. Eatables, sarees and jewellery are offered. On *Amavasya* fowls and goats are sacrificed to the deity in fulfilment of vows. About 500 Hindu devotees local and from neighbouring villages congregate. The chief patrons of the festival are Kammas. *Pujari* is an Asadi with hereditary rights.

A fair is held in connection with the festival, where eatables, utensils, combs, mirrors, pictures, books, cloth, cattle and toys are brought and sold. Circus, magic shows and dances by the members of Radio Balasrotala Sangam afford entertainment to the visitors.

Subrahmanyeswara Shashti is celebrated for a day on *Margasira Suddha Shashti* (November-December). Gopalaswamy Kalyanam is celebrated for a day on *Phalguna Suddha Ekadasi* (February-March).

SOURCE : *Sri Yerubandi Venkateswara Rao, Headmaster, Zilla Parishad Elementary School, Tatipaka*

15. Podalada—Situated at a distance of 1½ miles from Razole and 10 miles from Palacole Railway Station.

The total population of the village is 1,446 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya, Vaisya, etc.; Scheduled Castes (334); and Scheduled Tribes (10). The chief means of livelihood of the people are agriculture, agricultural labour, business and services.

The temples of Rama and Siva are the places of worship in this village.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March-April). *Kalyanam* is performed on *Navami*, on which day, devout Hindu couple who perform *kalyanam* of the Lord, take oil bath; observe fasting, perform *kalyanam* to the Lord and break the fast in the night. Hindu devotees local and from neighbouring villages congregate. Subscriptions are raised to meet the expenses of the festival.

SOURCE: *Sri Bh. Suryanarayana Reddy, Teacher, Podalada*

16. Mogalikuduru—Situated at a distance of 13 miles from Palacole Railway Station (5 miles by boat and 8 miles by road) and 22 miles from Narsapur Railway Station. It is believed that some of the Moghul officials lived in this village and hence this village came to be known as Mogalikuduru.

The total population of the village is 3,269 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya, Vaisya, Settibalija, Devanga, Kapu, Chakali, Mangali, etc.; Scheduled Castes (591) ; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The temples of Gopalaswamy, Malleswaraswamy, Veerabhadraswamy, Rama, Siva, Anjaneya and of the village deity Pallalamma are the places of worship in this village. Pallalamma is carved on a big vertical stone in the form of a *shakti* with four hands, a sword, a plate with turmeric powder and a cane being held in each of the three hands with the fourth hand depicting the posture of *abhayam*.

Pallalamma Teertham is celebrated for 3 days from *Vaisakha Bahula Triodasi* to *Amavasya* (April-May). *Jatara, naivedyam* and *teertham* are celebrated on the three days respectively. Fruits, cocoanuts, milk and eatables are offered to the deity in fulfilment of vows. Hindu devotees, local and from neighbouring villages, congregate.

Mahasivaratri is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January-February). Devotees take sea bath and observe *jagarana*. Some of them walk on fire pits. *Prabhas* and the temple car are taken out in procession. Fruits and cocoanuts are offered to the deity in fulfilment of vows. This festival is being celebrated from the last 30 years though of local significance. Local Hindus participate in the festival.

Lakshapatri Puja is celebrated in the month of *Kartikam* (October-November) for a day in the temples of Gopalaswamy and Malleswaraswamy by the local devotees.

SOURCE: 1. *Sri Matta Pullayya, Zilla Parishad Elementary School, Mogalikuduru*
2. *Sri G. Sreeramulu, Headmaster, Special Parishad Girls Elementary School, Mogalikuduru*

17. **Geddada**—Situated at a distance of 4 miles from Razole and 16 miles from Narsapur Railway Station.

The total population of the village is 1,133 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Settibalija, Chakali, Kummari, Mangali, etc.; Scheduled Castes(424)-Adi Andhra, Arundhatiya etc., etc.; and Scheduled Tribes (6)—Yerukula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Rama in three different places Siva, Anjaneya and of the village deity Manikyalamma with a stone image in human form are the places of worship in this village.

Manikyalamma Jatara is celebrated for 14 days from *Vaisakha Suddha Vidiya* to *Purnima* (April-May). The devotees fast and perform *sevas*. The image of the deity is taken out in procession. Fowls and goats are sacrificed to the deity in fulfilment of vows. Devotees, local and from neighbouring villages, congregate. *Pujari* is a Kummari. Kapus are the chief patrons of the festival.

Someswaraswamy Kalyanam is celebrated on *Vaisakha Suddha Ekadasi* (April-May) for a day. Prabhala Uthsavam celebrated on 15th January during Sankranti is very impressive. Carts, drawn by decorated bullocks on which beautiful *prabhas* are fixed stretching up high into the air are taken in procession along with the procession image of the deity Someswaraswamy to a distance of 4 miles from the village and brought back and taken through the streets of the village. Local devotees congregate.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April) for a day. Cocoanuts and flowers are offered to the deity. Local devotees congregate.

Hanumajjayanti is celebrated on *Vaisakha Bahula Dasami* (April-May) for a day. Local devotees congregate. *Pujari* is Sri Bhuvanagiri Venkata Rama Rao, a Brahmin of Bharadwajasa *gotram* with hereditary rights.

SOURCE: *Sri T. Krishna Murthy, Headmaster, Special Zilla Parishad Elementary School, Geddada*

18. **Palagummi**—Situated at a distance of 3 miles from Razole and 20 miles from Narsapur Railway Station. This is also called Kasturivari Palagummi, as Kasturivari family is the richest family in the village.

The total population of the village is 864 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (260). The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Siva, Sri Rama and Musullamma are the places of worship in this village. The image of the village deity Musullamma is in female form and it is enshrined in a tiled house.

Musullamma festival is celebrated from *Phalguna Bahula Amavasya* (February-March) for 2 days. *Jagaram* is performed in the night of *Amavasya* and a he-buffalo is sacrificed. Besides, goats and fowls are offered to the deity in fulfilment of vows. *Naivedyam* is offered to the deity. The festival is being celebrated since a long time but is of local significance. The chief patrons are Settibalijas. Hindu devotees, local and from neighbouring villages, participate in the festival. The devotees name their children as Musalayya and Musullamma as a mark of devotion towards the deity. *Pujari* is a Kummari with hereditary rights.

Eswara Kalyanam and Rama Kalyanam are celebrated in *Chaitram* (March-April).

SOURCE: *Sri Geddada Vanamayya, Headmaster, Zilla Parishad Elementary School, Palagummi*

19. **Bethamallipudisavaram**—Situated at a distance of 17 miles from Narsapur Railway Station.

The total population of the village is 1,438 and it is made up of the following communities: Caste Hindus—Brahmin, Telaga, Settibalija; Scheduled Castes (516)—Adi Andhra; and Scheduled Tribes (4). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama and of village deities Gangalamma and Musullamma are the places of worship in this village.

Gangalamma and Musullamma Jatara is celebrated during *Sankranti* (13th to 15th January) for one day. This festival is being celebrated for the last 100 years and is of local significance. The members of the Grama Raitu Sangham are the chief patrons of this festival. Hindu devotees local and from neighbouring villages congregate. *Pujari* is a Kummari.

Sri Rama Kalyanam is celebrated for 5 days from *Chaitra Suddha Navami* to *Triodasi* (March–April). Cocoanuts and flowers are offered to the deity. Local Hindus participate in the festival.

Umasomeswaraswamy Kalyanam is celebrated by the villagers from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May) for five days. The devotees offer cocoanuts and flowers to the deity.

SOURCE: *Sri B. Venkata Narasadu, Headmaster, Special Parishad Adi Andhra Elementary School, Bethamallipudisavaram*

20. Sompalle—Situated on the banks of Vasishta River at a distance of 1 mile from Razole on the Razole—Rajahmundry Road. This place was gifted with Somaphali *i.e.*, it has the fruits of performing a sacrifice at the place. (*Soma* means *yagna* or sacrifice and *phali* means result). So it was called Somaphali which gradually came to be corrupted as Sompalle. It is believed that *Saptarishis* (the seven great sages) were taking their bath in Vasishta at this holy place.

The total population of the village is 1,437 and it is made up of the following communities: Caste Hindus—Brahmin, Kamma, Agnikulakshatria, Settibalija, etc.; Scheduled Castes (374)—Adi Andhra; and Scheduled Tribes (10). The chief means of livelihood of the people are agriculture, agricultural labour and fishing.

Godavari Pushkaram is celebrated for 12 days in *Vaisakham* (April–May) once in every 12 years. Godavari Pushkaram in Sompalle is widely known and is being celebrated from ancient times. Gifts to Brahmins at the place during the *pushkaram* is held to be of special significance yielding manifold results. Therefore Brahmins get *'go, bhoo* and *hiranya dana'* (gifts of cows, lands and gold) in plenty. Hindu devotees from far and near congregate.

SOURCE: *Sri K. Chintanna, Teacher, Special Zilla Parishad Elementary School, Sompalle*

21. Razole—Taluk headquarters situated at a distance of 14 miles from Narsapur Railway Station. It has communication facilities to nearby towns and villages by bus and boat. This village is ceded by the Raja of Mogalturru to Vijayanagaram Raja. So this is named 'Razole'.

The total population of the town is 7,562 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Kamma, Devanga, Kamsali, Chakali, Kapu, Settibalija, Mangali, etc.; Scheduled Castes (1,124)—Adi Andhra, Mala, etc.; Scheduled Tribes (74); Muslims; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of village deity Onuvulamma, Kanakadurga, Jaggamperantalu, Veerammaperantalu, Subrahmanyaswamy, Rama, Anjaneya, Venkateswara, Ramalingeswara are the places of worship in this town. The image of Onuvulamma and Kanakadurga are of six feet height with four hands.

Onuvullamma and Kanakadurgamma Jatara is celebrated in *Chaitram* (March–April) for two days according to the convenience of the villagers. *Khumbhams, vadapappu* and eatables are offered as *naivedyam* to the deities. Goats and fowls are sacrificed to the deities in fulfilment of vows. This festival is being celebrated for the past 80 years but is of local significance. Subscriptions are collected from the villagers to meet the expenditure for the celebration of the festival. Hindu devotees local and from the neighbouring villages congregate. *Pujaris* are Kummaris with hereditary rights.

Veeramma a devoted Golla wife entered the funeral pyre of her husband. Later she is deified and is being worshipped. Veerammaperantalu Jatara is celebrated for 15 days from *Vaisakha Bahula Padyami* to *Amavasya* (April–May). *Chalimidi, panakam* and eatables are offered as *naivedyam* to the deity. Devotees local and from neighbouring villages congregate. *Prasadam* is distributed to all.

Jaggamma who hails from Velama community is being worshipped as a deity since her death. There is a temple but no image is kept there. A palavelli with bells is hung there. It is believed that the bells of palavelli used to ring themselves when newly married couple worshipped the palavelli. It is said that the deity had her abode in the palm tree in front of the temple and that blood used to come out of it, if anyone struck the tree. After the tree had fallen because of a storm it is believed that the power of the perantalu

became reduced and that the bells of the palavelli ceased to ring thereafter. Jaggammaperantalu Jatara is celebrated in *Vaisakham* (April–May) according to the convenience of the villagers. The period of the festival is not known. Fruits are offered to the deity. Local Hindu devotees congregate.

Subrahmanya Shashti is celebrated for one day on *Margasira Suddha Shashti* (November–December). Devotees take river bath and offer fruits and flowers. It is believed that issueless couple who spend a night at the rear of this temple will be blessed with children. Hindu devotees local and from neighbouring villages congregate.

A fair is held in connection with this festival. About 1,000 people local and from neighbouring villages participate. Clothes, utensils, mirrors, combs, Ayurvedic medicines, books, pictures, iron implements and toys are brought and sold. *Burrakathas*, leather puppet shows, *Harikathas*, dances and cinema afford entertainment to the visitors.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March–April). Cocoanuts and flowers are offered to the deity. The local Vaisyas are the chief patrons of this festival. Hindu devotees local and from neighbouring villages congregate. *Bhajans*, *Harikathas*, and *dramas* are arranged.

SOURCE: 1. *Sri Durga Shankara Rao, Headmaster, Parishad Elementary School, Razole*
2. *Sri M. Pullaiah, Headmaster, Zilla Parishad Elementary School, Razole*
3. *Sri B. Venkataratnam, Teacher, Zilla Parishad Elementary School, Razole*

22. Sivakodu—Situated at a distance of 1 mile from Razole and 15 miles from Narsapur Railway Station. An interesting legend connected with the origin of the name of this village is narrated in the Godavari Volume I of the Madras District Gazetteers.

> "The Siva temple, like that at Rameswaram still further south-east, is supposed to have been built by Rama on his return from Ceylon in expiation of his sin of killing king Ravana, who was a Brahmin. It is supposed to be the very last one made for this purpose, and to have completed the crore (koti) of temples the construction of which was needed to cleanse him thoroughly of his sin. The name of Sivakodu is supposed to mean to the crore of Siva and to be derived from this fact."[1]

The total population of the village is 4,834 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Kapu, Settibalija, etc.; Scheduled Castes (1,489)—Madiga, Mala, etc.; and Scheduled Tribes (61). The chief means of livelihood of the people are agriculture, agricultural labour and trade.

The temples of Uma Sivalingeswara, Sri Rama, Bindu Madhavaswamy, Subrahmanyaswamy and of the village deity Puntalomusalamma are the places of worship in the village. The temple of Uma Sivalingeswaraswamy is reported to have been constructed by Sri Rama and Lakshmana and that the Lingam in the temple is a summit of a hill brought by Anjaneya and installed by Sri Rama. There is also a belief that the compound wall of this temple was constructed with Sivalingams. The temple was in ruins and in the year 1850 A.D., it was renovated by Peddapuram Samsthanadhipati. There is 20 acres of land endowed to this temple. The *dhwajasthambam* (flag staff) made of wood and covered with sheets of bronze costing Rs. 10,000 is an attraction. There are two grand *mandapams* enamelled and beautifully decorated in the foreyard. There are several *vahanams* like elephant, *nandi* etc. Bindu Madhavaswamy's temple has also a *dhwajasthambham* made of cement. There are two *mandapams*, similar to those of Siva's temple. In Rama's temple there are the image of Rama flanked by Sita and Lakshmana. Subramanyaswamy's image in the form of a serpent carved on stone is in an old and dilapidated temple erected long ago on the bank of Kambottucheruvu. Puntalomusalamma is a four-handed gigantic female figure holding a sword in one hand.

Uma Sivalingeswaraswamy Kalyanam is celebrated on *Phalghuna Suddha Ekadasi* (February–March) for five days. *Kalyanam* is performed on *Ekadasi*. Fasting is observed and plantains and cocoanuts are offered to God. This is an ancient festival with local significance. Devotees belonging to Brahmin, Vaisya and Kamma castes are the chief patrons of this festival. About 5,000 Hindu devotees, local and from neighbouring villages, congregate. *Pujari* is a Brahmin. *Prasadam* is distributed to all.

A fair is held in connection with the festival. About 4 to 5 thousand people participate. Eatables, utensils, agricultural implements, books, pictures, combs, mirrors and toys are brought and sold. Cock-fights, cinema, lottery and dramas afford entertainment to the congregation.

1 Madras District Gazetteers, *Godavari*, Vol. I, p. 219

Puntalomusalamma Teertham is celebrated for one month commencing from the first day of Sankranti *i.e.*, 13th January. Goats, fowls are sacrificed and plantains, cocoanuts, *pasupu*, *kunkuma* and saris are offered to the deity in fulfilment of vows. Thousands of Hindu devotees, local and from neighbouring villages, congregate. *Pujari* is a Kummari. *Prasadam* is distributed to all.

Subrahmanyaswamy Kalyanam is another important festival of the village celebrated on *Margasira Suddha Shashti* (November–December) for one day. Fasting is observed. Fruits, plantains and cocoanuts are offered to the deity. About 5,000 Hindu devotees, local and from neighbouring villages congregate.

A fair is held in connection with the festival. About 5,000 people local and from neighbouring villages participate in the fair. Eatables, utensils, lanterns, torchlights, books, pictures, combs, mirrors, toys and agricultural implements are brought and sold. Cock-fights, cinema, lottery and dramas afford entertainment to the visitors.

Bindu Madhavaswamy Kalyanam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* (April–May). *Rathothsavam* on *Dwadasi* is the important ritual. Local people congregate. *Pujari* is a Brahmin. *Prasadam* is distributed to all.

Sri Rama Kalyanam is celebrated on *Chaitra Suddha Navami* (March–April). Local devotees congregate. *Pujari* is a Satani Vaishnava. *Prasadam* is distributed to all.

SOURCE : 1. *Sri M. V. Sivarama Sastry, B. A., B. Ed., Zilla Parishad High School, Ponnamanda*

2. *Sri D. V. Subba Rao, Teacher, Zilla Parishad High School, Razole*

23. Chintalapalle—Situated at a distance of 2½ miles from Razole and 12 miles from Narsapur Railway Station.

The total population of the village is 4,552 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya (Raju), Settibalija, Devanga, etc.; Scheduled Castes (1,455); and Scheduled Tribes (8). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Siva, Vishnu, Nukalamma, Pallalamma and Kanakadurga are the places of worship in the village.

Nukalamma, Pallalamma and Kanakadurga Jatara is celebrated on *Magha Bahula Amavasya* (January–February) for one day. Prior to the Jatara, *sevas* are conducted for about a month, when the deities are taken out in procession during nights. Fruits, plantains and cocoanuts are offered to the deities. This festival is being celebrated since a long time but is of local significance. Local Hindu devotees congregate.

SOURCE : *Sri W. V. Subba Rao, Teacher, Zilla Parishad High School, Razole*

24. Kadali—Situated on Narsapur—Goganamatam bus route at a distance of 5 miles from Razole and 18 miles from Narsapur Railway Station. The shore of Bay of Bengal is just 4 miles to this village. As this village is very close to the sea, this is named Kadali which means sea.

> "This village is known as the place of the five 'Ks' (Kakarapanchakam) from five names of local importance which begin with that letter; namely, those of the god, of the village itself and of three families (the Kadambari family of Niyogi Brahmans, the Kasibhatlu family of Vaidiki Brahmans and the Katikareddi family of Kapus) which are largely represented in the village."[1]

The total population of the village is 5,630 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Settibalija; Scheduled Castes (2,883)—Adi Andhra, Mala, Madiga, etc., etc.; Scheduled Tribes (26); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Kapoteswaraswamy with the shrines of Kalabhairavaswamy, Janardhanaswamy, Bhanumurthy, Parvathidevi, Vinayaka, Bhadrakali, Veerabhadra, Subrahmanyaswamy, Kumaraswamy, Kankadurga, Balatripurasundaridevi and Chandeeswara within the temple compound and the temples of Chennakesavaswamy, Anjaneyaswamy, Rama, village deity Mahalakshmamma and a mosque are the places of worship in this village.

Sri Kapoteswaraswamy is a stone Sivalingam having two *kapotas* (doves) on its top. A very pathetic story is current regarding the origin of this temple. In the hoary past one Boya was wandering in the forest for hunting. He had some birds in his net. It was a

1 Madras District Gazetteers, *Godavari*, Vol.I, p. 219

cold night and the hunter was shivering with cold and hunger. He sat under a tree. Two lovely doves were living on that tree and the Boya had caught the female bird. Just then the male bird was moaning for the separation of his mate. The female bird in the net understood the suffering of her mate at her loss and also the suffering of the hunter. She requested her mate to alleviate the suffering of the Boya. The male bird readily agreed to sacrifice his lonely life and immediately prepared fire to warm the hunter and fell into the fire to become food for the hunter. The hunter was wonderstruck at this sacrifice. He felt ashamed and freed all the birds in his net and repented for his past life and became an ascetic. The female bird also sacrificed her life by plunging into the fire. The hunter left all the worldly desires and got *moksha* (salvation) along with the two birds. Lord Siva desired to perpetuate the sacrifice of the birds and to keep the humanity alive to the fact that there is nothing greater than sacrifice. Siva took the form of a Lingam with two birds on it. Lord Siva appeared in the dream of a devotee of this place and commanded him to construct a temple for him. The devotee accordingly constructed a temple to the Lord. Since then the Sivalingam is worshipped by the devotees in the name of Kapoteswaraswamy. This temple is situated in front of a tank which is called Kapotagundam *i.e.*, the place where the two birds sacrificed their lives. There is yet another version regarding the Lord Kapoteswara.

> "The god of the place is named Kopotisvarudu and is said to have been first recognised by a certain hermit, who with his wife, used to worship him in the form of a *kopota* bird. On day the hermit was mistaken by a shikari for a real bird and shot while at his prayers. He fell into the pool called *kopotagundam* at this place and his wife flung herself in after him. It is considered a holy act to bathe in this pool on Sundays."[1]

Kapoteswaraswamy festival is celebrated for 7 days from *Phalguna Suddha Ekadasi* (February-March). Kalyanam is performed. *Lakshapatripuja* and *lakshakumkum puja* are performed during the period. This festival is being celebrated from ancient times though of local significance. The disciples of Sree Sankaracharya visit the place and preach to the people about God and religion. Devotees local and from neighbouring villages congregate. The temple is endowed with 70 acres of Inam land. Free feeding is arranged for the occasion.

A fair is held in connection with the festival. Eatables, utensils, lanterns, combs, mirrors, cloth, agricultural implements, books, pictures and toys are brought and sold. *Bhajans*, *Harikathas*, circus and dramas afford entertainment to the public.

About 100 years ago a serpent used to come to Kapoteswaraswamy's temple every day in the morning from the Kapotagundam. This was seen by the then archakas and the village elders. Since then Subrahmanya Shashti is being celebrated for one day on *Margasira Suddha Shashti* (November-December). Devotees take bath in the Kapotagundam and offer flowers, fruits and silver replicas of serpents to the deity. About 10,000 Hindu devotees local and from distant places congregate.

A fair is held in connection with this festival. Eatables, utensils, lanterns, combs, mirrors, books, pictures, toys and agricultural implements are brought and sold. *Bhajans*, *Harikathas*, circus and dramas afford entertainment to the gathering.

Chennakesavaswamy Kalyanam is celebrated for one day on *Margasira Suddha Ekadasi* (November-December). The festival is of local in character. The local Hindu devotees congregate. The temple is endowed with 12 acres of Inam land.

Mahalakshamma Jatara is celebrated once in a year. Details are not known. An Asadi is the *pujari* with hereditary rights.

SOURCE: *Sri K. Moses, Zilla Parishad High School, Kadali*

25. Idarada—Situated at a distance of 8 miles from Razole and 22 miles from Narsapur Railway Station.

The total population of the village is 2,114 and it is made up of the following communities: Caste Hindus—Brahmin, Devabrahmin, Vaisya, Telaga, Settibalija, Chakali, Mangali, Kummari, etc.; Scheduled Castes(828)—Adi Andhra, Mala, Madiga; and Scheduled Tribes (13)—Yerukula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Lakshmi Narasimhaswamy, Someswaraswamy, Subrahmanyeswaraswamy and the village deity Palamma are the places of worship in the village. There is no image in the temple of Palamma.

Palamma Jatara is celebrated in *Vaisakham* (April-May) for one day. Local devotees congregate. Telagas

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1 Madras District Gazetteers, *Godavari*, Vol. I, p.219

patronise the festival. *Pujari* is an Asadi with hereditary rights.

Subrahmanyeswaraswamy Kalyanam is celebrated for one day on *Margasira Suddha Shashti* (November-December). Cocoanuts and flowers are offered to the deity. Telagas patronise the festival. Local devotees congregate.

Lakshminarasimhaswamy and Someswaraswamy Sevas are celebrated for 30 days from *Pushya Suddha Padyami* to *Pushya Bahula Amavasya* (December-January) and their Kalyanams are celebrated from *Vaisakha Suddha Ekadasi* to *Purnima* (April-May) for 5 days. Local devotees congregate. Telagas patronise these festivals. *Pujari* in the temple of Lakshminarasimhaswamy is a Vaighanasa Brahmin of Atreyasa *gotram* with hereditary rights whereas the *pujari* in the temple of Someswaraswamy is a Sivarchaka of Parasara *gotram* with hereditary rights.

SOURCE: *Sri N. Suryanarayana, Headmaster, Parishad Higher Elementary School, Idarada*

26. Makanapalem—Situated about 7 miles from Razole and 21 miles from Narsapur Railway Station.

The total population of the village is 774 and it is made up of the following communities: Caste Hindus—Brahmin, Telaga, Settibalija, Chakali, Mangali, Bhatraju, etc.; Scheduled Castes(315)—Adi Andhra, Jambava; and Scheduled Tribes (8). The chief means of livelihood of the people are agriculture, agricultural labour and trade.

Temples of Satyanarayanaswamy with a marble image in human form and of the village deity Pallamma are the places of worship in the village.

Sri Satyanarayanaswamy Kalyanam is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February-March). The devotees take bath and offer fruits and flowers to the deity. On these five days the deity is taken out in procession on *aswavahanam, garudavahanam, sarpavahanam, Anjaneyavahanam* and *pushpavahanam*. This festival is being celebrated for the past 8 years but is of local significance. Hindu devotees local and from neighbouring villages, congregate. The chief patron of this festival is one Sri Maddala Madhavarayudu of Telaga community. *Pujari* is a Vaighanasa Brahmin with hereditary rights. *Prasadam* is distributed to all. Free feeding is arranged for one day.

Pallamma festival is celebrated for 4 days from *Vaisakha Suddha Purnima* (April-May). Goats, fowls are sacrificed and eatables and fruits are offered to the deity in fulfilment of vows. This festival is being celebrated from ancient times but is of local significance. Hindu devotees local and from neighbouring villages congregate. The expenditure for the festival is met from the subscriptions raised in the village. *Pujari* is an Asadi with hereditary rights. *Prasadam* is distributed to all.

SOURCE: *Sri Ch. Venkata Rao, Headmaster, Makanapalem*

27. Komarada—Situated at a distance of 8 miles from Razole and 22 miles from Narsapur Railway Station.

The total population of the village is 1,043 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Nayibrahmin, Kummari, Telaga, Kapu, Settibalija; Scheduled Castes (358); Scheduled Tribes (3); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama and of the village deity Pallamma with Her image in feminine form are the places of worship in this village.

Pallamma festival is celebrated for 16 days from *Chaitra Suddha Padyami* to *Bahula Padyami* (March-April). *Cheeralu, ravikelu, gatamulu* are offered and goats and fowls are sacrificed to the deity. Telagas are the chief patrons of this festival. Hindu devotees local and from neighbouring villages congregate. *Pujari* is a Kummari with hereditary rights.

Srirama Navami is celebrated from *Chaitra Suddha Navami* (March-April) for 5 days. Plantains, cocoanuts, *atukulu, vadapappu, chalimidi* and *panakam* are offered as *naivedyam* to Sri Rama. On the fifth day the deity is taken out in a procession on *garudavahanam*. Hindu devotees, local and from neighbouring villages congregate. *Prasadam* is distributed to all. Free feeding is also arranged for a day.

SOURCE: *Sri Bhoopati Subbarayudu, Teacher, Zilla Parishad Elementary School, Komarada*

28. Adurru—Situated at a distance of about 8 miles from Razole. In ancient times this village was called *Aadi vuru* (first village) and it gradually came to be called as *Adurru*. Vainateyam, a branch of river

Godavari flows to the east of this village and merges in the Bay of Bengal in the vicinity of the village. This village seems to have been a flourishing town in the past. A recent finding of a Buddha *sthupa* of Ashoka times is a positive proof of it. Historians are of the opinion that this *sthupa* is in no way inferior to the world famous Saranath *sthupa* and the second important *sthupa* in Tibet and that it occupies the third place in the list of 80 *sthupas* that have been so far found in the world. This *sthupa* was buried under a huge mound in the field belonging to Sri Medicherla Bapanna. It was overgrown with shrubs, palm and banyan trees. None dared to approach the mound in the belief that it was haunted by spirits. The villagers worshipped the place as Dubarajugutta once a year during Sankranti. *Duba* is perhaps a corrupted form of the Sanskrit name *sthupa* and it must have been called Dubaraju, a corrupted form of Sthuparaju (king of *sthupas*). Gradually Dubarajugutta (the mound that had the *sthupa* within itself) became the centre of pilgrimage. As many devotees thronged here for offering carbons and for sacrifice of goats etc., the villagers thought of constructing a temple over it. It was during the process of digging that a *sthupa* was unearthed at a depth of 50 feet. The workmen were surprised when they encountered stone slabs 20 inches long, 12 inches broad and 8 inches thick. Some old coins were also dug out. The superstitious folk of the place suspended the work, apprehending danger and brought the fact to the notice of the Government. On examination by the Archaeological Department it was found to be one of the Buddhist *sthupas* of Ashoka times. The *sthupa* resembles a cart wheel. In the centre there is a plain place. From this place there are walls at equal distances resembling the spokes of a wheel. The other ends of these walls are embedded in a circular wall all around forming about 16 rooms. The spokes of the wall are further extended to outer wall and there are 24 rooms enclosed within it. The circumference of the outer circular wall is about 200 feet. On all the four sides there are steps constructed with slaked lime. At a distance of 30 yards from this *sthupa* on the east and north there are two minor *sthupas* but no such *sthupa* was traced on the west or south. The *sthupa* on the east covers an area of 24 sq. feet.

There is a tank near the *sthupa* which appears to be coeval with the *sthupa*. Between the *sthupa* and the tank, several strange relics have been dug out. They include the agricultural implements, ordinary family utensils and mud pots. A peculiar white stone is one of them. It has served as kitchen grinding stone for two generations and it is very bright and one can see his image as in a mirror. It is hoped that further excavations here may bring to light many unknown historical facts.

The total population of the village is 2,727 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Settibalija, Sale, Kamsali, Agnikulakshatriya, Kummari, Mangali, Chakali, etc.; Scheduled Castes (970)—Adi Andhra etc.; and Scheduled Tribes (20). The chief means of livelihood of the people are agriculture, agricultural labour and fishing.

An earthen mound named as Dubaraju, the temples of Visweswaraswamy and of the village deity Kanakadurga with the image of the deity in feminine form, having four hands and the tongue stretched out with awe-inspiring looks are the places of worship in this village.

Dubaraju Teertham is celebrated for 2 days during Sankranti generally on 13th and 14th January. Till recently devotees were sacrificing animals and fowls near the earthen mound called Dubaraju. But when it is found that it is a Buddhist *sthupa*, all sacrifices are prohibited. Now, this monument has been taken over by the Archaeological Department of Government of India. This festival is of ancient origin but is of local significance. Jatara and Teertham are celebrated on 13th and 14th January respectively. Local Trust Committee organises this festival. Devotees, local and from neighbouring villages, congregate without any of distinction of caste or creed.

Kanakadurga festival is celebrated for 2 days from *Phalguna Bahula Amavasya* to *Chaitra Suddha Padyami* (March-April). Fruits aud plantains are offered to the deity. This festival is being celebrated for the past 125 years but is of local significance. Local Trust Committee organises the festival. Devotees, local and from neighbouring villages, congregate without any distinction of caste or creed.

SOURCE: *1. Sri Gubbala Satyanarayana, Teacher, Zilla Parishad Elementary School, Adurru*

2. An article by Sri Goparaju Sundara Rao in Andhra Prabha *Weekly dated 17-10-1962*

29. Magatapalle— Situated at a distance of half-a-mile from Goganamatham on Goganamatham—Razole—Sakhinetipalle bus route and 8 miles from Razole.

The total population of the village is 2,204 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Settibalija, Kamsali, Chakali, Mangali, Vadrangi, etc., etc.; Scheduled Castes (679)—Adi Andhra, Jambuvulu; Scheduled Tribes (17) Yerukula; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Lord Rama, Chandramouleswaraswamy and of the village deities Dhanamma and Vanumalamma in feminine form with awe-inspiring looks are the places of worship in this village.

Dhanamma and Vanumalamma Jatara is celebrated from *Vaisakha Suddha Triodasi* (April–May) for 3 days. Fruits, eatables, sarees, blous-pieces and *garagalu* are offered and fowls are sacrificed to the deities. These festivals are being celebrated since a long time and are of local significance. The local devotees raise subscriptions to meet the expenses of the festival. About 1,000 Hindu devotees local and from neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Kummari with hereditary rights.

A fair is held in connection with the Jatara. About 1,000 local people congregate for this fair. Eatables, utensils, combs, mirrors, books, pictures and toys are brought and sold. Dramas, *Harikathas mejuvanis*, dances, *burrakathas*, circus and musical concerts afford entertainment to the visitors.

Chandramouleswaraswamy festival is celebrated for 3 days during Sankranti festival in *Pushyam* generally from 13th to 15th January. *Abhishekams* are performed. Rice, cocoanuts and plantains are offered as *naivedyam* at the time of procession. Devotees take river bath. Devasthanam Committee organises this festival. Devotees local and from neighbouring villages congregate. *Pujari* is a Brahmin of Parasara *gotram.*

A similar fair of the dimensions held in connection with the Jatara of village deities is also held for 3 days in connection with this festival.

Srirama Navami is also celebrated for 5 days from *Chaitra Suddha Navami* to *Triodasi* (March-April). Rice, cocoanuts and plantains are offered as *naivedyam* at the time of procession and *abhishekams* are performed. Devotees take river bath. Devasthanam Committee organises this festival. Devotees local and from neighbouring villages congregate.

SOURCE: 1. *Sri B. V. Krishna Rao, Teacher, Parishad Elementary School, Magatapalle*

2. *Sri B. Venkata Rao, Headmaster, Social Welfare Elementary School, Magatapalle*

30. Goganamatham—Situated at a distance of 13 miles from Razole. In the distant past, a hermit by name Joganna lived here in a *matam.* Slowly this village grew up and was named Jagganamatam which became Goganamatham in course of time.

The total population of the village is 3,120 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (762); and Scheduled Tribes (9). The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of the village deities Dhanamma and Kanakadurga with wooden images painted in multicolours in human form with four hands and those of Siva and Vishnu are the places of worship in the village. The family deity Sattemma is also worshipped but there is no temple for her.

Dhanamma and Kanakadurga festival is celebrated from *Phalguna Bahula Amavasya* (February–March) for 6 days. On the night of *Phalguna Bahula Amavasya, uthsavam* is celebrated and from the next morning onwards *teertham* is celebrated for five days. The devotees offer fruits and fowls are sacrificed though rarely. Kshatriyas are the trustees of these temples. Devotees take river bath and observe fasting. Devotees local and from neighbouring villages congregate. *Pujari* is an Asadi.

A fair is held in connection with the festival in an extent of half an acre of land which is endowed to the deity. About 1,000 devotees of Goganamatham and from the nearby villages congregate. Eatables, lanterns, torchlights, mirrors, combs and cloth are brought and sold. Gambling, lottery and dramas afford entertainment to the visitors. There is a dramatic troupe in the village by name 'Navya Kala Samithi' which enacts dramas.

SOURCE: *Sri A. Peddavenkata Narasimha Raju, Teacher, Goganamatham*

31. Katrenipadu—Situated at a distance of 9 miles from Razole, 20 miles from Amalapuram and 25 miles from Narsapur Railway Station. As the majority of

the villagers belong to Kapu caste, this was named Katrenipadu.

The total population of the village is 2,837 and it is made up of the following communities: Caste Hindus—Telaga, Kapu, Settibalija, etc., etc.; Scheduled Castes (816)—Adi Andhra, Jambava; and Scheduled Tribes (14). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Temples of Rama, Katumayamma aud Mahalakshamma are the places of worship in this village. Mahalakshamma's impressive image is in sitting posture with a sword in one hand, wearing jewels and a nose-ring of special pattern.

Mahalakshamma Teertham is celebrated for 6 days from *Chaitra Suddha Dasami* to *Purnima* (March-April). Eatables and fruits are offered to the deity. This festival is being celebrated for the past 30 years but is of local significance. Local Telagas patronise the festival. Devotees local and from neighbouring villages congregate without any distinction of caste or creed.

SOURCE : *Sri S. Mohana Rao, Headmaster, Zilla Parishad Elementary School, Katrenipadu*

32. Ponnamanda—Situated at a distance of 6 miles from Razole and 18 miles from Narsapur Railway Station.

The total population of the village is 5,133 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Telaga, Settibalija; Scheduled Castes (1,969)—Adi Andhra, Adi Dravida, Mala, Madiga, etc.; Scheduled Tribes (17); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Temples of Bhimeswaraswamy, Lakshminarasimhaswamy, Rama and of the village deity Udugulamma are the places of worship in this village.

Bhimeswaraswamy Kalyanamahothsavam is celebrated for 6 days from *Vaisakha Suddha Vidiya* to *Sapthami* (April-May). This festival is of local significance. The chief patrons of this festival are Brahmins. Local Hindus congregate. *Pujari* is a Vaighanasa Brahmin with hereditary rights.

Lakshminarasimhaswamy Kalyanam is celebrated for 6 days from *Vaisakha Suddha Dasami to Punima* (April-May). This festival is of local significance. The chief patrons of this festival are Kshatriyas. Local Hindus concregate. *Pujari* is a Brahmin of Bharadwajasa *gotram* with hereditary rights.

Udugulamma Jatara is also celebrated once in a year according to the convenience of the villagers. Fruits, flowers and *panakam* are offered and goats and fowls are sacrificed to the deity. This festival is also of local significance. Local devotees congregate.

SOURCE : *Sri Sripada Satyanaryana, Teacher, S.R.K. Zilla Parishad High School, Ponnamanda*

33. Mulikipalle—Situated on the Razole—Chintalapalle Road at a distance of 6 miles from Razole and 15 miles from Narsapur Railway Station.

The total population of the village is 1,602 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Telaga, Jangama, Agnikulakshatriya, Chakali, Nayibrahmin, etc., etc.; Scheduled Castes (350)—Adi Andhra, etc.; Scheduled Tribes (6); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Temples of Siva, Rama, Subrahmanyeswara are the places of worship in the village. The image of village deity Mavullamma is also worshipped with great devotion.

Mavullamma Jatara is celebrated on *Phalguna Suddha Purnima* (February-March) for one day. Fruits are offered and fowls are sacrificed to the deity. This festival is of ancient origin but is of local significance. Local devotees congregate. *Prasadam* is distributed to all.

Eswara Kalyanam is celebrated on *Chaitra Suddha Ekadasi* (March-April). Local devotees congregate. *Prasadam* is distributed to all.

SOURCE : *1. Sri A. Suryanarayana Murthy, Teacher, Samithi Elementary School, Mulikipalle*
2. Sri V. Rama Raju, Headmaster, Samithi Elementary School, Mulikipalle

34. Kunavaram—Situated at a distance of 16 miles from Narsapur Railway Station. There is only cart approach to the village.

The total population of the village is 1,386 and it is made up of the following communities: Caste Hindus—

Kapu, Settibalija, Jangam, etc., etc.; and Scheduled Castes (214)—Adi Andhra, etc. The chief means of livelihood of the people are agriculture, agricultural labour, spinning and other traditional occupations.

There are two temples of Siva, Rama and of the village deity Akkamma with a huge image in an awe-inspiring human form.

Akkamma Jatara is celebrated in *Chaitram* (March-April) for 15 days. Procession of *ghatams* is the chief attraction of this festival. Goats, pigs and fowls are sacrificed to the deity in fulfilment of vows. The festival is being celebrated for the past 100 years but is of local significance. Local Kapus and Settibalijas are the chief patrons of this festival. Local devotees congregate without any distinction of caste or creed. *Pujari* is a Kapu.

A petty fair is held in connection with the Jatara. Baskets, cloth and earthenware are sold. The local Hindus congregate.

Lottery, puppet-shows, merry-go-rounds and dramas entertain the visitors.

SOURCE: *Sri S. Rama Durgadas, Teacher, Zilla Parishad High School, Razole*

35. Gudapalle—Situated at a distance of 5 miles from Razole and 10 miles from Narsapur Railway Station. One should cross Godavari at Narsapur to reach Sakhinetipalle. There is bus route from Sakhinetipalle to Gudapalli *via* Razole. The village is at the mouth of Gauthami where she embraces the sea.

The total population of the village is 4,533 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Devanga, Agnikulakshatriya, Viswabrahmin, Telaga, Settibalija, Yadava, etc.; Scheduled Castes (1,501)—Adi Andhra, etc.; Scheduled Tribes (4); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving, blacksmithy, coir industry and wood cutting and sawing.

Temples of Rama, village deity Nukalamma and a church are the places of worship in this village. Nukalamma's image is 7 feet high in human form and is in sitting posture, holding *trisulam*, sword and an arrow as her weapons. She is depicted as crushing a man under her feet and piercing a woman with *trisulam*.

Nukalamma Jatara is celebrated for 30 days from *Chaitra Suddha Padyami* to *Bahula Amavasya* (March-April). *Jatara* is performed on *Pournami*. He-buffaloes and fowls are sacrificed in fulfilment of vows. The chief patron of this festival is Sri Sagi Sanyasiraju a Kshatriya. About 500 Hindu devotees, local and from neighbouring villages, congregate without any distinction of caste and creed. *Pujari* is an Asadi.

A fair is held for 15 days in connection with this festival from *Chaitra Bahula Padyami* to *Amavasya*. About 500 devotees visit the fair every day. Eatables, utensils, combs, mirrors, books, pictures, agricultural implements and toys are brought and sold. Merry-go-rounds, and circus, lottery provide entertainment to the visitors. There is free feeding to some extent and pandals are erected.

SOURCE: *Sri K. Subramanyam, Teacher, Zilla Parishad Elementary School, Koppidivarimeraka hamlet of Gudapalle*

36. Irusumanda—Situated at a distance of 6 miles from Razole and 12 miles from Narsapur Railway Station. Nearest bus stop is Lakkavaram at a distance of 3 furlongs.

The total population of the village is 688 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya (Raju), Kapu, Settibalija, Yadava, etc.; Scheduled Castes (230)—Adi Andhra; and Scheduled Tribes (2). The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of the village deity Neeelavenamma and of Rama are the places of worship in the village.

Neelavenamma festival is celebrated on *Magha Suddha Dwadasi* (January-February) for one day. Goats and fowls are sacrificed and fruits are offered to the deity. This festival is being celebrated for the past 10 years but is of local significance. The villagers raise subscriptions to meet the expenses of this festival. Hindu devotees local and from neighbouring villages congregate. *Pujari* is a Vadayar (Kummari).

A fair is held near the temple in connection with this festival. Eatables, vegetables and fish are brought and sold.

SOURCE: *Sri M. Venkata Reddy, Special Zilla Parishad Elementary School, Irusumanda*

37. Lakkavaram—Situated a distance of 6 miles from Razole and 13 miles from Narsapur Railway Station.

The total population of the village is 3,812 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), etc.; Scheduled Castes (1,132); and Scheduled Tribes (3). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Temples of Venugopalaswany, the village deities Bulusulamma and Kanakadurgamma and a church are the places of worship in this village. Bulusulamma is a stone image worshipped in zoomorphic form.

Bulusulamma Teertham is celebrated on *Chaitra Suddha Purnima* (March-April) for one day. Fowls are sacrificed to the deity in fulfilment of vows. This festival is being celebrated for the past many years but is of local significance. Hindu devotees local and from neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Kummari.

SOURCE: *1. Sri Yetikuri Surapa Raju, Zilla Parishad Elementary School, Lakkavaram*
2. Sri I. Satyanarayanamuthi, Teacher, Zilla Parishad Elementary School, Lakkavaram

38. Mattaparru—Situated at a distance of 2 miles from Razole, 2 miles from Godavari river and 12 miles from Narsapur Railway Station. There is only cart approach to the village.

The total population of the village is 890 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya (Raju), Telaga, Settibalija, Chakali, Mangali, Kummari etc.; Scheduled Castes (262)—Adi Andhra; and Scheduled Tribes (5)—Yerukula. The chief means of livelihood of the people are agriculture and agricultural labour.

Temples of Siva, Rama with an image in human form and of Kanakadurgamma are the places of worship in this village.

Srirama Navami is celebrated from *Chaitra Suddha Navami* (March-April) for 5 days. New clothes and money are offered. *Abhishekams* are performed. The Lord is taken out in procession every day. This festival is being celebrated for the past 10 years and is of local significance. The villagers subscribe money to meet the expenses of this festival. Hindu devotees local and from neighbouring villages congregate. During these days of the festival, dramas, *Harikathas* and *bhajans* take place. *Prasadam* is distributed among the villagers. On the 6th day there is *annasantarpana* (free feeding).

SOURCE: *Sri Ch. China Suranna, Teacher, Mattaparru*

39. Gudimellanka—Situated at a distance of 6 miles from Razole and 10 miles from Narsapur Railway Station. There is a cart route and a boat approach to the village. In the past there was a tree by name 'Gunamadi' in this village where the Gollas used to graze their goats at the place. This village was named after this tree as Gunamadi and in course of time it became Gudimellanka as the place was a small isle.

The total population of the village is 5,413 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Kapu, Settibalija, etc.; Scheduled Castes (1,980)—Madiga, etc.; and Scheduled Tribes (13). The chief means of livelihood of the people are agriculture, and agricultural labour.

Temples of Srirama, Siva, Vishnu, Subrahmanyeswara and of the village deity Kanakadurga with an image in human form with awe-inspring looks are the places of worship in this village. Kanakadurga temple is on the outskirts of the village.

Kanakadurga Teertham is celebrated from *Jaistha Suddha Padyami* (May-June) for 30 days. *Chalimidi, panakam, ghatams* are offered and fowls and goats are sacrificed. Devotees walk on fire pits. This festival is being celebrated for the past 200 years but is of local significance. The chief patrons of this festival are Kshatriyas. About 2,000 devotees local and from neighbouring villages congregate without any distinction of caste or creed. *Pujari* is an Asadi with hereditary rights.

A fair is held in connection with the festival. About 2,000 people participate. Eatables, fancy goods, cloth and toys are brought and sold.

Subrahmanya Shashti is celebrated from *Margasira Suddha Shashti* (November-December) for 5 days. On *Shashti*, devotees observe fast and invite Brahmin bachelors for feasts. *Tambulam* and *dakshina* are offered to them. This festival is being celebrated for the past 200 years but is of local significance. The chief patrons of this festival are Kshatriyas. About 2,000 Hindu devotees local and from neighbouring villages congregate.

A fair is held in connection with the festival in the pricincts of the temple, in an extent of one acre of Government land. About 2,000 people participate. Eatables, fancy goods, cloth and toys are brought and sold.

SOURCE: 1. *Sri M. Satyanarayana, Teacher, A.F. D. T. High School, Malikipuram*
2. *Sri D. Satyanarayanamurthy, Teacher, Zilla Parishad Elementary School, Gudimellanka*

40. Visweswarayapuram—Situated at a distance of 8 miles from Razole and 8 miles from Narsapur Railway Station. This village was gifted to Brahmins by Sri Visweswaraiah the world famous engineer, statesman of India who was the Diwan of Mysore for sometime. He lived for 101 years and died in 1962. This is called Visweswarayapuram after him.

The total population of the village is 2,196 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Viswabrahmin, Telaga, Kapu, Settibalija, Yadava, Kuruva, etc., etc.; Scheduled Castes (531)—Adi Andhra, Arundhatiya, Madiga, Mala, etc.; Scheduled Tribes (2); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

Temples of Visweswara, Rama and the village deity Balusulamma with an image in human form are the places of worship in this village.

Balusulamma Teertham is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May). Fruits and flowers are offered and goats and fowls are sacrificed to the deity in fulfilment of vows. This festival is being celebrated from the ancient times but is of local significance. Fasting is observed by the devotees. The chief patrons of this festival are Settibalijas. *Pujari* is a Kummari with hereditary rights.

SOURCE: 1. *Sri B. Pallalu, Teacher, Zilla Parishad Elementary School, Visweswarayapuram*
2. *Sri M. Suryanarayana, Headmaster, Zilla Parishad Elementary School, Visweswarayapuram*
3. *Sri K. Suranna, Teacher, Zilla Parishad Elementary School, Visweswarayapuram*

41. Kathimanda—Situated at a distance of 7 miles from Razole. There is only cart approach to the village.

The total population of the village is 2,694 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya (Raju), Telaga, Settibalija, Agnikulakshatriya, etc.; Scheduled Castes (479); and Scheduled Tribes (2). The chief means of livelihood of the people are agriculture, agricultural labour, fishing and other traditional occupations.

Temples of Balusulamma and Kanakadurga are the places of worship in this village.

Balusulamma Teertham is celebrated for 15 days from *Phalguna Suddha Panchami* (February–March). *Panakam* and fruits are offered; fowls are sacrificed to the deity in fulfilment of vows. Intoxicants are used by the devotees at the time of festival as a part of the ritual. This is being celebrated for the past 50 years but is of local significance. The chief patrons of the festival are Kshatriyas. Hindu devotees local and from neighbouring villages congregate. *Pujari* is a Telaga with hereditary rights.

SOURCE: *Sri R. V. Narasimharaju, Teacher, Kathimanda*

42. Malikipuram—Situated at a distance of 7 miles from Razole and 18 miles from Amalapuram. Almost all the nearby villages are connected to this village. It is believed that the village got its name after the Muslim ruler Mallik Mohammad.

The total population of the village is 2,847 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya (Raju), Padmasale, Telaga, etc.; Scheduled Castes (713)—Mala, Madiga, etc.; Scheduled Tribes (15); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, casual labour, weaving, trade and other traditional occupations.

Temples of Mallikarjunaswamy and the village deity Mutyalamma with the image of the deity in human form and in sitting posture are the places of worship in this village.

Mutyalamma Jatara is celebrated for one day every year according to the convenience of the villagers. Fruits are offered and goats are sacrificed to the deity in fulfilment of vows. This festival is being celebrated for the past 60 years but is of local significance. About 400 devotees local and from neighbouring villages congregate. *Pujari* is a Telaga.

The villagers prepare a clay image of Vinayaka to celebrate Vinayaka Chaviti festival. Vinayaka *Navarathrulu* are celebrated for 9 days from *Bhadrapada Suddha Chaviti* (August-September). Cocoanuts and fruits are offered to the deity. After the 9th day the image of Vinayaka is immersed in water. About 400 devotees local and from neighbouring villages participate.

SOURCE: *Sri K. Sriramamurthy, B. A. B. Ed., Maths. Assistant, A. F. D. T. High School, Malikipuram*

43. **Ramarajulanka**—Situated at a distance of 7 miles from Razole and 8 miles from Narsapur Railway Station.

The total population of the village is 3,917 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Telaga, Vadrangi, Chakali, Mangali, Kummari, Agnikulakshatriya, Kamsali, Settibalija, etc.; Scheduled Castes (841); and Scheduled Tribes (25). The chief means of livelihood of the people are agriculture, agricultural labour and other professions.

Temples of the village deity Mutyalamma, Siva and Rama are the places of worship in this village.

Mutyalamma Jatara is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April-May). Fruits and cocoanuts are offered and animals and fowls are sacrificed to the deity. This festival is being celebrated from ancient times but is of local significance. The chief patrons of this festival are Telagas. *Pujari* is a Kummari (potter).

Mukkoti Ekadasi festival is celebrated by the villagers for 7 days. *Bhajans*, bath in Godavari, *upavasams* and *jagaranas* are observed. Devotees local and from neighbouring villages congregate.

SOURCE: *1. Sri Pendyala Viswanatham, Teacher, Ramarajulanka*
2. Sri Kollaparti Rama Rao, Teacher, Ramarajulanka

44. **Appanaramunilanka**—Situated at a distance of 2 miles from Antervedipalem by road and 8 miles from Narsapur Railway Station and 10 miles from Razole.

The total population of the village is 2,595 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya (Raju), Telaga, Chakali, Mangali, Agnikulakshatriya, Settibalija, Nayibrahmin, etc.; Scheduled Castes (701)—Adi Andhra, Madiga, etc.; Scheduled Tribes (10); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, fishing and other traditional occupations.

Temples of Seetaramaswamy, Mutyalamma, Maridi Mahalakshmamma and Kanakadurga and a church are the places of worship in this village. The three village deities are housed in three separate rooms of a flat roofed building and they are cement statues painted with colours.

Mutyalamma Jatara is celebrated for 6 days from *Pushya Bahula Dasami* to *Amavasya* (December-January). New clothes and fruits are offered and goats and fowls are sacrificed to the deity in fulfilment of vows. This festival is being celebrated for the past 75 years but is of local significance. Community feasts and free feedings are arranged. The chief patrons of this festival are Agnikulakshatriyas. Hindu devotees local and from neighbouring villages congregate without any distinction of caste or creed. *Pujari* is an Agnikulakshatriya with no hereditary rights.

Maridi Mahalakshmamma festival is celebrated for 3 days from *Chaitra Suddha Padyami* to *Tadiya* (March-April). Fruits and flowers are offered; goats and fowls are sacrificed in fulfilment of vows. This festival is being celebrated for the past 75 years but is of local significance. The villagers raise subscriptions to meet the expenses of the festival. The chief patrons of this festival are Agnikulakshatriyas. About 1,200 Hindu devotees local and from neighbouring villages congregate. *Pujari* is an Agnikulakshatriya with no hereditary rights.

SOURCE: *1. Sri P. Seetharamanujacharyulu, Teacher, Appanaramunilanka*
2. Sri Divi Rama Rao, Headmaster, Special Zilla Parishad Elementary School, Appanaramunilanka

45. **Sakhinetipalle**—Situated at a distance of 3 miles from Narsapur Railway Station by bus and by boat and 12 miles from Razole by bus. It has communication facilities to important villages like Pasarlapudi and Bobbarlanka by bus. Ravana, King of Lanka was a great votary of Lord Siva and a descendant of Brahma. It is believed that Rama installed one crore Sivalingams in expiation of his sin of killing Ravana. He was in

search of sacred places to install Sivalingams. When Rama along with Lakshmana, Sita and Anjaneya reached this place he addressed Sita saying '*Sakhi*! *Netipalle*' which mensa 'Oh! dear, this is the village fit for installation of Sivalingam to-day'. Thus the village came to be known as Sakhinetipalle. Another version is that Rama while returning to Ayodhya rested in this place for a night and that he dreamt good *sekunalu* (omens) and named it Sekunalapalli, which later became Sakhinetipalle.

The total population of the village is 8,881 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Telaga, Kapu, Settibalija including Gamalla, Mangali, Chakali, Kummari, etc., etc.; Scheduled Castes (2,047); Scheduled Tribes (124); Muslims; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Temples of the village deity Mutyalamma with a 6 feet high lac image, Bhimalingeswaraswamy, Seetharamaswamy, Venkateswaraswamy, Jagannadhaswamy and Subrahmanyeswaraswamy are the places of worship in this village. Subrahmanyeswaraswamy is worshipped in the form of a serpent. Sri Venkateswaraswamy is peculiarly worshipped here in the form of a bull, and the temple is called *Abotu Gudi* (Stud-bull's temple). The shrine of Subrahmanyeswaraswamy is also in the same temple. Sri Bhimalingeswaraswamy is in the form of a Sivalingam.

Mutyalamma Teertham is celebrated from *Chaitra Suddha Padyami* (March-April) for 5 or 9 days. *Jatara* takes place on the first day. *Chalimidi* and *panakam* are offered and goats and fowls are sacrificed to the deity in fulfilment of vows. The doors of the temple are closed for 5 days after sacrificing the animals. This festival is being celebrated for the past 30 years but is of local significance. Kshatriyas and Telagas are the chief patrons of this festival. Devotees local and from neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Kummari with hereditary rights. There is free feeding.

A fair is held in connection with the festival near the temple. About 2,000 people congregate. Eatables, utensils, lanterns, combs, mirrors, Ayurvedic medicines, books, pictures, mill cloth, handloom cloth, iron implements, baskets and toys are brought and sold. Merry-go-rounds, circus, dramas, lottery, cock-fights, *Harikathas* and *burrakathas* afford entertainment to the public.

Subrahmanyeswaraswamy Shashti is celebrated on *Margasira Suddha Shashti* (November-December) for one day. Cocoanuts and fruits are offered to the deity. This festival is being celebrated for the last 25 years but is of local significance. Devotees take river bath. The chief patrons of this festival are Kshatriyas, Telagas and Vaisyas. Hindu devotees local and from neighbouring villages congregate.

Venkateswaraswamy Kalyanam is celebrated for 5 days from *Chaitra Suddha Ekadasi* (March-April). Fruits and flowers are offered to the deity. This festival is being celebrated for the past so many years but is of local significance. The chief patron of this festival is one Sri Vatsavayi Venkata Narasimharaju, a Kashatriya. Hindu devotees local and from neighbouring villages congregate. *Pujari* is a Brahmin.

A fair is held during the festival days of Subrahmanyeswaraswamy and Venkateswaraswamy. Eatables, utensils, books, pictures, combs, mirrors and toys are brought and sold.

Bhimalingeswaraswamy Kalyanam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* (April-May). This festival is being celebrated for the past so many years but is of local significance. Saints attend and celebrate *bhajans* for two days. The chief patrons of this festival are Sri Rudraraju Padmaraju and Sri Rudraraju Ramalingaraju of Kshatriya caste. Hindu devotees local and from neighbouring villages congregate. *Pujari* is one Sri Rameswarapu Purushottam, an Adisaiva from Kasyapasa *gotram* with hereditary rights.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March-April). Fruits and flowers are offered to the God. This festival is being celebrated for the past 13 years but is of local significance. *Upavasams* and river baths are observed by the devotees. The chief patron of this festival is one Sri Kosuri Krishnamraju, a Kshatriya. Hindu devotees local and from neighbouring villages congregate. *Pujari* is one Sri Peddanti Seshacharyulu, a Brahmin. Free feeding is arranged for one day.

SOURCE: 1. *Sri Golla Krupanandam Teacher, Special Zilla Parishad Elementary School, Kummaragaruvu*
2. *Sri M. Narayanachari, Headmaster, Zilla Parishad Elementary School, Sakhinetipalli*

46. Rameswaram—Situated at a distance of 4 miles from Narsapur by boat, and 12 miles from Razole. Sri Rama after having become *Kritakrutya* (one that had completed the duty undertaken) was to install a crore

of Sivalingams to get rid of the sin of killing Ravana, a descendant of Brahma. The Sivalingam installed here is named Kritakrutya Ramalingeswaraswamy and the village is called after the Lord as Rameswaram.

The total population of the village is 3,433 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Kamsali, Kummari, Chakali, Jalari, Telaga, Settibalija, Yadava, etc., etc.; Scheduled Castes (935)-Adi Andhra; Adi Dravida, Madiga, etc.; Secheduled Tribes (12); Muslims; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, fishing, goldsmithy and other traditional occupations.

The temples of Ramalingeswaraswamy, Kodandaramaswamy, Ranganadhaswamy, Vishnu, the village deities Yellamma and Gantlamma and churches are the places of worship in this village. The images of Yellamma and Gantlamma are in human form each having four hands and holding a sword in one hand and with big eyes and awe-inspiring looks. These deities have a common temple with a single door way.

Mahasivaratri is celebrated in Ramalingeswaraswamy temple for one day on *Magha Bahula Triodasi* (January–February). Devotees observe fast and *jagarana*. Fruits and flowers are offered to the deity. The festival is of ancient origin though of local significance. Local Hindus congregate.

Ranganadhaswamy festival is celebrated for 9 days from *Phalguna Suddha Sapthami* to *Purnima* (February–March). This festival is being celebrated for the past 7 years but is of local significance. The founder of this temple as also the chief patron of the festival is one Sri Bellamkonda Raghavacharyulu, a Brahmin. Hindu devotees local and from neighbouring villages congregate. *Pujari* is a Brahmin. *Prasadam* is distributed to all. Free feeding is arranged for one day.

Kodandaramaswamy festival is celebrated for 5 days from *Phalguna Suddha Sapthami* to *Ekadasi* (February–March). This festival is being celebrated for the past 7 years but is of local significance. Hindu devotees local and from neighbouring villages congregate. *Prasadam* is distributed to all.

Yellamma and Gantlamma Jataras are celebrated in *Vaisakham* (April–May) for one day. Fowls are sacrificed to the deities in fulfilment of vows. Hindu devotees local and from neighbouring villages congregate. *Pujari* is a Chakali (Rajaka) with hereditary rights.

SOURCE: 1. *Sri N. Veeraswamy, Headmaster, Special Zilla Parishad Elementary School, Rameswaram*

2. *Sri G. Anandrao, Teacher, Zilla Parishad Elementary School, Metakodapa*

47. Gudimalakhandrika—Situated by the side of the river Godavari at a distance of 7 miles from Narsapur Railway Station and 14 miles from Razole. There is a boat route to Narsapur from this place. The Zamindars of Peddapuram had gifted away this village to the Ramalingeswaraswamy temple.

The total population of the village is 1,244 and it is made up of the following communities: Caste Hindus—Brahmin, Jangam, Kshatriya (Raju), Settibalija, Yadava etc., etc.; Scheduled Castes (278)—Adi Andhra, etc.; Scheduled Tribes (3); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Gantlamma, Kanakadurgamma with the images of the deities in human form and of Ramalingeswaraswamy with a stone Sivalingam are the places of worship in this village.

Gantlamma and Kanakadurgamma Jataras are celebrated in *Chaitram* (March–April). Goats and fowls are sacrificed to the deity in fulfilment of vows. Hindu devotees local and from neighbouring villages congregate. *Pujari* is a Jangam.

Sivaratri is celebrated in Ramalingeswaraswamy temple for 3 days from *Magha Bahula Triodasi* (January–February). There is *kalyanam* or marriage on the first day, procession on the second day and car festival on the third day. This festival is being celebrated for the past so many years but is of local significance. About 500 Hindu devotees local and from neighbouring villages congregate. Kshatriyas are the patrons and *pujari* is a Saivite with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with this festival. About 500 devotees local and from neighbouring villages congregate. Eatables, utensils, combs, mirrors, pictures, books, mill cloth and handloom cloth and toys are brought and sold. Pandals are erected. Dramas provide entertainment to the public.

SOURCE: 1. *Sri D. B. G. Krishnamacharyulu, Special Zilla Parishad School, Gudimalakhandrika*

2. *Sri Vaddi Esuratnam, Teacher, Gudimalakhandrika*

48. Antervedi—Situated at a distance of 6 miles from Narsapur Railway Station by boat and 15 miles from Razole by road. Antervedi appears to have been so named as Lord Narasimha after killing Hiranyakasipa here threw his body into *antarveedhi* (space). This village is situated at the confluence with the sea of Vasishta Godavari one of the seven branches of *Godavari. The legend goes to say that while Gautama was bringing the sacred river Godavari, the Sapta Rishies got it divided into seven branches and each took one branch to his own *ashram*. It is on account of this that the river is called Sapta Godavari. The locality is considered sacred and the place of confluence is called *Sapta Sagara Sangama Pradesam*. Antervedi is the last and the most important of the sacred bathing places comprised in the *Sapta–Sagara–Yatra*. On account of its sanctity, this Kshetram is famous as Dakshina Kasi (Benaras of South) and in its praise devotees sing—

"దక్షిణ కాశీ క్షేత్రం అతంర్వేది
Dakhina Kasi Kshetram Antarvedi
పక్షివాహనుని తీర్థం
Pakshivahanuni Teertham."

This place is reputed to have been the locality where Brahma did the great *Yagna* called Rudrayagam for 100 years to recompence for the wrong done against Siva. The pial or the raised platform inside the *Yagnasala* was utilised finally to install the images of Parvathi and Neelakantheswara. As this place was considered to be very sacred Sage Vasishta seems to have selected this place for his *Ashramam* and brought the Godavari river. The following is the legend. Ratna lochana (also known as Rakta Vilochana), son of Hiranyaksha, pleased Lord Siva with his severe penance and obtained a boon to the effect that each particle of earth or stone drenched in his blood should be changed into a Rakshasa like himself with his strength and fully armed and that those Rakshasas should finally merge into his own body after destroying his enemies. With the strength of the boon granted to him, he began to harass cows and Brahmins. Viswamitra who had suffered several defeats at the hands of Vasishta set up the Rakshasa against Vasishta. Ratnalochana killed the hundred sons of Vasishta. Vasishta prayed to Lord Lakshminarasimhaswamy to kill the demon. Lord Lakshminarasimhaswamy fought the demon. But each drop of blood that fell on earth from the Rakshasa's body took the form of a Rakshasa and the Lord found it difficult to destroy all of them. He sought the aid of his sister Aswarudhamba *alias* Gurralakka, who covered the earth with her tongue to receive the blood that fell from the Rakshasa's body till the Rakshasa was completely done to death. After his death Aswarudhamba let out the blood to flow into the Mahanadi towards the east. This is now called as Raktakulya and a bath in it is considered sacred. A bath continuously on eight Sundays without break is believed to fulfil the desires of the devotees. This is also known as Chakrakulya as Sri Lakshminarasimhaswamy washed his "చక్రము *chakra* (Quoit)' which he used to kill the Rakshasa in the channel. Finally Vasishta entreated the Lord to remain in the place and he accordingly concealed hinself in an ant-hill where the existing image of the Lord was found. This image was enshrined in a thatched shed by a shepherd who had miraculously found it by the extraordinary insight of one of his cows. One of the earliest devotees of Lord Narasimha was a Sri Vaishnavite and he spent his life in worshipping the Lord. The Sri Vaishnavas of Antaravedi claim that they are the descendants of that great votary.

Lord Rama is said to have spent some time with his Guru here after killing Ravana. The legends apart, Antervedi has considerable historical background. It was the first port of the East India Company through which they had free import and export trade. Even the Dutch made it their business centre. There were signs of the ports till 1950 when they were buried under sand along with the Anjaneya temple due to the vagaries of the sea. The Dutch constructed additional buildings as Narsapur for their business. In 1700 A. D. Sri Rangaraja Nrupathi ruled over this part with Mogalturru as his capital. The Nawab of Golconda appointed Rustum Khan as the Sardar of Rustumbad and his son Hasanalli as Sardar of Hasanabad. Both the father and the son developed great devotion to Lord Lakshmi Narasimhaswamy of Antervedi just as Thanisha, the Nawab of Golconda had towards Lord Rama of Bhadrachalam. Sri Ramaraja Varenya, the son of Sri Rangaraja Nrupathi gave up his kingdom and went into the forest. The aged and grief stricken father went in search of him. Rustumkhan wanted to take advantage of the situation and usurped the kingdom of Sri Rangaraja Nrupathi. But the fair minded Hasanalli rebelled against his father, defeated him in a war and drove him out of the kingdom. Later Antervedi came under the rule of Jagapathis of Peddapuram. In the year 1814 A. D. the Britishers attacked the Peddapuram fort and handed it over to Mogalturru kings. It was then that Kalidindi Kumara Lakshmi Narasimha Raya Bahadur was appointed as the Dharmakartha of Sri Lakshmi Narasimhaswamy temple. The original temple said to have been built by

*See No 1. Lankalagannavaram

Pallavas got submerged in the sea, and was later rebuilt by devotees. As is mentioned in a stone inscription of the southern wall of the present temple, it was constructed and opened in the year 1823 A. D., *i.e.*, on Sunday, *Chaitra Bahula Dasami* of the Telugu year Swabhanu.

The total population of the village is 7,584 and it is made up of the following communities: Caste Hindus— Brahmin, Agnikulakshatriya, Telaga, Settibalija; Scheduled Castes (1,878)—Adi Andhra, etc.; Scheduled Tribes (3); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, coir industry, fishing and other traditional occupations.

Temples of Lakshmi Narasimhaswamy, Neelakanteswaraswamy, Anjaneya, Aswarudhamba, Kanakadurga, Mogalaramma and Maremma and a church are the places of worship in this village. Lakshmi Narasimhaswamy is said to be one of the Nava Narasimhas in the country. Aswarudhamba *alias* Gurralakka is a small stone image in feminine form mounted on a horse. The image of Maremma is also in feminine form and in sitting posture holding a sword in one hand.

Sri Lakshmi Narasimhaswamy Kalyanamahothsavam is celebrated for 9 days from *Magha Suddha Sapthami* (January–February). The Lord is decorated as bridegroom on *Sapthami* and the temple car is brought and kept on *nadiveedhi* (centre of the street). *Dhwajarohana* on *Navami*, *kalyanothsavam* on *Dasami* and *rathothsavam* on *Ekadasi* are the important rituals. During *rathothsavam*, the Lord is taken out in procession in the big temple car, to the abode of his sister Gurralakka (Aswarudhamba) who is installed in a temple one mile away from Lakshmi Narasimhaswamy temple and offer her sarees and other things. On *Dwadasi* the Lord is taken on *Rajadhirajavahanam* in morning and *ponnavahanam* in the night. On *Triodasi* the Lord is given a bath in Rakthakulya and *sadasyam* is performed. On *Chathurdasi* the Lord is brought to the 16 pillared *mantapam* on horse back; *Chorothsavam* is celebrated here. On *Purnima* pilgrims take bath in the sea along with the Lord. The bronze *chakram* (quoit) is laid on the head of each of the pilgrims. On *Bahula Padyami*, *Pushpayagothsavam* of the Lord is performed.

On car festival day women who have no children sleep behind Sri Lakshmi Narasimhaswamy temple with wet clothes on, praying the Lord. It is believed that if they see in their dreams such things as winnow, broomstick, etc., they do not beget children. If on the other hand they see cucumber, toys, fruits and flowers they will certainly beget children in the same year. A curious feature of this festival as recorded in the *Godavari* Gazetter is reproduced below:

"When the marriage of this god is performed they (Dravida Brahmans of Peruru—a village about 5 miles from Amalapuram) represent his bride's relations, and they are also allowed to go to considerable lengths in making fun of the Sri Vaishnavite Brahmans of Antervedi, who are the leading religious party in the place and represent the god himself at the marriage. On the last day but one of the festival they put on Vaishnavite sect-marks and sing abusive songs about the Vaishnavites, who show no resentment. The reason for all this is said to be the fact that long ago the *chakram* of the god was lost in the sea, and that one of the Tamil Brahmans of Peruru earned the everlasting gratitude of the people of Antarvedi by getting it back by the use of powerful charms (mantrams). It is even believed that the car cannot be drawn without the help of one of these privileged persons. It is solemnly asserted that 'in the year Vijaya' (1893-94) the villagers could not move the car in spite of all their efforts, because no one from Peruru was pulling. Some men from there were sought out and prevailed upon to touch the ropes, and the car at once started and nowadays they take care to have some one from Peruru to help pull."[1]

It is believed that during the festival of Lord Narasimhaswamy *kurmalu* (tortoises) are seen. It is said that once a fisherman went to Nevvakalwa which lies to the north of Antervedi temple to catch fish. But to his surprise he got a stone tortoise in his net instead of a fish. He searched for fish in another place. There also he got the same tortoise. Wherever he threw his net, he got that same stone tortoise. So he threw it away in disgust. A bit of the stone tortoise was broken and mysteriously blood came out of it. It was then installed in Sri Lakshmi Narasimhaswamy temple and along with the Lord, *pujas* and *abhishekams* are being performed.

The following are the several *vahanams* that are used for the procession of Sri Lakshmi Narasimhaswamy: *Garuda vahanam* (made of brass), (2) *Simha vahanam*, (3) *Anjaneya vahanam*, (4) *Panchamukhi Anjaneya vahanam*, (5) *Rajadhiraja vahanam*, (6) *Hamsa vahanam*, (7) *Gaja vahanam*, (8) *Aswa vahanam*, (9) *Surya Chandra vahanam*, (10) *Ponna vahanam*, (11) *Pushpaka vahanam* and (12) Palanquin. The functions, festivals, celebrations and observances at this sacred shrine of all-India importance are given below according to to the Telugu Calendar.

1 Madras District Gazetteers, *Godavari*, Vol.I, p. 218
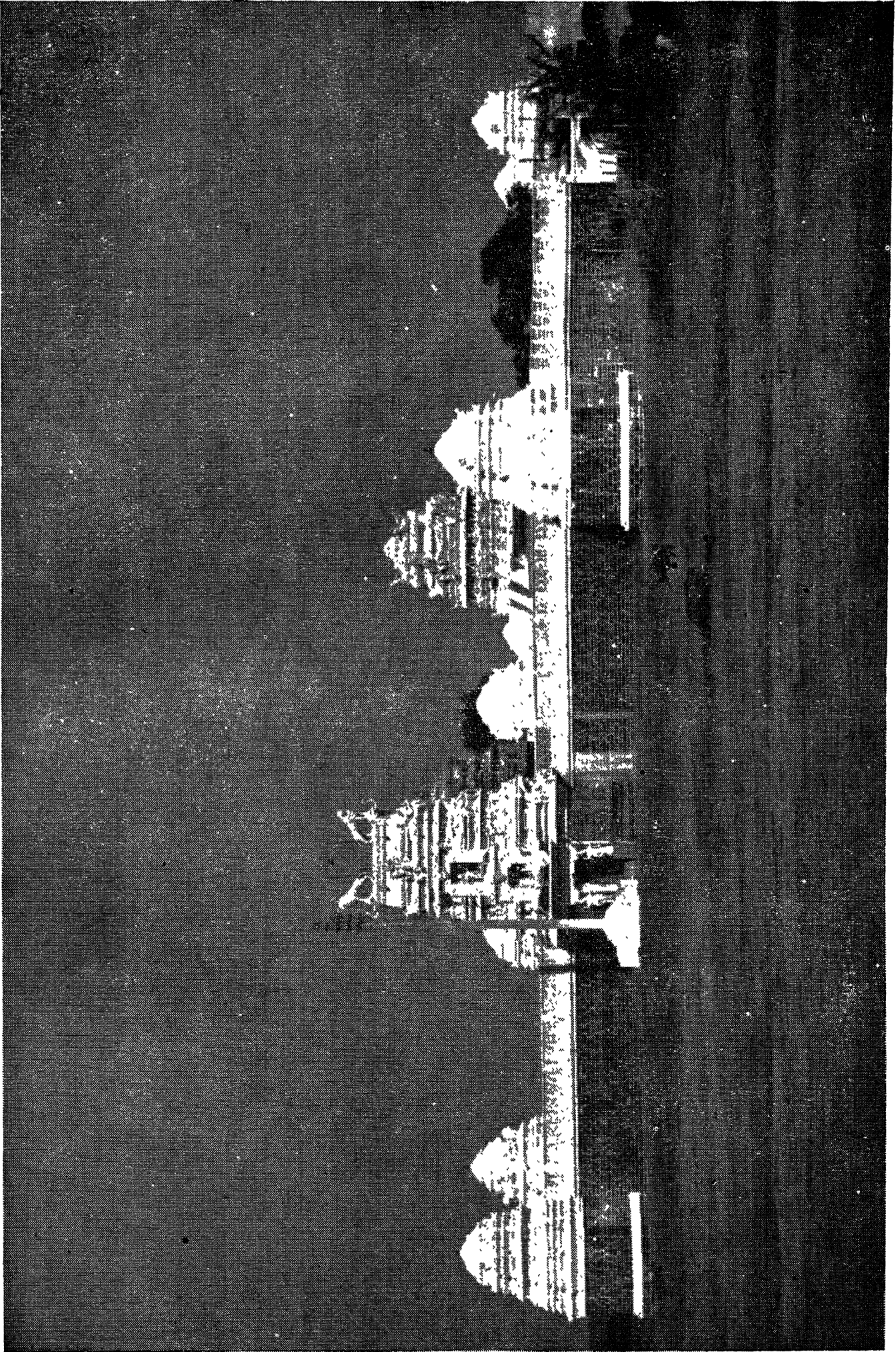
Plate III: Temple of Sri Lakshmi Narasimhaswamy.

—*Courtesy: Executive Officer, Sri Lakshmi Narasimhaswamy Temple, Antervedi.*
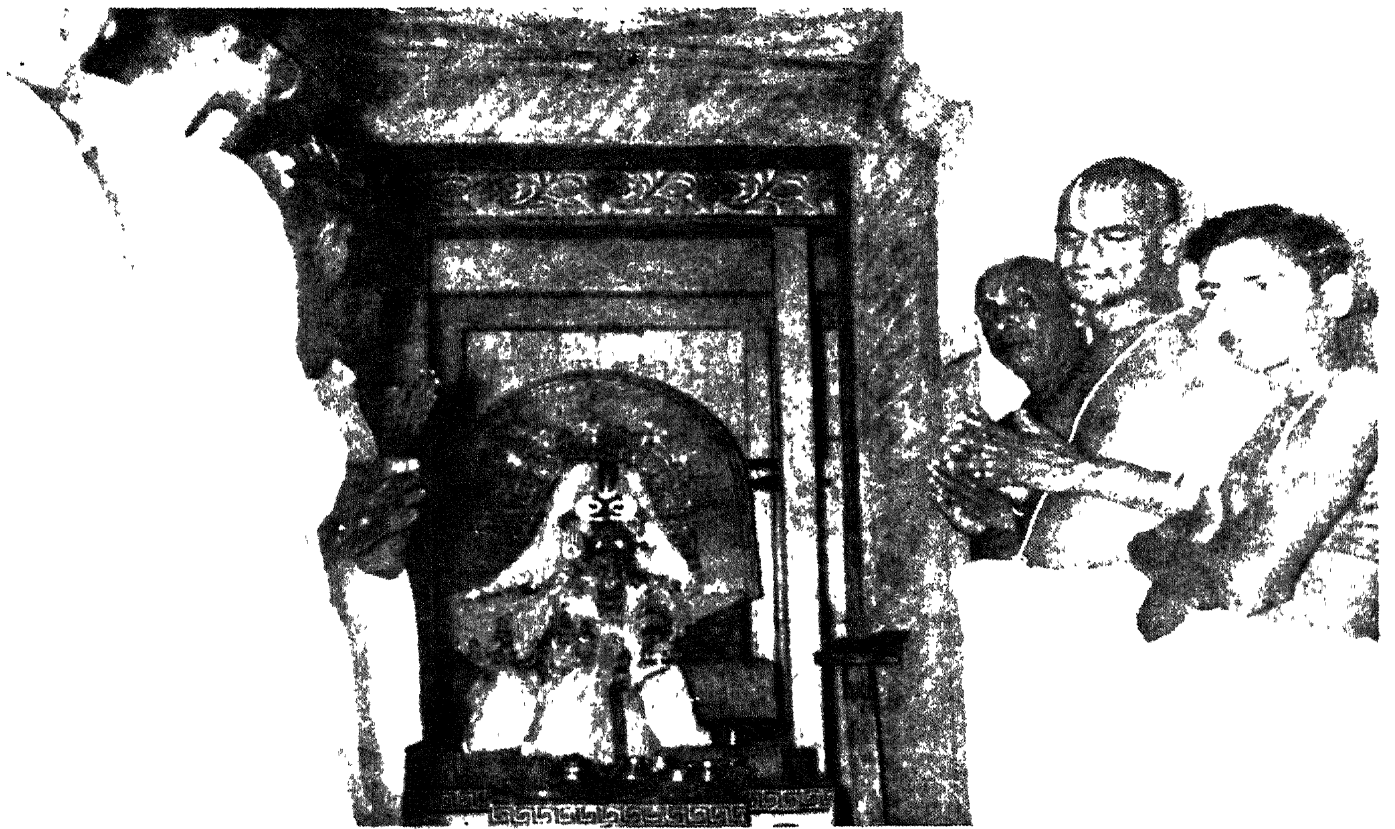
Plate IV: Sanctum sanctorum of Sri Lakshmi Narsimhaswamy.

Month and *tidhi* (1)	Festival (2)
(1) Chaitram (March–April)	
Suddha Padyami	. Sri Swamivari Uthsavam, Panchanga sravanam
Navami	. Sri Rama's Avatara Uthsavam
Ekadasi	. Sri Rrama's Kalyanothsavam
Purnima	. Chakravaka Uthsavam
Bahula Padyami	. Pushpayaga Uthsavam
(2) Vaisakham (April–May)	
Suddha Tadiya	. Chandanothsavam is celebrated for 40 days from 4 O' clock in the evening daily
Ekadasi	. Gopalaswamivari Kalyanam
Purnima	. Chakravaka Uthsavam
Bahula Padyami	. Pushpayagam
(3) Jaistham (May–June)	
Suddha Ekadasi	. Venkateswara Swamyvari Kalyanam
Purnima	. Chakravaka Uthsavam
Bahula Padyami	. Pushpayagam
(4) Ashadham (June–July)	
Suddha Ekadasi	. Toli Ekadasi
(5) Sravanam (July–August)	
Bahula Ashtami	. Srikrishna Jayanti (Birth day of Sri Krishna). Four Fridays and Purnima
(6) Bhadrapadam (August–September)	Nil
(7) Asviyujam (September–October)	
Suddha Padyami to Dasami	. Devinavarathrulu are celebrated. *Kumkumpuja* is performed. On Dasami, new clothing for Lord and Gajavahanothsavam take place; Semi puja is performed
Purnima	. Judalapurnima (Yaksha Kreedana)
Bahula Chathurdasi	. Tailabhyanganamu (oil-bath) for the Lord
Amavasya	Deepavali Astanotsavam
(8) Kartikam (October–November)	
Dwadasi	. Ksheerabdi Dwadasi–Teppa Tirunala (Boat procession) to the Lord

Month and *tidhi* (1)	Festival (2)
(9) Margasiram (November–December) *(10) Pushyam* (December–January)	Dhanurmasothsavam for 30 days
Suddha Ekadasi	. Mukkoti Ekadasi
Bahula Ekadasi	. Adyayana Uthsavam
Amavasya	. Nammalwar Parampadothsavam
(11) Magham (January–February)	
Suddha Sapthami	. Mudrikaropana (Decorating the deity as a bridegroom). The temple car is brought out
Navami	Dwajarohana
Dasami	. Kalyanothsavam
Ekadasi	. Car festival
Dwadasi	. Rajadhi Rajavahanam in the morning. Annaparvatam–Naivedyam of 5 to 6 bags of rice with pastries to the Lord by Sri Kalidindi Subbaraju, distribution of *prasadam*. Ponnavahana in the night
Triodasi	. Bath is given to the Lord in Rakthakulya; Sadasyam
Chaturdasi	. Chorasamvadam or Chorothsavam
Purnima	. Chakravari Uthsavam—Taking the Lord to the sea for Chakrasnanam (disc bath). They offer *naivedyam* to the Lord in the Chakravari Mandapam constructed by Sri Mallepudi Tataiah of Sivakodu village. Distribution of *prasadam* takes place
Bahula Padyami	. Pushpayagothsavam takes place on the newly constructed cot at a cost of Rs. 1,500 by Sri Penumatcha Ramabhadraraju in 1960
(12) Phalgunam (February-March)	
Suddha Chaturdasi	Kamadahanam
Purnima	. Dolothsavam is celebrated by Sri Chennu Nagabhushanam and his brothers of Dusanapudi village

During the Kalyanamahothsavam of Sri Lakshmi-narasimhaswamy, choultries and free feeding are arranged by the Hindu Religious and Charitable Endowments Department. The temple is endowed with some 800 acres of land and receives an annual *tasdik* allowance of about Rs. 3,000. There is an annual income of Rs. 75,000 from Lakshmi Narasimhaswamy temple and Rs. 50,000 from Neelakantheswaraswamy and Anjaneya temples. The income is used for the maintenance of the temple and its servants and for the worship of the deities. This festival is the largest in the district and attracts nearly 3 lakhs of pilgrims from far and near. Brahmins are the *pujaris* with hereditary rights.

A fair is held in connection with Sri Lakshmi Narasimhaswamy Kalyanamahothsavam for nine days with a congregation of over three lakhs mainly coming from the other places of this district, West Godavari and Krishna Districts. Two to three thousand shops sell foodstuffs, eatables, lanterns, torchlights, mirrors, combs, books, pictures, toys, vessels of iron, copper, glass, and earthenware. Agricultural implements are sold on a small scale. Toy sellers from Puduchcheri come evey year. Pandals are erected. *Harikathas*, *bhajans*, circus, merry-go-rounds, dance, magics and dramas etc., afford enterainment to the visitors.

Maremma Teertham is celebrated for 2 days from *Phalguna Suddha Chathurdasi* (February–March). Sheep, goats and fowls are sacrificed to the deity in fulfilment of vows. This festival is being celebrated for the past 25 years but is of local significance. Hindu devotees local and from neighbouring villages congregate. *Pujari* is a Kapu.

SOURCE :
1. *Sri Pati Venkataratnam, Teacher, Zilla Parishad Elementary, School, Antervedi*
2. *Sri G. Sudarsana Rao, Teacher, Zilla Parishad Elementary School, Antervedi*
3. *Sri Peddinti Rangacharyulu, Teacher, Zilla Parishad Elementary School, Antervedi*
4. Aradhana, *Telugu Monthly, April 1960*
5. *Article from* Andhra Prabha, *Weekly dated 5–9–62*

49. Antarvedipalem—Situated at a distance of 8 miles from Narsapur Railway Station.

The total population of the village is 7,933 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya (Raju), Telaga, Settibalija, Kummari, etc., etc.; Scheduled Castes (1,681)—Adi Andhra, Mala, etc.; Scheduled Tribes (25); Muslims; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, coir industry and other traditional occupations.

Temples of Madanagopalaswamy, Rama, Atakeswaraswamy, village deities, Pallalamma and Mutyalamma and churches are the places of worship in this village.

Madanagopalaswamy festival is celebrated for 5 days from *Magha Suddha Dasami* to *Purnima* (January–February). The devotees perform *abhishekams*. The image of the deity is taken out in procession. This festival is being celebrated for the past 300 years but is of local significance. The annual income of the temple is estimated to be Rs. 5,000. The local Hindu devotees and those from the nearby villages congregate. There is free feeding to some extent. *Pujari* is a Vaishnava with hereditary rights. *Prasadam* is distributed to all.

Sivaratri is celebrated for 3 days from *Bahula Triodasi* (January–February). Fruits and flowers are offered to the deities. There is *puja* on the first day, *archanas*, fire works and entertainments during the remaining two days. This festival is being celebrated for the last 5 years and is of local significance. The chief patrons of this festival are Kshatriyas and Kummaris. Hindu devotees, local and from neighbouring villages, congregate. *Prasadam* is distributed to all.

Pallalamma and Mutyalamma festivals are celebrated when epidemics prevail in the village. Goats and fowls are sacrificed to the deities in fulfilment of vows. The chief patrons of this festival are Kshatriyas and Kummaris. Hindu devotees local and from neighbouring villages congregate. *Pujari* is a Kummari for Pallalamma and a Settibalija for Mutyalamma.

SOURCE :
1. *Sri P. Manoharam, Headmaster, Special Zilla Parishad Elementary School, Addalapalem*
2. *Sri Vadapalli Appalaraju, Teacher, Antarvedipalem*

50. Mori— Situated at a distance of 8 miles from Razole and 22 miles from Amalapuram. *Mohurs* (gold coins) were found in the place in olden days; so this place was called Mohur and later on corrupted into Mori.

The total population of the village is 5,599 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya (Raju), Devanga, Telaga, Kapu, Settibalija, etc., etc.; Scheduled Castes (646)—Adi Andhra, etc.; Scheduled Tribes (4); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations. The village is noted for its handloom industry.

The temples of the village deity Mahalakshmamma with the beautiful image of the deity in feminine form, Puntalomusalamma, Subrahmanyeswaraswamy, Rama, Siva and Veerabhadraswamy are the places of worship in this village.

Mahalakshmamma Teertham is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February-March). The ritual called *siribomma teertham* is held on the last day. Goats and fowls are sacrificed to the deity in fulfilment of vows. This festival is being celebrated for the past many years but is of local significance. About 3,000 to 4,000 Hindu devotees local and from neighbouring villages congregate without any distinction of caste or creed. *Pujari* is one Sri Javvadi Pullayya, an Asadi with hereditary rights.

A fair is held in connection with the festival. About 3,000 to 4,000 people gather. Eatables, utensils, lanterns, combs and mirrors, toys, Ayurvedic medicines, books, pictures, agricultural implements and fowls are brought and sold. Magic shows, merry-go-round, dramas and lottery afford entertainment to the public. Pandals are erected. Free feeding is arranged.

The villagers also celebrate Srirama Navami at Rama temple, Veerabhadraswamy festival on *Kartika Purnima* (October-November), Subrahmanyeswaraswamy Shasti on *Margasira Suddha Shashti* (November-December) and Puntalomusalamma Teertham during Sankranti festival.

SOURCE :
1. *Sri K. Satyanaryanamurthy, B. A., B. Ed., A. F. D. T. High School, Malikipuram*
2. *Sri N. Israil, Teacher, Zilla Parishad Elementary School, Mori*
3. *Sri C. L. Narasimham, B. Sc., B. A. B. Ed., Assistant, A. F. D. T. High School, Malikipuram*

51. Kesevadasupalem—Situated at a distance of 6 miles from Razole and 10 miles from Narsapur Railway Station. There is only cart approach. This village once formed part of Antervedipalem. A Golla was living to the east of the village grazing his cows in the adjoining forest and selling the milk. At times he had to stay at Antervedipalem. One day one of the cows yielded no milk. He kept close vigil—on the following day and found the cow lying with the four legs outstretched and performing *abhishekam* to a stone, with the milk flowing from the udder. He took the stone to be a divine one and erected a small pandal over it in the first instance and later constructed a temple. The village is therefore called Kesavadasupalem after him.

The total population of the village is 5,048 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya (Raju), Kummari, Vadla, Chakali, Mangali, Devanga, Telaga, Settibalija, Yadava, etc.; Scheduled Castes (1,200)—Adi Andhra, Jambuvulu, etc.; Scheduled Tribes (9); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

Temples of Subrahmanyeswara, village deity Kanaka Mutyalamma with a wooden image of the deity in human form and of Maramma and a few churches are the places of worshtp in this village.

Kanaka Mutyalamma Teertham is celebrated in *Margasiram* (November-December) for 4 or 5 days. Sea baths, *jagarana* and offerings of *naivedyam* are observed by the devotees. Goats and fowls are sacrificed to the deity in fulfilment of vows. This festival is being celebrated for the past one century but is of local significance. The chief patrons of this festival are Telagas. Hindu devotees local and from neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Telaga.

In addition to the above festival, Subramanya Shashti and Maremma Teertham are celebrated in November-December and January respectively.

SOURCE :
1. *Sri G. Immanuel, Zilla Parishad Higher Elementary School, Kesevadasupalem*
2. *Sri P. Jesudasu, Zilla Parishad Elementary School, Kesevadasupalem*

52. Sankaraguptam—Situated at a distance of 8 miles from Razole and 10 miles from Narsapur Railway Station. It is bounded by the Bay of Bengal on the west and the river Godavari on the other side. It is

surrounded by Raktakulya (a canal) and is full of sand and hence not easily approchable during rainy season. An interesting legend connected with the origin of the name of this village is current. Once a Rakshasa did great penance and obtained a boon from Lord Siva to the effect that all the persons on whose heads he lays his hands shall be burnt to death. Curiously the Rakshasa wanted to test the efficacy of the boon on Lord Siva Himself. Siva was terrified very much and took to his heels pursued by the Rakshasa. The Rakshasa burnt many people laying his hands on their head. People were scared at the very sight of the Rakshasa. He was called Bhasmasura, as he burnt people. At last Lord Siva came to this place of Vishnu. Vishnu learnt the folly of Siva, gave Him shelter and undertook to destroy the Rakshasa. He assumed the form of *Mohini* (woman of greatest beauty and attraction) tempted Bhasmasura and made him act like Herself. She began to dance and the Rakshasa imitated every one of her actions. When he was dancing full of joy, she danced in a pose where she placed her hands upon her own head. The foolish Rakshasa forgetting the boon granted by Siva imitated and placed his hand on his own head and thus was burnt to death. Siva and the whole world were saved from destruction. As Lord Siva was hidden secretly in this place, this got the name Shankaraguptam (*i.e.*, the place where Sankara was hidden—*guptam* means hidden).

The total population of the village is 6,355 and it is made up of the following communities: Caste Hindus—Brahmin, Telaga, Kapu, Settibalija, Yadava, Agnikulakshatria, Sale, Chakali, Mangali, Vadrangi, Kamsali, etc.; Seheduled Castes (2,851)—Adi Andhra, Jambuvulu. The chief means of livelihood of the people are agriculture, agricultural labour, casual labour and other traditional occupations.

The temples of Madanagopalaswamy, Chandrasekharaswamy, Subrahmanyaswamy and of the four village deities, namely Somalamma, Mutyalamma, Mahalakshmamma and Paidamma are the places of worship in this village. Subrahmanyaswamy is in serpent form. The beautiful image of Madanagopalaswamy is in the form of Krishna, playing on a flute. It is said that after saving Siva from the cruel natured Bhasmasura, Lord Vishnu stayed in the village by name Madanagopalaswamy. While *Deva*, *Danavas* churned the sea for *amrutam* (nectar), *halahalam* (poison) was one of the products that arosed from the sea. To save the Universe, Lord Siva had to swallow it and stop it in his throat to save Himself. Unable to bear the heat of that poison, He brought down Ganga Devi (Goddess of Water) to settle on his head. Even she could not cool down the heat. He came to this place, wore Chandra on his head, got cooled and established himself in this place as Chandrasekharaswamy.

Subrahmanya Shashti is celebrated for one day on *Margasira Suddha Shashti* (November-December). Fruits and flowers are offered to the God. This festival is being celebrated for the past so many years but is of local significance. The patron of Subrahmanyaswamy is Sri Komaragiri Kamaraju. Hindu devotees local and from neighbouring villages congregate. The *pujari* is a Sivarchaka. *Prasadam* is distributed to all. There is free feeding.

Madanagopalaswamy festival is celebrated for a day on *Karthika Suddha Dwadasi* (October-November). *Abhishekams* and *sahasranama pujas* are performed. This festival is being celebrated for the past so many years but is of local significance. Devotees take sea baths and river baths. In *Dhanurmasam*, women generally take bath in Raktakulya and worship Madanagopalaswamy. At the time of *mantrapushpam* all the Brahmins in the village come and recite *mantras*. In the evening *kumkuma puja* is performed. The image of the deity is taken out in procession in the evening. On return from the procession *neerajana mantra pushpam* is recited. Sri Gundabattula Padmanabhamurthy, belonging to Telaga caste is the chief patron. Hindu devotees local and from neighbouring villages congregate. *Pujari* is a Vaishnava. *Prasadam* is distributed to all.

A fair is held with a few shops in connection with the festivals of Subrahmanya Shashti and Madanagopalaswamy festival. This is held during day time in the temple yard only. About 1,000 people local and from the nearby villages congregate. Eatables, utensils, combs, mirrors, pictures, books, mill and handloom cloth, agricultural implements, baskets, and toys are brought and sold. *Harikathas*, dramas and *burrakathas* afford etertainment to the public.

SOURCE : 1. *Sri P. Venkata Suryanarayanamurthy, Teacher, A. F. D. T. High School, Malikipuram*
2. *Sri G. Sreerama Murti, Teacher, Shankaraguptam*

53. Kesanapalle— Situated at a distance of 8 miles from Razole and 16 miles from Narsapur Railway Station as well as from Amalapuram.

The total population of the village is 7,632 and it is made up of the following communities: Caste Hindus—Brahmin, Agnikulakshatria, Telaga, Kapu, Settibalija, etc.; Scheduled Castes (2,471)-Adi Andhra, Madiga; and Scheduled Tribes (16). The chief means of livelihood of the people are agriculture, agricultural labour, fishing, trade and other traditional occupations.

Temples of Sri Rama, Vishnu, Neelapallamma and of the village deity Powdamma represented by a pair of *vepa* (neem) and *ravi* (ficus religiosa) trees are the places of worship in this village.

Srirama Navami is celebrated for 7 days from *Chaitra Suddha Navami* to *Purnima* (March–April). Devotees take sea bath and observe fast. Fruits are offered to the deity. During the marriage function of Lord Sri Rama, bamboo fans and handkerchiefs are presented to important visitors. Hindu devotees, local and from neighbouring villages, congregate. This festival is being celebrated for the past 40 years but is of local significance. The *pujari* is a Vyghanasa Brahmin of Bhargavasa *gotram* with hereditary rights.

A fair is held in connection with this festival near the temple within an area of about 4,400 sq. yards. This is held for one day *i.e.*, on *Navami* from 2 p.m. upto night. Eatables, utensils, combs, mirrors, pictures, books, mill and handloom cloth, agricultural implements are brought and sold. Pandals are erected. *Harikathas*, *bhajans*, and dramas afford entertainment to the public. About 2,000 people, local and from the neighbouring villages, assemble. The Harijans are fed the day after the conclusion of the festival.

Powdamma Teertham is celebrated for 2 days during Sankranti on 14th and 15th January. Fruits and cocoanuts are offered and fowls are sacrificed to the deity in fulfilment of vows. This festival is being celebrated for the past 25 years but is of local significance. About 2,000 devotees, local and from neighbouring villages, congregate without any distinction of caste or creed. *Pujari* is a Kapu with hereditary rights.

A fair is held in connection with the festival in an area of about 400 sq. yards. About 2,000 people gather from the neighbouring villages. Eatables, utensils, torchlights, combs, mirrors, pictures, books, toys, mill and handloom cloth and agricultural implements are brought and sold.

SOURCE : 1. *Sri K. Venkateswarlu, Teacher, Elementary School, Kesanapalle*

2. *Sri G. Suryanarayana, Teacher, Elementary School, Kesanapalle*

FAIRS AND FESTIVALS
KOTHAPETA
IND. SUB-TALUK
EAST GODAVARI DISTRICT, A. P
INDEX
S No.
Code number and Name of Village
Name of Deity and Period of Fair or Festival
1 PERAVARAM
SUBRAHMANYESWARA-SWAMY
RAMALINGESWARASWAMY
VENUGOPALASWAMY
NANCHARAMMA & NAGARAMMA
2 RAJAVARAM
VENUGOPALASWAMY & & VISWESWARASWAMY
SATYANARAYANASWAMY
MAHALAKSHAMMA & POLERAMMA
3 VELICHERU
GOWTHAMESWARA-SWAMY
VENUGOPALASWAMY
UDALAMMA
4 VADDIPARRU
SOMESWARASWAMY
GOPALASWAMY
SUBRAHMANYESWARA-SWAMY
5 PULIDINDI
VENUGOPALASWAMY
6 VASANTAVADA
SRI RAMA
DESALAMMA
7 UTCHILI
MAREMMA
8 ATREYAPURAM
& VENUGOPALASWAMY
SRI RAMA
9 KATTUNGA
10 NARKADAMILLI
GOPALASWAMY
11 ANKAMPALEM
12 LOLLA
13 VADAPALLE
14 MERLAPALEM
15 UBALANKA
16 RAVULAPALEM
17 RYALI
SUBRAHMANYASWAMY
18 LAKSHMI-POLAVARAM
KANAKA DURGA
UMA RAMALINGESWARA-SWAMY & MADANA-GOPALASWAMY
SRI RAMA
19 PODAGATLAPALLE
POLERAMMA & SOMALAMMA
UMA RAMALINGESWARA-SWAMY & LAKSHMI MADANAGOPALASWAMY
20 JUTHIGAPADU
SUBRAHMANYESWARA-SWAMY
21 GOPALAPURAM
VENUGOPALASWAMY
GOKULAMBA
22 MUMMIDIVARAP-PADU
GARAGALAMMA
23 ITHAKOTA
ERNAMMA
24 VEDIRESWARAM
KAGITHULAMMA & MUTHYALAMMA
25 KOMARAJULANKA
LANKALAMMA
JANARDHANASWAMY & VEERESWARASWAMY
26 DEVARAPALLE
NAGESWARASWAMY
KANAKA MAHALAKSH-MAMMA
27 KOTHAPETA
BANGARAMMA
SUBRAHMANYESWARA-SWAMY
27(a) YENUGULAMAHAL H/o KOTHAPETA
THALAMMA
28 MANDAPALLE
MANDESWARASWAMY
29 VADAPALEM
SUBRAHMANYESWARA-SWAMY
MAREMMA
30 VANAPALLE
PALLALAMMA
32 BILLAKURRU
PALLALAMMA
33 AVIDI
KAILASESWARASWAMY
PATTABHI RAMASWAMY
KATLAMMA
34 PALIVELA
UMA KOPPULING-ESWARASWAMY
THALLAMMA
35 GANTI
POLERAMMA
36 G PEDAPUDI
VAKULAMMA
SRI VENKATESWARA-SWAMY
37 UDUMOODI
KANAKA MAHALAKSH-MAMMA
38 BELLAMPUDI
MUTYALAMMA
39 PATHA GANNA-VARAM
TATEMMA
GARUDESWARASWAMY
40 NARENDRAPURAM
KANAKA MAHALAKSH-MAMMA
40(a) RAJULAPALEM H/o NARENDRAPURAM
SRI RAMA
41 KUNDALAPALLE
VEERESWARASWAMY
42 CHIRATAPUDI
VANUVULAMMA
43 MODEKURRU
MUTYALAMMA
44 PULLETIKURRU
BURGULAMMA
SRI VENKATESWARA-SWAMY
44(a) VYAGRESWARAM H/o PULLETIKURRU
VYAGRESWARASWAMY
45 K PEDAPUDI
RAVULAMMA
46 ISUKAPUDI
LOKESWARASWAMY & VISWESWARASWAMY
AKULAMMA & MAVULLAMMA
47 MUNGANDA
MUTYALAMMA
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48 POTHAVARAM
GANGADEVI
49 KARUPALLIPADU
BARRINKALAMMA
50 MUNGANDAPALEM
SOMALAMMA
51 MUNJAVARAM
MUTYALAMMA & CHINTALAMMA
52 KATHARLANKA
KANAKA MAHALAKSH-MAMMA
53 VAINATEEYA-KOTHAPALLE
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WEST GODAVARI DISTRICT
RAMACHANDRAPURAM TALUK
TANUKU TALUK
WEST GODAVARI DISTRICT
AMALAPURAM TALUK
RAZOLE TALUK
PERAVARAM
RAJAVARAM
VELICHERU
PULIDINDI
UTCHILI
VASANTAVADA
LOLLA
NARKADAMILLI
ANKAMPALEM
UBALANKA
VEDIRESWARAM
KOMARAJULANKA
DEVARAPALLE
PODAGATLAPALLE
JUTHIGAPADU
ITHAKOTA
KOTHAPETA
GOPALAPURAM
MUMMIDIVARAPPADU
PALIVELA
GANTI
AVIDI
G PEDAPUDI
KUNDALAPALLE
CHIRATAPUDI
NARENDRAPURAM
UDUMOODI
BELLAMPUDI
ISUKAPUDI
K PEDAPUDI
POTHAVARAM
PATHA GANNAVARAM
MUNGANDA
MUNGANDAPALEM
MUNJAVARAM
KARUPALLIPADU
KATHARLANKA
VAINATEEYA KOTHAPALLE
YENUGUPALLE
TALUK BOUNDARY
OTHER ROADS
RAILWAY BROAD GAUGE
TALUK HEADQUARTERS
VILLAGE WITH SERIAL NUMBER
RIVER
M HASSAN

Section IV

KOTHAPETA INDEPENDENT SUB-TALUK

Peravaram—Situated beside Bobbarlanka-Kothapeta-Amalapuram bus route at a distance of 18 miles from Kothapeta and 40 miles from Amalapuram. This village is so called after its founder Vatsavaya Perraju.

The total population of the village is 4,490 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Settibalija including Kalali, Kummari, Mangali, Chakali, Golla; Scheduled Castes (1,422)—Adi Andhra, Jambuvulu; Scheduled Tribes (5); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade in dairy products, fishing and other traditional occupations.

The temples of Ramalingeswaraswamy, Venugopalaswamy, Subrahmanyeswaraswamy, Rama and of village deities Nancharamma and Nagaramma and a church are the places of worship in the village. The image of Sri Ramalingeswaraswamy is a stone Sivalingam one foot high and of Subrahmanyeswaraswamy is 2 feet high stone image with five headed hood of a serpent with His spouses on either side. Sri Venugopalaswamy image is in human form 1½ feet high. The images of Nancharamma and Nagaramma are 8 ft. high in sitting posture, with awe-inspiring looks.

Sri Subrahmanyeswaraswamy Shashti is celebrated for 5 days from *Margasira Suddha Shashti* (November-December). *Kalyanam* is performed. Cocoanuts and plantains are offered to the Lord. The people decorate their houses and take bath in the river. This festival is being celebrated since a long time and is of local significance. Devout Hindus, local and from neighbouring villages, congregate. *Pujari* is a Brahmin of Bharadwajasa *gotram*. *Prasadam* is distributed to all. Free feeding is arranged. Dramas afford entertainment. Pandals are erected.

Sri Ramalingeswaraswamy festival is celebrated for 5 days from *Chaitra Suddha Ekadasi* (March-April). Fruits and flowers are offered by the devotees. This festival is of ancient origin and is of local significance. Local Hindus congregate. *Pujari* is a Brahmin of Bharadwajasa *gotram* with hereditary rights.

Sri Venugopalaswamy festival is celebrated for 5 days from *Vaisakha Suddha Ekadasi* (April-May). It is of ancient origin and local Hindus participate. A Vaishnava Brahmin of Bhargavasa *gotram* is the *pujari* with hereditary rights.

Nancharamma and Nagaramma Jataras are celebrated in *Chaitram* (March-April) or *Pushyam* (December-January). The images of the deities are installed in the centre of the village when epidemics prevail and Jataras are continued until they are completely eradicated. *Garagalu* are taken out in procession in the nights. Fowls are sacrificed to the deities. Devotees keep their houses clean, prepare sweets and offer them as *naivedyam* to the deities. These Jataras are of ancient origin and local Hindus participate. There is 8 acres of land in the name of the deities. Kummaris are the *pujaris* who are also enjoying the produce in the land.

SOURCE :
1. *Sri B. V. Satyanarayanamurthy, Village Level Worker, Atreyapuram*
2. *Sri G. Bhagayya Sastry, Teacher, Parishad Middle School, Peravaram*
3. *Sri I. S. A. Ramachandra Rao, Karnam, Peravaram*
4. *Sri K.Anantarao, Teacher, Peravaram*

2. **Rajavaram**—Situated at a distance of 6 miles from Rajahmundry Railway Station and 18 miles from Kothapeta.

The total population of the village is 1,857 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Kamma, Chakali, Mangali, Palle, Kalali, Kummari, Jambava; and Scheduled Castes (307)—Adi Andhra, Mala, Madiga,etc.; and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Temples of Venugopalaswamy, Visweswaraswamy, Satyanarayanaswamy, Mahalakshamma and Poleramma are the places of worship in the village. Image of Venugopalaswamy is in human form 4 feet in height. Visweswaraswamy is represented by a stone Sivalingam. Satyanarayanaswamy image is in human from 3 feet in height. Mahalakshamma and Poleramma images are in human form.

Sri Venugopalaswamy and Visweswaraswamy Kalyanams are celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February–March). *Kalyanam* on *Ekadasi* and *chakrasnanam* on *Purnima* are the rituals observed. Devotees offer plantains and cocoanuts. This is an ancient festival and is of local significance. Local Hindus only participate. Brahmins are patrons and an Achari is the *pujari*. *Prasadam* is distributed to all. There is free feeding. Dramas and *Harikathas* afford entertainment to the participants.

Jammiseva on Vijayadasami, Jwalatoranam on *Kartika Purnima*, procession on *Vaikuntha Ekadasi* are also performed in the temple of Sri Venugopalaswamy.

Sri Satyanarayanaswamy Kalyanam is celebrated for a day on *Vaisakha Suddha Ekadasi* (April–May). Satyanarayana Vratams and marriages are performed. Fruits are offered. Local Hindus participate. An Achari is the *pujari*.

Mahalakshamma and Poleramma Jataras are celebrated for a day on Kanuma during Sankranti *i.e.*, on 15th January. All the villagers offer *naivedyam* on Kanuma. The deities are taken out in a procession. *Naivedyam* is offered by the villagers when epidemics break out in the village and they perform regular *pujas* till they subside. These Jataras are being celebrated for many years. Local people congregate. Kammas are the patrons of this festival. A Rajaka (Dhobi) is the *pujari*.

Devinavaratrulu are celebrated for 9 days from *Asviyuja Suddha Padyami* (September–October).

Sita Rama Kalyanam is celebrated on *Chaitra Suddha Navami* (March–April) and *prasadam* is distributed.

The villagers take river bath on holy days such as *Vaikuntha Ekadasi* and *Sivaratri*. They observe fasting and *jagaram* on these days.

SOURCE
1. *Sri Bh. Bheemaraju, Rajavaram*
2. *Sri K. Suryanarayana Murthy, Teacher, Rajavaram*
3. *Sri B. V. Satyanarayana Murthy, Village Level Worker, Atreyapuram*

3. Velicheru—Situated at a distance of 3 furlongs from Bobbarlanka—Amalapuram bus route, 12 miles from the Rajahmundry Railway Station and 16 miles from Kothapeta. As Gowthameswaraswamy has manifested in this village on the banks of the sacred Gowthami Godavari, this village is named Velicheru (*velayuta* in vernacular means manifest).

The total population of the village is 2,389 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Kapu, Chakali, Mangali, Kummari, Kammara, Kalali, etc.; Scheduled Castes (446)—Adi Andhra, Mala, Madiga; Scheduled Tribes (4)—Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Gowthameswaraswamy, Sri Rama, Gopalaswamy and of the village deities, Udalamma and Adilakshamma, are the the places of worship in the village. Gowthameswaraswamy image is a stone Sivalingam of one foot height. This is a *swayambhu* Sivalingam. This Lingam was found while ploughing a field and there was no pedestal for the Lingam. Lord is believed to have appeared in the dream of a devotee and told him that *panuvattam* (pedestal) of the Lingam was in the Godavari river. The devotees searched, found out the pedestal and installed it. The temple is in between Vasishta and Gowthami branches of the Godavari river. On the bank of the canal there is a small temple of Veeranjaneyaswamy. Sri Adilakshamma image of one foot height is in human form in sitting posture. There are the images of Sita, Rama, Lakshmana and Anjaneya in Sri Rama's temple.

Sri Gowthameswaraswamy festival is celebrated for 5 days from *Magha Bahula Ekadasi* (January-February). Cocoanuts and plantains are offered by the devotees. Local Hindus congregate. *Pujari* is a Sivarchaka of Bharadwaja *gotram* with hereditary rights. The *pujari* performs puja and enjoys the inam lands.

Sri Venugopalaswamy Kalyanam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* (April–May). Local Hindu devotees congregate. *Pujari* is a Vaishnava of Bhargavasa *gotram* with hereditary rights, enjoying the temple lands.

Udalamma Jatara is celebrated during Sankranti for 2 days, generally on 14th and 15th January for a day. The *gramadevatas* are brought to the accompaniment of music along with *garagas* representing Pothuraju, a brother of the *gramadevatas* from the bank of the river, kept with them during the festival and taken back to the river bank after the celebrations are over. (*Garagalu* are pots decorated with designs representing some deity). This festival is being celebrated for the past many years but is of local significance. A Kummari (potter) is the

pujari with hereditary rights. Fowls are sacrificed on 15th January. All the villagers participate in the Jatara without any distinction of caste or creed.

Srirama Navami is celebrated in this village for 5 days from *Chaitra Suddha Navami* (March–April). The trustee of Sri Rama temple is Sri Velicheti Seetharamaswami, a Brahmin of Kowndinyasa *gotram* enjoying the lands of the temple with hereditary rights.

Ganapathi Navarathrulu are celebrated for nine days from *Bhadrapada Suddha Chaviti* (August–September).

SOURCE: 1. *Sri M. Viswanatham, Headmaster, Special Elementary School, Velicheru*
2. *Sri K. Narayana Murthy, Teacher, Velicheru*
3. *Sri M. Seetaramaswamy, Village Karnam, Velicheru*
4. *Sri B. V. Satyanarayanamurthy, Village Level Worker*

4. Vaddiparru—Situated at a distance of one mile to the east of 5/5 milestone on Bobbarlanka-Amalapuram bus route, 13 miles from Rajahmundry Railway Station and 15 miles from Kothapeta. About 100 years ago, a Vadde (boat man) was engaged in taking passengers across the river in his boat. The river brings every year fertile soil and leaves it in the village fields. This is called *purru* by the villagers. The name 'Vaddiparru' is derived by a combination of these two words, 'Vadde' and 'purru'.

The total population of the village is 1,980 and it is made up of the following communities: Caste Hindus—Brahmin, Kamma, Kapu, Kalali, Kummari, Vadrangi, Telilu, Mangali, Chakali etc.; Scheduled Castes (609)–Adi Andhra, Arundhatiya, Mala, Madiga, etc.; and Scheduled Tribes (3)—Yerukula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Someswaraswamy, Venugopalaswamy Subrahmanyeswaraswamy and Chintalamma are the places of worship in the village. Sri Someswaraswamy image is 3 feet high. Subrahmanyeswaraswamy is represented by a serpent image carved on a stone slab, 1 foot broad and 2 feet high. Chintalamma is a stone image in human form.

Sri Someswaraswamy Kalyanam is celebrated for a day on *Vaisakha Suddha Ekadasi* (April–May). Cocoanuts, fruits and flowers are offered to the deity. This festival is being celebrated for the past so many years but is of local significance. *Pujari* is Sri Kallakuri Satyanarayana of Kasyapa *gotram.* In the year 1958 A. D. a special function called *Jeernodharana* for Eswara, Parvathi, Ganapathi, Nandiswaraswamy was celebrated in the presence of Sri Sivananda Bharati Swamulavaru on *Vaisakha Suddha Dwadasi* (April–May). *Chaturveda saptaham* for seven days was celebrated from *Magha Suddha Panchami i. e.*, from 15th December 1958. There was *annasantarpana.*

Sri Gopalaswamy Kalyanam is celebrated for a day on *Vaisakha Suddha Ekadasi* (April–May). Fruits are offered to the deity in fulfilment of vows. This festival is being celebrated for the past so many years but is of local significance. Local Hindu devotees congregate. Sri Vadavalli Venkata Ramanacharyulu of Gowthamasa *gotram* is the *pujari.*

Sri Subrahmanya Shashti is celebrated for a day on *Margasira Suddha Shashti* (November - December). The local Hindus congregate. *Prasadam* is distributed to all.

The villagers celebrate Chintalamma festival once in a year. *Kumkum*, *pasupu*, plantains, *panakam* and *vadapappu* are offered. Animals are also sacrificed. Devotees of all castes participate in the festival.

SOURCE: 1. *Sri J. Achutaramanna, President, Vaddiparru*
2. *Sri B. Jagannatha Rao, Extension Officer, Kothapeta Panchayat Samithi, Kothapet*
3. *Sri P. Eswara Rao, Teacher, Panchayat Samithi Elementary School, Vaddiparru*
4. *Sri S. Satyanarayanamurthy, Village Karnam, Vaddiparru*
5. *Sri B. V. Satyanarayanamurthy, Village Level Worker, Atreyapuram*

5. Pulidindi—Situated at a distance of 13 miles from Rajahmundry to be covered partly by road and partly by launch and 15 miles from Kothapeta. It is on the left bank of Vasishta Godavari river between 6/4 and 6/6 milestones.

The total population of the village is 936 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Kshatriya, Settibalija including Kalali,

Sale, Mangali, Kamsali, etc.; Scheduled Castes (261)—Mala, Madiga, Arundhatiya, etc.; Scheduled Tribes (2)—Yerukala; and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Temple of Venugopalaswamy and a church are the places of worship in the village. The villagers worship Chintalamma also. There is no temple for the deity.

Venugopalaswamy Kalyanam is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February-March). Devotees take river bath and offer cocoanuts, fruits and flowers to the deity. This festival is being celebrated for the past 200 years but is of local significance. Hindu devotees congregate without any distinction of caste or creed. This is under the management of trustees. *Pujari* is one Sri Vadavalli Satyanarayanacharya, a Vaighanasa of Gowthami *gotram* with hereditary rights. *Prasadam* is distributed to all. *Harikathas* and dramas afford entertainment to the visitors.

SOURCE :
1. *Sri M. Venkatasatya Surya Subba Rao, Village Karnam, Pulidindi*
2. *Sri A. Sreeramulu, Teacher, Pulidindi*
3. *Sri K. Suryanarayana Raju, Pulidindi*
4. *Sri D. Atchi Raju, Village Level Worker, Pulidindi*

6. Vasanthavada— Situated at a distance of 15 miles from Rajahmundry Railway Station of which one has to travel partly by launch and partly by bus.

The total population of the village is 1,364 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Mangali, Chakali, Ediga including Settibalija, Kalali and Gamalla, Telaga, Kapu, Yadava, Kuruva, Golla, Kshatriya, etc.; Scheduled Castes (219)—Adi Andhra, Adi Dravida, Arundhatiya, Mala, Madiga, etc.; and Scheduled Tribes (2)—Yerukala. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Sri Ramalingeswaraswamy and Sri Rama are the places of worship in the village. Desalamma, Sattelamma—village deities have no temples. Temporary sheds are put up during the festival periods to worship them.

Sri Ramalingeswaraswamy Kalyanam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April-May). The devotees take river bath and offer fruits. The festival is being celebrated for the past 200 years but is of local significance. Hindus, local and from neighbouring villages, congregate. This festival is conducted by the trustees of this temple. One Rasali Parvathamma of Kasyapa *gotram* is the *pujari*. Dramas, recitation of *puranas*, *Harikatha* and *sangeetha kacheri* afford entertainment to the visitors.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March-April). This festival is being celebrated for the past 20 years but is of local significance. Local Hindu devotees participate. People take river bath and offer fruits. Patron of the temple is Sri Namburi Ramaraju and *pujari* is one Sri Khandavalli Krishnamacharyulu of Bhargavasa *gotram* of Vaikhanasa sect. Dramas, *Harikathas*, *purana kalakshepams* and *sangeeta kacheri* afford entertainment to the congregation.

Desalamma Jatara is celebrated for 10 days from Sankranti *i. e.*, 13th January. *Panakam* and *chalimidi* are offered and goats and fowls are sacrificed to the deity in fulfilment of vows. During the Jatara, *ganacharulu* dance in ecstacy. Local Hindu devotees and from neighbouring villages congregate without any distinction of caste or creed.

SOURCE :
1. *Sri P. Ramaraju, Vasantavada*
2. *Sri P. Atchi Raju, Village Level Worker, Kattunga*
3. *Sri M. Venkatasatya Surya Subba Rao, Village Karnam, Vasantavada*
4. *Sri D. Syama Sundaram, Teacher, Samithi Elementary School, Vasanthavada*

7. Utchili—Situated at a distance of 14 miles from Kothapeta and 15 miles from Rajahmundry Railway Station.

The total population of the village is 1,326 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Kalali including Gamalla, Chakali, Golla, Mangali, Kamsali, Agnikulakshatriya, etc.; Scheduled Castes (278)—Adi Andhra, Jambuvulu, Arundhatiya, Mala, Madiga, etc.; Scheduled Tribes (7)—Yerukala; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Siva, Rama and Maremma are the places of worship in the village. Maremma image is

in female form, 8 feet in height, in sitting posture with broad eyes and awe-inspiring looks.

Maremma Jatara is celebrated for 2 days during Sankranti generally on 13th and 14th January. Goats and fowls are sacrificed to the deity in fulfilment of vows. *Naivedyams* are also offered. The deity is taken out in procession along with *garagalu*. Fifteen days before the festival, the deity is brought from the temple and kept in the centre of the village in a shed constructed for the occasion. Daily puja is performed. After the festival, she is taken back to the temple. On the way to and fro fowls are offered. This festival is being celebrated for the past many years and is of local significance. Hindu devotees, local and from neighbouring villages, congregate. *Pujari* is a Yadava (Golla) with hereditary rights.

Sri Visweswaraswamy Kalyanam is celebrated on *Vaisakha Suddha Ekadasi* (April-May) for a day. The image of the deity is taken out in procession in *Vaisakham* and *Karthikam*. *Prasadam* is distributed to all.

There is a big *dhwajasthambham* (flag-staff) in the heart of the village. On its top two big stone lamps are kept. These are lighted in *Karthikam* (October-November). The villagers gather in the evening on the cement pial of four feet radius round the *dhwajasthambham*.

SOURCE :
1. *Sri N. Ragopara Raju, Teacher, Panchayat Middle School, Peravaram*
2. *Sri B. V. Satyanarayana Murthy, Village Level Worker, Atreyapuram*
3. *Sri Namburi Satteyamma, President, Village Panchayat, Utchili*
4. *Sri M. Perraju, Atreyapuram*
5. *Sri A. V. Suryanarayana Rao, Village Karnam, Utchili*
6. *Sri D. Subramanyam, Teacher, Samithi Elementary School, Utchili*

8. Atreyapuram— Situated on Bobbarlanka—Amalapuram bus route, 14 miles from Kothapeta and 15 miles from Rajahmundry Railway Station. This village can be approached by boat too from Rajahmundry and Amalaparam. Great sage Atrimaharshi is believed to have done penance in this village and so it got the name Atreyapuram. This was in the Zamindari of Peddapuram for sometime. Mangamma Chinta (tamarind tree) of those days is still standing and is being worshipped. This locality is believed to be a part of Dandakaranya where Lord Rama spent a portion of his time of exile of fourteen years. A *ravi* (ficus religiosa) tree believed to be of those days is still existing in the village. Nobody has the courage to utter a lie under this tree. In fact it is elsewhere recorded that people would be asked to speak under this tree to test the veracity of the facts. There are the temples of Siva and Kesava to the East of the tree namely the temples of Rajarajeswaraswamy and Venugopalaswamy. This village is still the abode of several families renowned for Sanskrit and Vedic lore. There are the images of Jain and Buddha periods indicating that these communities flourished here in the days gone-by. A Vaisya of Yelamarthe Bangaru family is said to have constructed an *agraharam* in this village.

The total population of the village is 4,106 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Kamsali, Golla, Palle, Gamalla including Kalali, Chakali, Mangali, Kummari, Velama, etc.; Scheduled Castes (823)—Adi Andhra, Jambava, Mala, Madiga, etc.; Scheduled Tribes (10); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, other traditional occupations and preparation of *mamiditandra* and *putharekulu*.

Temples of Rajarajeswaraswamy, Venugopalaswamy, Mahalakshmamma, Mallamma, Rama, Puntalo Musalamma, Gontemma and Poleramma are the places of worship in the village. Puntalo Musalamma is represented by a stone under a *ravi* tree. Sri Rajarajeswaraswamy is a stone Sivalingam and Sri Venugopalaswamy image is in human form. Mahalakshmamma and Mallamma are sisters. The image of Mahalakshamma is a gigantic figure of 10 feet height with four hands. She is having a sword and a *trisulam* in the two right hands, *damaru* surrounded by serpents and a small *kumkum* casket in her two left hands. A chain of seven heads of Rakshasas adorn her neck. There are *sarpadanda pattilu* to the waist and a five headed hood of a serpent on the head, with a double serpent faced Rakshasa's head above it with two parrots placed on either side. A Telekalawadu is under her feet. Her four daughters are on her left side. Pothuraju represented by a wooden pillar is before her. Mallamma is 1½ feet high painted figure.

Sri Rajarajeswaraswamy and Sri Venugopalaswamy Kalyanams are celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February-March). *Kalyanam* on *Ekadasi*, *sadasyam* on *Triodasi*, car festival and *charka teertham* on *Purnima* are the rituals celebrated. Devotees take river-bath and offer fruits.

Pujas, fasting and river bath are the domestic observances. This festival is being celebrated for the past many years but is of local significance. Hindu devotees, local and from neighbouring villages, congregate without any distinction of caste or creed. Trustees are the managers of the festival. *Pujari* for Rajarajeswaraswamy temple is Sri Naghabushanam, a Brahmin of Kasyapasa *gotram* and one Sri Suryanarayana, a Vaighanasa Brahmin of Gowtamasa *gotram* is the *pujari* for Venugopalaswamy temple.

Sri Rama Navami is celebrated for 7 days from *Chaitra Suddha Navami* (March–April). Local Hindu devotees congregate. *Harikathas* and dramas afford entertainment. There is free feeding.

Mahalakshamma and Mallamma Jataras are celebrated in *Pushyam* (December–January) for one month. Goats and fowls are sacrificed to the deities in fulfilment of vows. A procession with *garagalu* is taken out during the festival. *Ballaseva* is celebrated on the last day. This festival is being celebrated for the past so many years but is of local significance. About 1,000 Hindu devotees, local and from the neighbouring villages, congregate. *Pujari* is a Kummari of Devagupta family of Pamidipalli *gotram* with hereditary rights. *Prasadam* is distributed to all.

SOURCE:
1. *Sri M. Simhachalam, Drawing Master, M. G. High School, Atreyapuram*
2. *Sri M. Satyanarayana, Atreyapuram*
3. *Sri T. Rama Rao, Telugu Pandit, M. G. High School, Atreyapuram*
4. *Sri M. Krishna Raju, Teacher, M. G. High School, Atreyapuram*
5. *Sri P. Viswanatham, Telugu Pandit, M. G. High School, Atreyapuram*
6. *Sri M. Perraju, Village Munsiff, Atreyapuram*
7. *Sri A. Venkata Suryanarayana, Village Karnam, Atreyapuram*
8. *Sri M. Narasimha Raju, P. E. T., M. G. High School, Atreyapuram*
9. *Sri T. Subba Rao, Teacher, M. G. High School, Atreyapuram*
10. *Sri Y. Suryanarayana, Teacher, M. G. High School, Atreyapuram*
11. *Sri J. V. Subrahmanya Sarma, Executive Officer, Atreyaparam*
12. *Sri M. Bhairava Sastry, Teacher, Atreyapuram*
13. *Sri K. Subrahmanyam, President, Panchayat Board, Atreyapuram*
14. *Sri B. V. Satyanarayana Murthy, Village Level Worker, Atreyapuram*
15. *Sri I. V. Venugopala Krishna Rao, Hindi Teacher, Atreyapuram*

9. **Kattunga**—Situated at distance of 13 miles from Kothapeta, 16 miles from Rajahmundry Railway Station and 31 miles from Amalapuram. This village is called Kattunga after the sage Katwanga who did penance here.

The total population of the village is 2,590 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Kshatriya (Raju), Kamma, Kapu, Settibalija, Vadrangi, Chakali, Mangali, Kamsali, Kummari, Golla, etc.; Scheduled Castes (474)— Mala, Madiga, etc; Scheduled Tribes (13); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Sakaleswaraswamy represented by a Sivalingam, Rama and Anjaneyaswamy are the places of worship in the village. The village deities Patemma and Tadipudamma are also worshipped but these deities have no temples.

Jwalathoranothsavam for Sakaleswaraswamy is celebrated for a day on *Karthika Suddha Purnima* (October–November). *Jwalathoranam* is a long rope, prepared of dried straw or hay which is set on fire (*jwala* is fire). The palanquin containing the procession images of the deity and His spouse is taken under the burning *thoranam* thrice before the commencement of the procession. The unburnt straw or hay is taken home by the ryots as a protective talisman for their cattle. Fasting and river bath are the domestic observances. Devotees offer cocoanuts and fruits to the deity in fulfilment of vows. *Pujari* is Sri Chandramouli Satyanarayana of Kasyapasa *gotram.*

The Lord is also worshipped on Pongal festival day and *cholam* rice is distributed to all present as *prasadam.* The deity is taken out in a procession to a *jammi* tree on Vijayadasami and later worshipped. Devotees offer fruits and flowers to the deity.

Patemma Jatara is also celebrated for two weeks from Sankranti *i.e.*, from 13th January. Fowls and goats are offered. She is being worshipped by Kamma, Kapu and Panchama castes. The deity is taken out from its abode, installed under a *ravi* tree and worshipped. Devotees sacrifice a goat before removing the deity to abode.

SOURCE: 1. *Sri V. Manikyam, President, Kattunga*
2. *Sri I. Soma Raju, Executive Officer, Kothapeta*
3. *Sri T. Venkataswamy, Teacher, Elementary School, Kattunga*
4. *Sri S. V. L. Narasimha Murthy, Village Karnam, Kattunga*
5. *Sri P. Atchi Raju, Village Level Worker, Kattunga*

10. Narkadamilli—Situated at a distance of 4 furlongs from Rajavaram—Gannavaram road, 8 miles from Tanuku partly by bus and partly by launch and 35 miles from Amalapuram. From Theeparru, one should cross the river Godavari to reach the village. It is beleived that the sage Narada did penance in this village and it was named as Naradamilli which later became corrupted into Narkadamilli.

The total population of the village is 1,648 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Kapu, Settibalija including Gamalla, Kamma, Mangali, Kummara, etc.; Scheduled Castes (377)—Mala, Madiga, etc.; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Temples of Gopalaswamy, Subrahmanyeswaraswamy, Rama, Gonthelamma and Gantalamma are the places of worship in the village. Gantalamma is represented by *garagas*.

Gopalaswamy Kalyanam is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February–March). Fruits and flowers are offered to the God. This festival is being celebrated for the past 100 years but is of local significance. Hindu devotees, local and from neighbouring villages, congregate, without any distinction of caste or creed. The trustees of the Devasthanam Board are the chief patrons of this festival.

Subrahmanyaswamy Kalyanam is celebrated for 3 days from *Margasira Suddha Shashti* (November–December).

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April).

Gonthelamma Panduga on *Pushya Suddha Purnima* (December–January) and Gantalamma Panduga on *Chaitra Suddha Padyami* (March–April) are also celebrated. Goats and fowls are sacrificed and fruits and flowers are offered to the deity in fulfilment of vows. *Prasadam* is distributed to all. For all the above festivals, Hindu devotees, local and from the neighbouring villages, congregate.

SOURCE: 1. *Sri V. Satyanarayana Murthy, President, Narkadamilli*
2. *Sri P. Bapaiah, Village Level Worker, Narkadamilli*
3. *Sri A. Kameswara Rao, Headmaster, Special Elementary School, Narkadamilli*

11. Ankampalem—Situated at a distance of 3 miles from Ubalanka on Bobbarlanka—Amalapuram road, 11 miles from Kothapeta, 21 miles from Rajahmundry Railway Station and 34 miles from Amalapuram. It is believed that the village was named as Akkammapalem after a woman Akkamma who was selling milk and curds in the place. In course of time it became Ankampalem.

The total population of the village is 2,985 and it is made up of the following communities: Caste Hindus—Brahmin, Kamma, Kapu, Settibalija including Gamalla and Gowda, Vaisya, Chakali, Mangali, Kummari, etc.; Scheduled Castes (657)—Mala, Madiga, etc.; Scheduled Tribes (15); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Rama, Gonthelamma and a church are the places of worship in the village. The images of Sita and Rama are carved in black stone. An image of Pandurangaswamy made of cement in human form and kept on a cement platform is also worshipped in the village.

Pandurangaswamy Kalyanam is celebrated for 5 days from *Karthika Suddha Ekadasi* to *Purnima* (October–November). This festival is being celebrated for the past 25 years but is of local significance. Local Hindu devotees congregate.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April). River bath, *bhajans*, fasting and *jagarams* on *Ekadasi* are the domestic observances. Local Hindu devotees participate. *Pujari* for Sri Rama temple is Sri Khandanalli Seshacharyulu of Vaighanasa *gotram*. *Prasadam* is distributed to all. *Harikathas*, dramas and *bhajans* afford entertainment to the congregation.

Gonthelamma festival is celebrated by Scheduled Castes during Sankranti in the month of January.

SOURCE: 1. *Sri K. Seshaiah, Headmaster, Samithi Elementary School, Ankampalem*

2. *Sri R. Suryanarayana, Teacher, Ankampalem*
3. *Sri P. Bapaiah, Village Level Worker, Ankampalem*

12. Lolla—Situated at a distance of 10 miles from Kothapeta and 16 miles from Rajahmundry on the Bobbarlanka—Amalapuram bus route. There is a boat approach also to this village.

The total population of the village is 2,008 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Kummari, Mangali, Golla, Vadrangi, Chakali, Settibalija, Kalavanthulu, etc.; Scheduled Castes (179)—Arundhatiya, Mala, Madiga, etc.; and Scheduled Tribes (22)—Yerukala. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Rajaraja Narendraswamy, Rama, Lollalamma, Paddala Venkamma are the places of worship in the village. The temple of Sri Rama with the stone images of Rama, Sita and Lakshmana was constructed in the year 1921 with the public co-operation by Sri Venkatakrishna Raju. The images in it were re-installed by Sri N. Venkatapathi Raju in 1945–46. A temple of Anjaneya was constructed in between the main shrine and the *dhwajasthambham* (flag-staff). The image of the village deities are carved on wood in human form. Paddala Venkamma is a family deity.

The temple of Rajaraja Narendraswamy and the big tank before it are said to have been constructed by the great Chalukya King Rajaraja Narendra, when he visited the place on royal tour of his kingdom. He had also endowed 59 acres of land in the name of the Lord.

Sri Rajaraja Narendraswamy Kalyanothsavam is celebrated for 6 days from *Phalguna Suddha Ekadasi* (February-March). Arrangements for the celebration of the festival are made 5 days in advance. *Kalyanam, sadasyam, nityaposhana, baliharana, trisulasnanam* and *uthsavam* are the rituals observed during the festival. *Pushpothsavam* is celebrated on the sixth day. This festival is being celebrated since many years but is of local significance. Kshatriyas are the patrons. Trustee is one Sri Nadimpalli Venkatapathi Raju. *Pujari* is a Sivarchaka of Bharadwajasa *gotram* with hereditary rights and performs *puja* according to Saivagama. *Prasadam* is distributed to all. In addition to this festival, *kumkum puja* for Devi is celebrated from *Asviyuja Suddha Padyami* to *Vijayadasami* (September-October). The Lord is taken out in procession on all Mondays during *Kartikam* and *jwalatoranam* is celebrated on *Kartika Purnima*; *abhishekams* are performed on Sivaratri. For all these festivals about 2,000 people, local and from neighbouring villages, congregate without any distinction of caste or creed. Dramas and *Harikathas* afford entertainment to the visitors.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April). Devotees offer fruits and flowers. They take river bath and observe fasting and *jagaram* during the festival day. About 1,000 devotees congregate. There is poor-feeding. A Vaighanasa Brahmin of Gowthamasa *gotram* is the *pujari*. *Prasadam* is distributed to all.

Lollalamma Sambaram is celebrated for 3 days during Sankranti *i.e.*, from 13th to 15th January. The devotees commence performing *sevalu* for the deity one week prior to the festival day. When epidemics break out in the village, a *kalasam* (a small metal vessel decorated with saffron, *kumkum* and flowers with five betel leaves and a cocoanut placed on its mouth) is kept in the temple and Ammavaru, the presiding deity of the particular epidemic is invoked and the *kalasam* is kept in a pandal at the centre of the village and worshipped. On the last day they observe *jagaram* and take the *kalasam* to its original place.

SOURCE:
1. *Sri K. Subba Rao, Teacher, Panchayat Samithi Elementary School, Lolla*
2. *Sri P. Suryanarayana Murthy, Village Karnam, Vadapalle*
3. *Sri G. Bhooshaiah, Village Level Worker, Lolla*
4. *Sri Datla Venkata Raju, President, Lolla*
5. *Sri N. Venkatapathi Raju, Village Munsiff, Lolla*

13. Vadapalle—Situated on the banks of the river Gowthami, 12 miles from Kothapeta and 17 miles from Rajahmundry. In hoary past, boats were built in this river-side village and the place was called Odarevu (*oda* in vernacular means boat). In course of time the place got the name Vadapalle.

The total population of the village is 1,573 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kalavanthulu, Mangali, Chakali, Settibalija including Gamalla, etc.; Scheduled Castes (199)—Adi Andhra, Adi Dravida, Arundhatiya, Madiga, Mala, etc.; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Temples of Venkateswaraswamy, Visweswaraswamy, Subrahmanyeswaraswamy, Rama and village deity Karlamma are the places of worship in the village.

Some centuries ago Lord Venkateswaraswamy was worshipped by *Gandharvas* and great sages. As ordained by the Lord, the sages kept the image of the Lord and His spouse Lakshmi in the cavity of a tree and left it in the sacred waters of Godavari. The tree along with the images floated down the waters hundreds of miles and at last got buried under the sands near Vadapalle. When the villagers came to the river for a bath, they heard enthralling celestial music, but they could not discern from where it came. The Lord appeared in the dream of a devotee and revealed to him that He was Venkateswara and that they could find Him buried in the sands near the river. The villagers searched for the Lord but in vain. They were disappointed. The Lord once again appeared in the dream of the devotee and revealed to him that they should search for Him at the spot where the *Krishna gradda* (sacred kite) perches on the sands the following morning. The villagers accordingly marked the spot indicated by the sacred kite on the following morning and unearthed the image of the Lord and His consort. They enshrined the images in a temple near the river. But as the temple was destroyed by the floods of the river, the images were removed from the original place and enshrined at the present place. It was a humble structure in the beginning. Once a person in ragged clothes came to the temple prostrated before the Lord and vowed that he would construct a magnificent temple to the Lord, if only the Lord showers His grace to see that his ships returned safely. The villagers, when they heard him, ridiculed and made fun of him. But soon the villagers were dismayed. The person, whom they thought a beggar came to the village, spent Rs. 1,00,000 and constructed a temple with a tall *gopuram*. The person was one Penupothu Gajendrudu, a very renowned, flourishing and philanthropic merchant of Korangi. On completion of the tower of the temple, he went up the tower and from there threw down bags of rupees at the poor.

The image of the Lord is so exquisitely carved in *raktha chandanam* (red sanders wood) that the enthralling divine form of the Lord holds the heart of anyone who enters the shrine enthralled in the chains of devotion and adoration. It did happen so.

Some years back Maharaja Sri Rajavatsavayi Thimma Gajapathi Raja of Peddapuram Samsthanam chanced to visit this place during his tour of inspection of the villages under his control. He had a *darsan* of the Lord, was struck with the sanctity of the place and decided to improve the temple and to make permanent arrangements for the daily *puja* on a good scale. He granted extensive land (forty *puttis* of land) then and there. On return to the headquarters, he granted permanent rights of Inam lands separately to each class of those employed permanently. This permanent arrangement was made in 1811 A. D. Inam lands were endowed to *Sthanacharya* (a particular priest in a Vishnu temple entitled to be first served with *theertham*—holy water, etc.) four families of *Archakas*, eight *Adhyapakas* (to recite appropriate extracts from Vedas at the time of worship of the Lord according to *Agamas*—reciters of Vedas), the cook (for preparing *naivedyam* to the Lord), dhobis, barbers (drummers), pipers, dancers, Vaddars (for preparing ropes to the car) and every other servant that is required for the regular and systematised worship of the Lord. Numerous families of several categories are thriving today. An annual subsidy of Rs. 180 worth gold coins (each coin bigger than a sovereign) was given for daily and occasional expenses at the temple. He is no more and his descendants too are not known today. But the name of the family and its fame have remained. The arrangements made are so perfect that daily *puja* to the Lord is performed according to *Agamas* in the name of the family *gotram* of the great donor. The management of the temple at present is under the Hindu Religious & Charitable Endowments Board. The people of this village and nearby villages consider that the temple of Lord Venkateswara here is almost as sacred as the famous shrine at Tirupati.

Sri Venkateswaraswamy Adhyayanothsavam is celebrated for 5 days from *Phalguna Bahula Ekadasi* to *Amavasya* (February–March). *Simha*, *Garuda* and *hamsa* (lion, kite and swan) *vahanams* are used for taking out the deity in procession. Offerings are made in kind, coin, gold and hair. During the five days, *naivedyam* to the Lord consists of *pulihora*, *dadhyojanam*, *chakkara pongali*, *athirasas* and *vadais* which are afterwards distributed among devotees. River bath, fasting etc., are the domestic observances. This festival is being celebrated for the past many years and is widely known. The patrons are Vaishnavas, namely Sri Paravastu Pattabhiram Govindacharlu and others. *Pujaris* are Vaighanasas of Gowthamasa and Bhargava *gotrams*.

Sri Venkateswaraswamy Kalyanothsavam is celebrated from *Chaitra Suddha Ekadasi* to *Purnima* (March–April). *Rathothsavam* (car festival) and *kalyanothsavam* on *Ekadasi*, *ponnavahanam* on *Dwadasi*, *sadasyam* on *Triodasi*, *purnahuti* and *chakravari uthsavam* on *Purnima* are the rituals observed. *Pushpayogothsavam* is

celebrated for 3 days from *Chaitra Bahula Pushyami* and the congregation of the devotees assumes large proportions during these days. About 25,000 Hindus from far and near congregate.

During the above festivals *theertham* and *prasadam* are distributed to all. There are 3 choultries where free feeding is arranged.

A fair is held in connection with the Kalyanothsavam festival. About 25,000 people gather. Eatables, utensils, lanterns, torchlights, pictures, photos, Ayurvedic drugs, cloth, agricultural implements and several kinds of toys are brought and sold. Merry-go- round, circus, magic, lotteries, and touring cinemas afford entertainment to the public. Exhibitions of agriculture, honey and fruits are held by the Agriculture and Block Development Departments. A cattle show is also conducted.

Sri Subrahmanyeswaraswamy festival is celebrated on *Margasira Suddha Shashti* (November-December). Arrangements are made 15 days in advance. Local people congregate. Fruits are offered to the deity in fulfilment of vows.

Karlamma festival is celebrated to avert epidemics in the village. Animals are sacrificed to the deity.

SOURCE :
1. *Sri G. Bhushaiah, Lolla, Ubalanka Post*
2. *Sri M. Jagannadhachurlu, Vadapalle*
3. *Sri N. Rajasekhara Rao, Teacher, M.G. Higher Secondary School, Atreyapuram*
4. *Sri A. Subba Rao, Kothapeta*
5. *Sri V. Jogacharlu, Teacher, Vadapalle*
6. *Sri P. Suryanarayana, Village Karnam, Vadapalle*
7. *Sri N. Venkatapathi Raju, Vadapalle*

14. Merlapalem—Situated on the Kothapeta—Bobbarlanka bus route at a distance of 10 miles from Kothapeta and 17 miles from Rajahmundry Railway Station. There is a boat approach to the village.

The total population of the village is 1,282 and it is made up of the following communities: Caste Hindus—Kshatriya, Kapu, Settibalija including Kalali and Gamalla; Scheduled Castes (304)—Mala, Madiga, Arundhatiya, Jambava, etc.; and Scheduled Tribes (4)—Yerukala etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Paddala Venkamma and Rama are the places of worship in the village. Paddala Venkamma is worshipped in the form of an ant-hill.

Paddala Venkamma Sambaram is celebrated for 5 days from Sankranti *i.e.*, from 13th January. Arrangements are made 2 days in advance. *Ammavari katha* (story) is narrated during these five days. Fowls and goats are sacrificed and fruits are offered to the deity in fulfilment of vows. Fasting, offering *naivedyam* and *jagaram* are the domestic observances. *Prasadam* is distributed to all.

Srirama Navami is celebrated for one day on *Chaitra Suddha Navami* (March-April) when Sri Rama Kalyanam is performed.

SOURCE :
1. *Sri G. Bhushaiah, Village Level Worker, Lolla*
2. *Sri M. Narasimham, President, Merlapalem*
3. *Sri Ryali Gopalam, Village Karnam, Ryali*
4. *Sri B. Ananda Rao, Teacher, Samithi Elementary School, Tadipudi, Atreyapuram*

15. Ubalanka—Situated on Bobbarlanka—Amalapuram bus route, 7 miles from Kothapeta and 20 miles from Rajahmundry Railway Station. An Adi Andhra by name Ubadu first came here and lived in a small house on the *lanka*. Hence the village got the name Ubalanka. As the original village was washed away during the floods in the year 1900 A. D. the present village was built.

The total population of the village is 4,328 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Bhumanchi Reddy, Kapu, Settibalija, Agnikulakshatriya, Mangali, Chakali, Kummari, etc.; Scheduled Castes (405)—Mala, Madiga, etc.; Scheduled Tribes (16); and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Temples of Sri Anjaneyaswamy, Gopalaswamy, Sri Umamaheswaraswamy and Kanakamahalakshmamma are the places of worship in the village. The image of Kanakamahalakshmamma is in female form and her temple is said to have been constructed by one Sri Konala Perreddy. Sri Umamaheswaraswamy is represented by a stone Sivalingam.

Kanakamahalakshmamma Jatara is celebrated for a day on *Jaistha Suddha Purnima* (May-June). Fruits and flowers are offered and goats, fowls are sacrificed to the deity on the following day in fulfilment of vows. This festival is being celebrated from

ancient times but is of local significance. About 2,000 devotees local and from the neighbouring villages congregate. All communities participate in the festival.

A fair is held in connection with the festival for a day. About 2,000 persons local and from the neighbouring villages gather. Eatables, utensils, lanterns, Ayurvedic medicines, pictures and photos, mill-cloth and toys are brought and sold. Dramas, *Harikathas* and *burrakathas* afford entertainment to the people.

Srirama Navami on *Chaitra Suddha Navami* (March–April), Gopalaswamy Teertham on *Vaisakha Suddha Ekadasi* (April–May), Anjaneyaswamy Teertham on *Vaisakha Bahula Dasami* (April–May) and Umamaheswaraswamy Teertham on *Magha Bahula Chathurdasi* (January–February) are the other festivals that are celebrated in this village. There is free feeding during these festivals by the trustees of the temples.

SOURCE: 1. *Sri K. Neelakantam, Panchayat President, Ubalanka*
2. *Sri R. Satya Surya Venkata Krishna Rao, Karnam, Ubalanka*
3. *Sri P. Venkaiah, Teacher, Ubalanka*

16. **Ravulapalem**—Situated on Bobbarlanka—Amalapuram bus route, 6 miles from Kothapeta and 20 miles from Rajahmundry Railway Station. There is also a boat approach to the village. This village is called Ravulapalem after the name of one 'Ravulu' family that lived first in this village.

The total population of the village is 5,386 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Kapu, Reddy, Kamsali, Mangali, Chakali, Kummari, Vaddi, Settibalija, Jangam, etc.; Scheduled Castes (521)—Mala, Madiga etc.; Scheduled Tribes (26); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Temples of Subrahmanyeswaraswamy, Rama, Anjaneya, Siva, Vishnu, Ganapathi, village deities Vakulamma, Bangarupapamma, Somalamma and Ankamma and of a family deity Sattemma are the places of worship in the village. Subrahmanyeswaraswamy is worshipped in the form of a serpent. Sattemma being family deity is worshipped by some families only.

Subrahmanya Shashti is celebrated for a day on *Margasira Suddha Shashti* (November–December). River bath and *naivedyam* with pastry are common. This festival is being celebrated for the past 12 years but is of local significance. Hindu devotees local and from neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Brahmin. *Prasadam* is distributed to all. Free feeding is arranged.

Vakulamma festival is celebrated on *Vaisakha Suddha Purnima* (April–May) for a day. Goats and fowls are sacrificed to the deity. The deity is taken out in procession in the night. About 300 Hindu devotees local and from neighbouring villages congregate.

Ganapathi Navaratrulu from *Bhadrapada Suddha Chavithi* (August–September), Vaikunta Ekadasi on *Pushya Suddha Ekadasi* (December–January) and Srirama Navami on *Chaitra Suddha Navami* (March–April) are the other festivals which are celebrated in this village. Jaggery-syrup and *prasadam* are distributed to all. There is free feeding on the day of Anjaneya Teertham on *Margasira Suddha Ekadasi* (November–December). Fruits and flowers are offered to the deities. Hindu devotees local and from neighbouring villages congregate.

SOURCE: 1. *Sri S. Vakula Raju, President, Ravulapalem*
2. *Sri R. Venkata Suryanarayana Murthy, Village Karnam, Ravulapalem*
3. *Sri M. Samson, B.A., Progress Assistant, Block Development Officer's Office, Kothapeta*
4. *Sri N. P. R. Krishna Raju, Teacher, Ravulapalem*
5. *Sri D. Rama Deekshitulu, Telugu Teacher, Zilla Parishad High School, Ravulapalem*

17. **Ryali**—Rayli is at a distance of one mile from Ubalanka on Bobbarlanka—Amalapuram bus route, 8 miles from Kothapeta and 16 miles from Rajahmundry. Several interesting stories are current about the origin of this village.

In the distant past, the village was known as Rathnapuri as there were many traders dealing in gems and precious stones. They were going abroad for trade. One of the traders, on return from foreign countries, had rested on the seashore for the night. He heard very sweet music from the earth. That night Sri Jaganmohini Kesavaswamy appeared in his dream and ordained him to take him in a chariot and instal Him at the place where the pin of the chariot wheel slips down and the chariot stops. The trader woke up

and dug where he heard the sound of musical instruments. He found an image of the Lord in that place and was bringing it in a chariot. It is believed that the chariot stopped in this village and the pin fell down. The merchant enshrined the image of the Lord here and soon a village rose up. The place got the name 'Rali' (*rali* in vernacular means to fall down) and gradually it became Ryali.

Another version is that in the 10th century A.D., the Chalukya King Rajarajanarendra ruled over Andhra Kingdom with Rajamahendravaram, the present Rajahmundry as his capital. After his death in 1063 A.D., his brother Vijayaditya usurped the throne and banished Prince Kulottunga, the lawful heir. The displeased subjects went to Rajarajachola the maternal uncle of Kulottunga and sought his help to restore the kingdom of Kulottunga. While Rajarajachola was on his way to Andhra with his army to fight against Vijayaditya, he had to face Vikramaditya VI, the West Chalukya King, who was marching from his capital Kalyanapuram to capture Rajamahendravaram. After a brief and fierce fight they had a treaty between them and Vikramaditya married the daughther of Rajarajachola. On hearing that Rajarajchola is coming with a huge army and that he had compromised with Vikramaditya, Vijayaditya calmly left Rajahmundry. Misunderstanding the good intentions of Rajaraja and suspecting foul-play Kulottunga did not return to the capital. Rajaraja had no choice but to rule over the Andhra Kingdom. During his reign some of the Dravida Brahmins of south who wanted to settle in Andhra, came to this place with the king's permission. They brought a *saligram* idol of Sri Jaganmohini Kesavaswamy on a chariot to this place and the pin of the chariot wheel fell down at this place and they could not move the chariot any further. Taking this as God's command they installed the idol and constructed temple at this place. The place was named as Rali *i.e.*, the place where the pin fell down and subsequently it became Ryali.

Yet another version is that when a person was going in a boat on Godavari which is 2 miles from this place, he heard *bhajans* and the praise of God from a dense and uninhabited forest. Out of curiosity he walked in the direction of the sound into the forest where he espied a stone idol and heard a mysterious voice directing him to take the idol on the boat till the boat voluntarily stopped, and then on a cart till its wheel pin slips down. The voice directed him to install the idol at the place where the pin falls down. He carried out this divine command and attained *moksham* (liberation from rebirth). As the pin fell down here, the place came to be known as Ryali.

Yet another story is that the present village site along with the surrounding region was under the rule of Ghantachola Maharaju (some say that the name of the king was Vikrama Deva) a devotee of Lord Vishnu. One day he went to the forest hunting. As he was tired, he was sleeping under the shade of a tree. He saw a crowd of devotees singing in praise of God in ecstacy. He opend his eyes and found none and slept again, taking his experience for a dream. He again saw a band of devotees singing in chorus. He was confused at this strange incident and returned to the capital. Lord Vishnu appeared in his dream that night and asked him to prepare a chariot, to take it round in his Kingdom and to search for an idol of the Lord where the wheel pin of the chariot falls down and enshrine it at that place only. He did accordingly and installed the idol at the present place where the wheel pin of the chariot fell and the image of the Lord was found.

The total population of the village is 7,081 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya, Vaisya, Kapu, Kummari, Kamsali, Chakali, Mangali, Golla, Vadrangi, Uppara, Teli, Settibalija including Idiga, Gamalla, Kalali and Gowd, Reddy, Balija, Nagarasi, Bhil, etc.; Scheduled Castes (1,090)—Adi Andhra, Adi Dravida, Mala, Madiga, etc.; and Scheduled Tribes (37)—Yerukala, Yenadi. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Jaganmohini Kesavaswamy, Uma Kamandaleswaraswamy, Venugopalaswamy, Subrahmanyaswamy, Rama, Kanakadurga, Kanyakaparameswari and of village deities Vakulamma, Nagaramma, and Mahalakshmi are the places of worship in the village.

The following is the legend connected with Sri Jaganmohini Kesavaswamy. The Rakshasas were a perpetual menace to the Devatas. Unable to bear the harassment, Devatas prayed Lord Vishnu to save them from the Rakshasas. He advised them to churn the *palasamudram* (milk sea) and take the *amrutham* (nectar) obtained from the milk sea. Both the Devatas and Rakshasas churned the milk sea and obtained nectar. The Rakshasas again played mischief. They took the nectar pot and wanted to deprive the nectar to the Devatas. The Devatas were helpless. They again prayed to Lord Vishnu to come to their rescue. To deceive the Rakshasas out of their claim for nectar the Lord took the female form as Jaganmohini which was
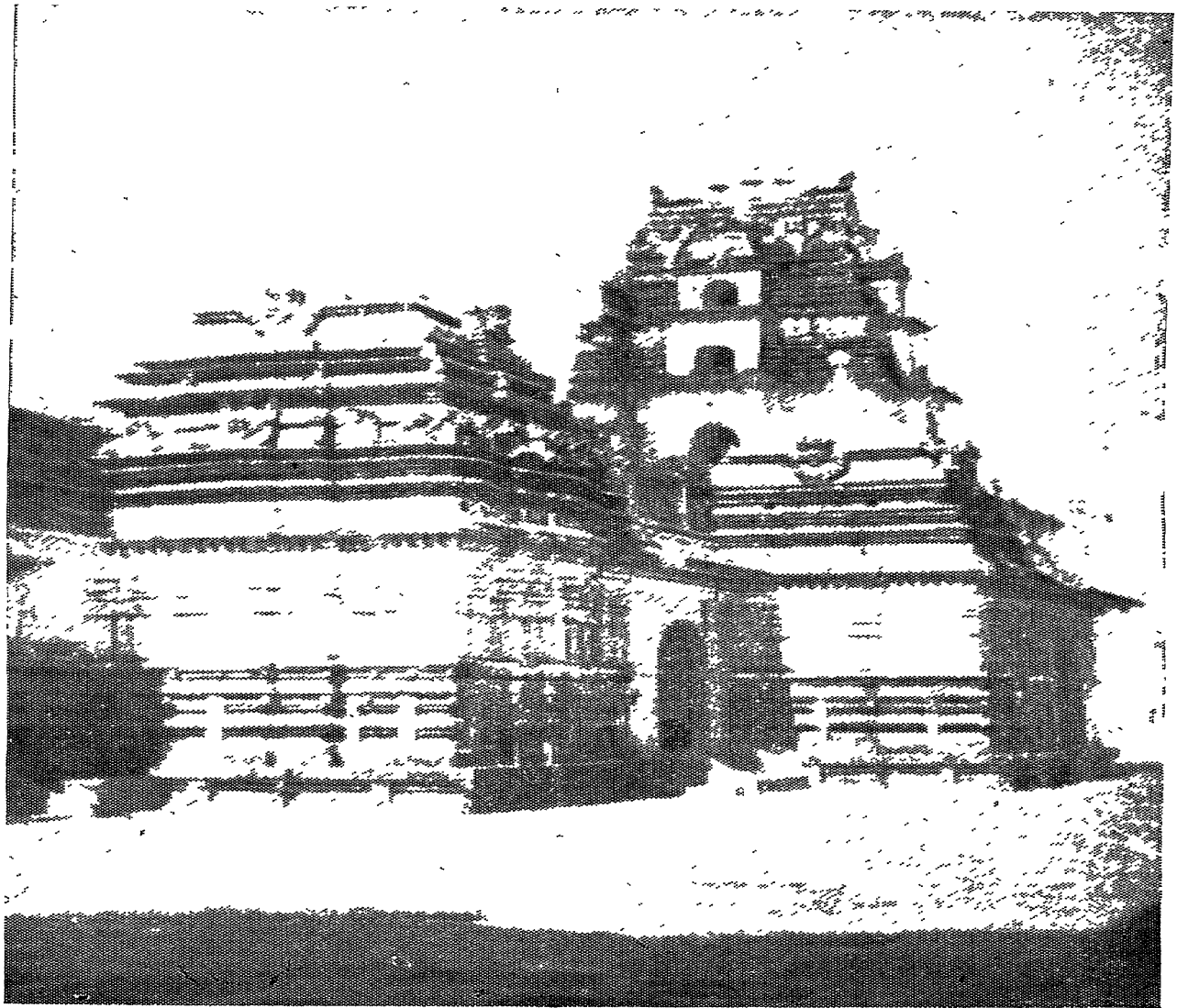
Plate V : Temple of Sri Jaganmohini Kesavaswamy.
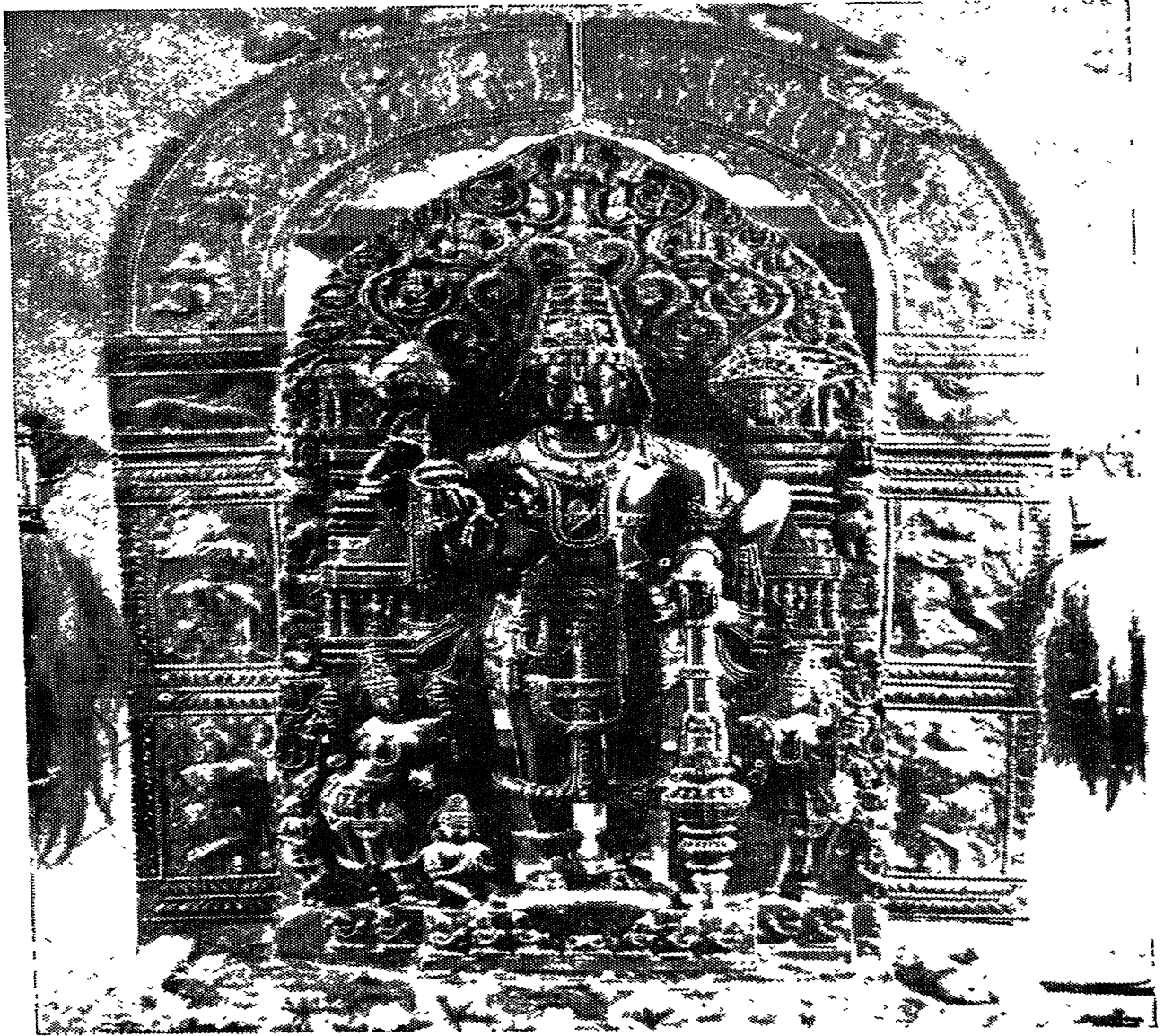
Plate VI: Sri Jaganmohini Kesavaswamy.

Plate VII· Sri Jaganmohini Kesavaswamy—rear view.

so enchanting and enthralling that when the Rakshasas saw her, they forgot about the nectar and thronged round her. The following poem in Telugu gives a vivid picture of Jaganmohini :

"కులుకుం గుబ్బలు ముద్దుగారు పలుకుల్
Kulukum gubbalu muddugaru palukul
క్రొమ్మించు మేన్మించులున్
Kromminchu menminchulun
దలుకుం జిక్కులు మందహాసములు ని
Dalukum jikkulu, mandahasamulu ni
ద్దా కెంపు కెమ్మోవియున్
dda kempu kemmoviyun
బెలుకుం జూపులు సన్నపుంగవుసు శో
Belukum jupulu sannapumgavusu so
భిల్లన్ జగన్మోహిని
bhillan Jaganmohini
లలనాకారము పూనె మాధవుడు లీ
Lalanakaramu poone Madhavudu lee
లాలోల హేలాగతిన్
lalola helagathin."

Jaganmohini lured them with her love and made them agree for the equitable distribution of the nectar by her. The Rakshasas and Devatas sat in two separate rows. The Lord served the nectar to Devatas only, deceiving the Rakshasas. Lord Siva who learnt about this incident wanted to see Jaganmohini. He too fell in love with Jaganmohini forgetting that it was Lord Vishnu. Lord Siva ran after her through hills and dales. He pursued the form but at Ryali that form turned into Vishnu at which Siva was stunned and he too stood there itself in the form of a stone Sivalingam. The Siva temple here is just opposite the Vishnu temple both at two ends of the street and in direct view of each other. The lights lit in one temple can be seen from the other.

The image of the Lord is a very fine piece of sculpture and is said to be the only sculpture of its kind in India. On the front is the figure of Vishnu as Kesava with *sankhu, chakra, gadha* and *padma* in the hands. The rear portion is of female attire with a hairdo representing Jaganmohini the enchanting form which He took to divert the attention of the Rakshasas from the pot of nectar. In the following verses the beauty of the Lord is praised :

"శ్రీదేవి భూదేవి సేవింప రుక్మిణీ
Sridevi Bhudevi sevimpa Rukminee
సత్యభామలతోడ సరసమాడ
Satyabhamalathoda sarasamada
ఉభయ పార్శ్వంబుల నుభయ కేశవమూర్తు
Ubhaya parswambula nubhaya Kesavamoorthu
లాలయంబులతోడ నమరియుండ
lalayambulathoda namariyunda
పొన్న భూరుహముండె పాలుపొందగా స్వామి
Ponna bhuruhamunde palupondaga Swamy
దక్షిణ భాగాన దానిమీద
dakshina bhagana danimeeda
గోవర్ధనోద్ధారి గోపాల కృష్ణుండు
Govardhanoddhari Gopala Krishnundu
మకర తోరణి రీతి మహిమ వెలుగ
makara thorani reethi mahima veluga
మత్స్యంబు కూర్మము మహితవరాహంబు
Masthyambu Kurmamu Mahithavarahambu
నరశింహ వామన పరశురామ
Narasimha Vamana Parasurama
బలరామ శ్రీరామ బౌద్ధ కల్కి మనోజ్ఞ
Balarama Sreerama Bhouddha Kalki manojna
దశ విధరూపముల్ దనరియుండె
dasa vidharupamul danariyunde
తుంబురు నారదు లింపొప్ప శేషుండు
Thumburu Naradhu limpoppa Seshundu
భుజయుగ సన్నిధి పలుపు మిగుల
Bhujayuga sannidi palupu migula
కంఠాన హారాలు కమనీయమైయొప్ప
Kanthana haralu kamaneeyamaiyoppa
కంకణ కేయూర కాంతులొప్ప
Kankana keyura kanthuloppa
కరము లలసంబులు ఘన శోభ విలసిల్లె
Karamu lalasambulu ghana Sobha vilasille
నాభిని చిలముండె నవ్యమూర్తి
nabhini chilamunde navyamurthy
శంఖచక్రగదాంబు జాకంబు లొప్పారె
Sankhachakragadambu jakambu loppare
నీదు పాదంబున నిలచె గంగ
Needu padambuna nilache ganga
పాదపీఠము నందు పరమ వాహనమైన
Padapheetamu nandu parama vahanamaina
గరుడుండు భక్తాళిగలిగియుండె
Garudundu Bhaktaligaligiyunde
యోదయతి వ్యాస నారదపుండరీకు
Yodayathi Vyasa Naradapundareeku
లంబరీష పరాశరులమరి యుండె
lambareesha parasarulamari yunde
నీదుపురుష రూపంబును నిర్ణయింప
Needupurusha rupambunu nirnayimpa
దేవ నిర్మితమైయొప్ప దేవ దేవ
Deva nirm:thamaiyoppa Deva Deva
ర్యాలి పురవాస శ్రీకేశవాలయేశ
Ryali puravasa Sreekesavalayesa."

Goddess Gangadevi is at the foot of the idol. Gangadevi is believed to be the daughter of Lord Vishnu born at His feet. At the feet of this particular idol there is a tiny spring and the water is believed to be coming from the sacred River Ganges.

Sri Jaganmohini Kesavaswamy Kalyanamahothsavam is celebrated for 5 days from *Chaitra Suddha Navami* (March–April). Fruits and flowers are offered by the devotees. This festival is being celebrated from very ancient times and is widely known. Thousands of people, local and from distance places, congregate. There are trustees to the temple. The temple has 200 acres of Inam land and there is an income of Rs.35,000 to the temple. *Pujari* is a Vaishnava Brahmin with hereditary rights. *Prasadam* is distributed to all.

Sri Uma Kamandaleswaraswamy is represented by a stone Sivalingam. In the temple the figure of Siva saving Markandeya from Yama is sculptured beautifully. Sri Uma Kamandaleswaraswamy Kalyanam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May). The peculiarity in this temple is that all the water that is poured on the deity while performing *abhishekam* is absorbed. It is not known where the water goes. Fruits and flowers are offered by the devotees. This festival is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate. *Pujari* is a Velanati Smartha Brahmin with hereditary rights.

Sri Venugopalaswamy Kalyanam is also celebrated for 5 days from *Jaistha Suddha Ekadasi* (May–June). The devotees take river bath and observe fasting and *jagarana* during festive days. *Pujari* is a Vaishnava Brahmin with hereditary rights.

Subrahmanya Shashti is celebrated for a day on *Margasira Suddha Shashti* (November–December). On *Panchami* day, the procession deity is taken out in a big procession. This festival is being celebrated for the past 14 years but is of local significance. The devotees local and from the neighbouring villages congregate. Devotees of all communities participate in the festival. *Pujari* is a Vaisya of Midhilakula *gotram* without hereditary rights. *Prasadam* is distributed to all. Dramas provide entertainment to the public.

Vakulamma is housed in a temple. The idol which is of stone is awe-inspiring with a huge head and a long tongue. It is believed that once she was roaming, talking with the villagers. Vakulamma's original and correct name was Sarada, the Goddess of learning. Some Dravidian Brahmins from the south settled at Ryali. They were highly educated in Vedic and religious lore. When the local Brahmins made the place a hot bed for them, they left the place and while leaving it, they took with them the Sarada *Pitam* (the main altar of Sarada) and left behind her stone image which fell into the hands of Saktheyas (worshippers of *Shakthi*) who built a temple and began to offer fowls and goats according to their own custom and belief. The change from the gentle and divine appearance of Sarada to the present awe-inspiring look in the image also appears to be of a subsequent date. Even pigs are immolated now. The name of the deity was also changed as Vakulamma (*vakku* means word or language or literature and Vakulamma means the presiding deity of learning, namely, Sarada).

Vakulamma Teertham is celebrated during Sankranti for 3 days from 14th January. Fowls, pigs, goats and sheep are sacrificed to the deity in fulfilment of vows. The important ritual observed is that Pothuraju is tied to the top of a pillar and is revolved round it. There is free feeding during the festival. *Abhishekam* is performed to the deity to have rains in the village. Fruits, flowers and *panakam* are offered to the deity. This festival is being celebrated from ancient times but is of local significance. About 2,000 devotees local and from the neighbouring villages congregate. All Caste Hindus participate in the festival. The chief patrons are Kshatriyas of Suryavamsam. *Pujari* is an Asadi with hereditary rights.

A fair is held in connection with the festival for a day near the temple in an area of 2 acres of land. It is being held for the past 50 years. About 2,000 persons, local and from the neighbouring villages, gather. Utensils, lanterns, mirrors and combs, Ayurvedic medicines, pictures, toys of various kinds and agricultural implements are brought and sold. There are choultries where free feeding is organised.

Merry-go-rounds, whirling-wheels, swings, lottery, gambling and dramas afford entertainment to the visitors.

SOURCE:
1. *Sri T. Suryanarayana, Teacher, Ryali*
2. *Sri C. Ramachandramurthy, Teacher, Ryali*
3. *Sri P. R. G. Narasimhanath, Teacher, Ryali*
4. *Sri K. Bramhananda Rao, Ryali*
5. *An Enumerator, Ryali*
6. *Sri S. Nageswara Rao, Panchayat President, Ryali*
7. *Sri P. Bapaiah, Village Level Worker, Ryali*

18. Lakshmi Polavaram—Situated at a distance of 8 miles from Tanuku Railway Station, 11 miles from Kothapeta and 14 miles from Gannavaram on Gannavaram—Rajavaram road.

The legends about Ravulapadu, hamlet of this village go to say that its original name was Ravuru. It is said that the villagers were not hospitable to a sage who had visited the village. He cursed this village as Ravulapadu (meaning let the village of Raos be ruined) which became the name of the village. Another version is that the villagers were the devotees of Sri Rama. *Grama Devata* (village deity) is Patemma. In devotion to the God and the deity they named this village Ramapadu (Rama in veneration to Sri Rama and Padu in devotion of Patemma) which was in course of time changed into Ravulapadu. But some say that as *ravi* trees were in abundance in this village it was called Ravipadu which in course of time became Ravulapadu.

The total population of the village is 4,298 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Chakali, Kapu, Kummari, Mangali, Settibalija including Gowda and Gamalla, Kamsali, etc.; Scheduled Castes (878)—Madiga, etc.; Scheduled Tribes (23)—Yerukala etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Uma Ramalingeswaraswamy, Madanagopalaswamy, Rama (7 temples), Subrahmanyeswaraswamy, Anjaneyaswamy, Kanakadurga, Patemma, and Adilakshmamma and a church are the places of worship in the village. The image of Uma Ramalingeswaraswamy is a stone Sivalingam. The stone images of Madanagopalaswamy and Kanakadurga are in human form. The images of Rama and Adilakshmamma are of wood in human form. Patemma's image is in female form with four hands and a garland of skulls around the neck. She is holding a sword, *damarukam*, *trisulam* and cord in her four hands and trampling a Rakshasa under her feet. She has ferocious appearance with fangs in her mouth. The image of Subrahmanyaswamy is of cement in the form of serpent with five hoods. The image of Anjaneyaswamy is of cement in human form. There is a temple of Kodandaramaswamy in Ravulapadu.

Uma Ramalingeswaraswamy and Madanagopalaswamy Kalyanams are celebrated for 5 days from *Phalguna Suddha Dasami* (February–March). Offering of *naivedyams* and river bath are the common domestic observances. Fruits and flowers are offered to the deities in fulfilment of vows. Local Hindu devotees and from neighbouring villages congregate. *Pujari* is one Sri Ryali Seshagiri Rao, a Velanati Vaideeka Brahmin of Bharadwajasa *gotram* for Uma Ramalingeswaraswamy. Vaighanasa Brahmins—Sri Panangipalli Venkatacharyulu of Atreyasa *gotram*, Sri Vadapalli Ramanujacharyulu of Goutamasa *gotram* are the *pujaris* of Madanagopalaswamy temple.

Kanakadurga Teertham is celebrated for 3 days from *Chaitra Bahula Amavasya* (March–April). Eight *kunchams* (about 11 Madras measures) of rice is cooked and offered to the deity. Brass replicas of serpents and *garagas* are offered when epidemics break out. Animals are sacrificed. The deity is taken out in procession on the first day and devotees observe *jagarana* in the same night. This festival is being celebrated for the past so many years but is of local significance. The patrons are Kammas and an Asadi is the *pujari*. *Prasadam* is distributed to all.

Patemma Teertham is celebrated for 4 days from *Phalguna Bahula Amavasya* (March–April), *Sevalu* are celebrated for a few days on alternative days before Teertham. *Sevalu* are processions by Kummaris (potters) carrying *ghatams*. Villagers offer *naivedyams*. *Jatara* is conducted on *Phalguna Bahula Amavasya*. This festival is being celebrated for the last half century but is of local significance. About 1,000 devotees local and from neighbouring villages congregate. Only Hindus participate. Pandals are erected two days in advance. The patrons are Kammas and Kummaris (potters) are the *pujaris* with hereditary rights.

A fair is held in connection with the Teertham. Foodstuffs and eatables, lanterns, mirrors, combs, books, pictures, photos and earthen toys are sold.

Subrahmanyeswaraswamy Shashti and Anjaneyaswamy festival are celebrated on *Margasira Suddha Shashti* (November–December). Local people congregate.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March–April) in all the 8 temples in the village. But this festival is celebrated with much eclat for 9 days from *Chaitra Suddha Navami* in the Kodandaramaswamy temple in Ravulapadu. There is *annasantharpana* on the last day. This festival is being celebrated for the past 40 years but is of local significance. Hindu devotees local and from neighbouring villages congregate without any di.inction of caste or creed.

SOURCE : 1. *Sri T. H. Krishna Murthy, Village Karnam, Lakshmi Polavaram*
2. *Sri S. Veera Raju, Panchayat President, Lakshmi Polavaram*
3. *Sri V. V. Narasimha Sastry, Headmaster, Ravulapadu*
4. *Sri Ch. V. Suryarao, Drawing Master, S. V. S. Zilla Parishad High School, Ravulapadu*

19. Podagatlapalle—Situated on Gannavaram—Rajavaram road, 8 miles from Tanuku Railway Station, 13 miles from Gannavaram and 20 miles from Razole. It is believed that this village which was not known to any one for many years was found out later. It is therefore called Podagatlapalle (*podagattu* in vernacular means to find out; *palle* means village).

The tolal population of the village is 3,028 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Kamma, Kapu, Settibalija including Idiga and Gowd, Chakali, Mangali, Kummari, Sale, etc.; Scheduled Castes (658)—Adi Andhra, Madiga, etc.; Scheduled Tribes (19)—Yerukala, etc.; Muslims and Chritisans. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Sri Subrahmanyaswamy, Sri Uma Ramalingeswaraswamy, Lakshmi Madanagopalaswamy, Sri Rama, Durgalamma, Poleramma and Somalamma are the places of worship in the village. The images of the deities Poleramma and Somalamma are in human form. The image of Uma Ramalingeswara is a stone Sivalingam and those of Lakshmi and Madanagopalaswamy are of brass.

Poleramma and Somalamma Teertham is celebrated for 3 days from *Chaitra Suddha Purnima* (March–April). Cocoanuts, fruits, clothes and *ghatams* are offered to the deity. Goats, fowls and sheep are sacrificed to the deity in fulfilment of vows. This festival is being celebrated from ancient times and is of local significance. The devotees of the village congregate. All communities participate in the festival. *Pujaris* are Chakalis (washermen) with hereditary rights. *Prasadam* is distributed to all.

Durgalamma festival is celebrated for 18 days from *Chaitra Bahula Padyami* to *Vaisakha Suddha Tadiya* (March–April–May). *Ghatams*, cocoanuts, plantains and blouse pieces are offered. Goats and fowls are sacrificed to the deity. *Ghatams* are taken in a procession, round the village on the last day. This festival is being celebrated from ancient times and is of local significance. The devotees of the village congregate. All communities participate in the festival. Kapus are the patrons. *Pujari* is a Chakali (washerman) with hereditary rights.

Sri Uma Ramalingeswaraswamy, Lakshmi Madanagopalaswamy festivals are celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February–March). Flowers and fruits are offered to the deities. The Hindu devotees of the village congregate. *Pujari* is a Vaighanasa Brahmin of Koundinyasa *gotram* with hereditary rights.

Subrahmanya Shashti is celebrated for one day on *Margasira Suddha Shashti* (November–December). Fruits and replicas of serpent hoods are offered to the deity. This festival is being celebrated for the past one century.

A fair is held in connection with the festival with a few shops selling eatables, earthenware, brass bells, toys etc. Cock fights afford entertainment to the visitors.

Sri Malleswaraswamy Kalyanam is celebrated during Bhishma Ekadasi *i.e., Magha Suddha Ekadasi* (January-February) and Sri Rama Kalyanam on *Chaitra Suddha Navami* (March-April).

A small canal flows by the side of this village called Gorinkalakalva. A Maharshi once performed penance for a long time when his nails grew long and became curved. Vasishta who was requested by this sage that there should be a river in the latter's name readily granted the latter's desire. So the canal was called Goruvankaranadi and it gradually became Gorinkalakalva (*goru* in vernacular means a nail; *vankara* means curved and *nadi* means a river).

SOURCE : 1. *Sri P. Satyanarayana Raju, Panchayat President, Podagatlapalle*
2. *Sri K. Venkata Rao, Headmaster, Podagatlapalle*
3. *Sri M. Venkateswara Rao, Head Clerk, Assistant Commercial Tax Office, Kothapeta*
4. *Sri K. Srirama Murthy, Teacher, Podagatlapalle*
5. *Sri K. Annapurnaiah, Karnam, Podagatlapalle*
6. *Sri P. Subrahmanya Sastri, Teacher, R. Z. P. H. School, Ryali*

7. *Sri R. Suryanarayanamurthy, Telugu Pandit, R. Z. P. H. School, Ryali*
8. *Sri P. Pullama Raju, Gopalapuram*
9. *Sri D. B. Lakshman Rao, Clerk, Office of the Deputy Inspector of Schools, Kothapeta*

20. Juthigapadu—Situated at a distance of 10 miles from Tanuku Railway Station, 11 miles from Kothapeta and 24 miles from Amalapuram. This village can be approached from Rajahmundry by boat. It is said that once a devotee of Lord Siva had told a lie to a king to cover up another, that Lord Siva had *juttu* (hair). To save the devotee the Sivalingam in the temple grew *juttu* (hair) at the top and the king pleased with the devotee gave this village to the devotee. It was hence called Juttugapadu which became corrupted into Juthigapadu.

The total population of the village is 314 and it is made up of the following communities: Caste Hindus — Kapu, Chakali, etc.; Scheduled Castes (20); and Scheduled Tribes (7)—Yerukala, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

Temples of Sri Subrahmanyaswamy with the image of the deity in the form of a serpent and of Sri Rama and the village deity Poleramma are the places of worship in the village.

Subrahmanya Shashti is celebrated for 30 days from *Margasira Suddha Shashti* (November-December). The devotees take bath in the river Godavari and offer flowers, replicas of serpent hoods, plantains and cocoanuts to the deity in fulfilment of vows. This festival is being celebrated for the past 30 years. About 5 to 6 hundreds of devotees local and from the neighbouring villages congregate. All communities participate in the festival. Patrons are Kapus and the *pujari* is a Brahmin.

A fair is held in connection with the festival with a few shops selling eatables, earthenware, brass bells, toys etc. About 5 to 6 hundred people local and from the neighbouring villages gather. Cock fights provide entertainment to the public.

SOURCE: 1. *Sri N. Simhadri Rao, Teacher, Juthigapadu*
2. *Sri P. G. Krishna Murthy, Triune officer, Juthigapadu*

21. Gopalapuram—Situated at a distance of 8 miles from Kothapeta, 11 miles from Tanuku Railway Station, 19 miles from Amalapuram and 23 miles from Rajahmundry. This village can be approached by boat too. About 100 years ago, this village which was bought by the Zamindar of Gopalapuram from Pithapuram estate was made the headquarters for nine villages. As a Yadava by name Gopal first constructed this village, it got the name Gopalapuram. It is also said that as there is a temple of Sri Venugopalaswamy and as it was under the rule of Gopalaraju, the estate owner, it derived the name Gopalapuram.

The total population of the village is 5,851 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Bhumanchi Reddy, Chakali, Mangali, Sale, Kummari, Vadrangi, Gavara, etc.; Scheduled Castes (1,005)—Adi Andhra, Mala, Madiga, etc.; Scheduled Tribes (35)—Yerukala, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, services, trade and other traditional occupations.

Temples of Venugopalaswamy, Uma Baleswaraswamy, Gokulamba, Sathemma, Gonthenamma, Subrahmanyaswamy and of Sri Rama in addition to a church are the places of worship in the village. The image of Sri Venugopalaswamy is in the form of Krishna playing on a flute. Uma Baleswaraswamy is represented by a stone Sivalingam. The huge image of Gokulamba made of wood and lac is in an awe-inspiring female form. The deity is seated on a fox vehicle.

Sri Venugopalaswamy Kalyanothsavam is celebrated for a day on *Vaisakha Suddha Ekadasi* (April–May). Offerings are made by the devotees in cash or kind. The Lord is worshipped reciting *namaka*, *chamaka*, *purusha suktha*. This festival is being celebrated from ancient times. The devotees of the village congregate. All communities participate in the festival. *Pujari* is a Vaighanasa Brahmin with hereditary rights. *Prasadam* is distributed to all.

Gokulamba festival is celebrated from Tuesday after *Chaitra Suddha Purnima* (March–April) for 3 days. The deity is installed in the centre of the village one week prior to the festival and on *Chaitra Suddha Purnima* the deity is worshipped. This festival is being celebrated for the past 200 years but is of local significance. About 5,000 devotees local and from the neighbouring villages congregate. All communities participate in the festival. *Pujaris* are Sri Devaguptapu Venkata Ratnam, Sri Kapileswarapu Maridaiah and Sri Veeravasarapu Venkaiah, Kummaris of Sivapala *gotram*

with hereditary rights. *Prasadam* is distributed to all. When epidemics prevail in the village, the deity is placed in the centre of the village and is taken in a procession round the village with *challa ghatamulu* (pots with buttermilk) and is taken back to the temple after the epidemics subside. *Chalimidi*, *panakam*, fruits and flowers are offered. Goats, fowls and sheep are sacrificed to the deity in fulfilment of vows.

A fair is held in connection with the festival for 3 days near the temple. This fair is being held for the past 200 years. About 5,000 persons local and from the neighbouring villages gather. Utensils, lanterns, mirrors and combs, pictures and photos, cloth and toys are brought and sold.

Whirling wheels, swings, magic, lottery, gambling and dramas afford entertainment to the visitors.

Sathemma festival is celebrated from Sunday to Tuesday after *Chaitra Suddha Padyami* (March–April). Fowls, goats and sheep are sacrificed to the deity in fulfilment of vows. Chakalis are the chief patrons.

Sri Uma Baleswaraswamy Kalyanamahothsavam is celebrated on *Vaisakha Suddha Ekadasi* (April–May) and during Sankranti, Kanuma Panduga Uthsavam is also celebrated to the same deity on 15th January. *Sahasranama pujas* are celebrated from *Pushya Suddha Padyami* to *Ekadasi* (December–January). *Jwalathoranamahothsavam* on *Karthika Suddha Purnima* (October–November) and *Rudrabhishekam* from *Karthika Suddha Padyami* to *Bahula Amavasya* (October–November) are the other festivals that are celebrated in this temple. *Kumkuma puja* with *sahasranamams* is performed to Parvathidevi also. Velanati Brahmins are the *pujaris* wth hereditary rights. *Prasadam* is distributed to all.

Subrahmanya Shashti is celebrated for 3 days from *Margasira Suddha Shashti* (November–December).

SOURCE : 1. *Sri A. Suryanarayana, Teacher, Zilla Parishad High School, Ryali*
2. *Sri S. Subrahmanya Sastry, Teacher, Gopalapuram*
3. *Sri M. Mahalakshmi, Executive Officer, Gopalapuram*
4. *Sri P. Satyanarayana Reddy, Panchayat President, Gopalapuram*
5. *Sri B. Nageswara Rao, Village Level Worker, Gopalapuram*
6. *Sri P.S.V. Subba Rao, Assistant Karnam, Gopalapuram*
7. *Sri T. Surreddy, Teacher, Gopalapuram*
8. *Sri V. Satyanarayana, Teacher, Zilla Parishad High School, Ravulapalem*

22. **Mummidivarappadu**—Situated at a distance of 7½ miles from Kothapeta, 12 miles from Tanuku Railway Station and 19 miles from Amalapuram.

The total population of the village is 825 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Vaisya, Rajaka, Kalali, Mangali, etc.; Scheduled Castes (346)-Adi Andhra, etc.; and Scheduled Tribes (12)—Yerukala, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

Temples of Garagalamma, Siva and Rama are the places of worship in the village.

An interesting legend connected with the worship of Garagalamma is that a bride who had not seen the bridegroom, was thinking, that her partner would be a beautiful person. But actually he was not handsome. On the marriage day, when she met him, she was disappointed at the first sight of the bridegroom and she burnt herself to death in her bridal saffron dress in the long hearth in which food was being prepared for the marriage party. She appeared in her father's dream with *gajjelu* (spherical jingling bells) worn round her anklet and with *garaga* (a small earthen vessel decorated with dots and designs of several colours) on her head. She was called Garagalamma and has been venerated by all castes for the last 150 years and worshipped in the form of Shakthi.

Garagalamma Teertham is celebrated for 3 days from *Chaitra Suddha Padyami* (March–April). Garagalamma is brought to the centre of the village 15 days in advance and *puja* is performed with procession in the village. The villagers observe *jagaram* before celebrating the festival. Fowls, goats and sheep are immolated in fulfilment of vows. Fruits, cocoanuts, sarees and jewels are offered. All Hindu devotees participate in the festival. This festival is being celebrated for the past 15 years and is widely known. About 10,000 devotees of this and distant places congregate. *Pujari* is a Rajaka (Dhobi) with hereditary rights. There is free feeding.

The ritual connected with Siribomma is performed during the three days of the festival. Siribomma decorated with colours is tied to a pillar 8 yards high and turned round. Plantains and other fruits are hurled at

it. Beggars and young children pick up. This function is celebrated from 4 p. m. to 5 p. m. in the evening to the accompaniment of the music played on flat drums. The visitors from the neighbouring villages go back after witnessing this function. The Siribomma is taken round the village on the last day playing the drums. The general public and the shopkeepers pay according to their mite.

A fair is held in connection with the festival. Eatables, utensils, lanterns, torchlights, mirrors, combs, Ayurvedic medicines, books, photos, mill and handloom cloth, ready-made clothes, toys and fancy goods are also sold. Pandals are erected for the pilgrims.

Dramas, magic, circus, cock-fighting and lottery provide entertainment to the public. About 8 thousand people from distant places come to witness the programmes.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April).

SOURCE : 1. *Sri P. Seetharamaiah, Village Karnam, Mummidivarappadu*
2. *Sri B. Nageswara Rao, Village Level Worker, Gopalapuram*
3. *Sri I. Suryaprakasa Rao, Teacher, Mummidivarappadu*

23. Ithakota— Situated at a distance of 8½ miles from Kothapeta, 12 miles from Tanuku Railway Station which is to be covered partly by bus and partly by foot and 20 miles from Amalapuram. It has communication facilities by bus from Kothapeta and Ubalanka and by boat from Lakshmipolavaram and Gopalapuram villages *via* Gannavaram. As there was once a fort in this place it is called Ithakota.

The total population of the village is 2,594 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kshatriya (Raju), Kapu, Settibalija including Kalali, Chakali, Mangali, etc.; Scheduled Castes (545) — Arundhatiya, Adi Andhra, etc.; and Scheduled Tribes (19)—Yerukala, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Ramalingeswaraswamy, Gopalaswamy, Rama, Ernamma, Poleramma and Vennamma are the places of worship in the village. Images of the deities Ernamma and Poleramma are in human form carved on wood.

Ernamma festival is celebrated for 3 days commencing from second Tuesday in the dark fortnight of *Chaitram*, usually from *Chaitra Bahula Ekadasi* (March-April). The deity is installed in the centre of the village 10 days in advance and is taken out in procession every day. On the last day the deity is taken back to the temple. Fowls, goats, and sheep are sacrificed to the deity in fulfilment of vows. This festival is being celebrated for the past 200 years, but is of local significance. About 5,000 devotees local and from the neighbouring villages congregate. All communities participate in the festival. *Pujari* belongs to Kalali community of Pydipala *gotram* with hereditary rights.

A fair is held in connection with the festival for 3 days near the temple. This fair is being held for the past 200 years. About 5,000 persons local and from the neighbouring villages congregate. Eatables, utensils, lanterns, mirrors, combs, pictures, toys and cloth are brought and sold.

Pandals are erected and there is free feeding. Swings, circus, magic, gambling and lotteries afford entertainment to the visitors.

Kalyanothsavams are celebrated for 5 days from *Vaisakha Suddha Dasami* (April–May) in Siva and Vishnu temples. Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April). Sweets are prepared and offered as *naivedyam* to the deities. Bhajans and *Harikathas* afford entertainment to the participants.

SOURCE : 1. *Sri B. Nageswara Rao, Village Level Worker, Gopalapuram*
2. *Sri G. Satyanarayana, Panchayat President, Ithakota*
3. *Sri M. Hanumantha Rao, Teacher, Ithakota*

24. Vedireswaram—Situated at about a mile from the 15th milestone on Kothapeta—Bobbarlanka Road, 20 miles from Rajahmundry Railway Station and 22 miles from Amalapuram. As Vidura performed penance at this place in an *ashramam*, the place got the name Vidurashramam which gradually became Vedireswaram.

The total population of the village is 4,048 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Telaga, Kapu, Settibalija, Karnibhaktula, Yadava, Chakali, Kuruva, etc., etc.; Scheduled Castes (519)—Madiga, Mala, etc.; Scheduled Tribes (11); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Temples of Venkateswaraswamy, Veereswaraswamy, Subrahmanyaswamy, Rama, Mutyalamma, Kagithulamma, Vighneswara and Anjaneyaswamy are the places of worship in the village. The image of Kagithulamma is of stone in female form. There are brass *garagalu* also in the temple. The image of Muthyalamma is of wood and there are *garagalu* also. The temples of Subrahmanyeswaraswamy, Sri Rama and Vighneswara are built by one Sri Godavari Venkata Ratnam.

Kagithulamma and Mutyalamma Jataras are celebrated for 3 days during Sankranti *i.e.*, 13th to 15th January. Goats and fowls are sacrificed to the deity in fulfilment of vows. *Upavasam* and *jagaram* are observed. Intoxicants are used as a part of ritual. These festivals are being celebrated from ancient times and are of local significance. The devotees of the village congregate. The patrons of the festivals are Kshatriyas and Reddis. *Pujari* is a Chakali (washerman) of Nagavalli *gotram* with hereditary rights.

Sri Venkateswaraswamy and Veereswaraswamy Kalyanothsavams are celebrated for 5 days from *Vaisakha Bahula Ekadasi* to *Amavasya* (April-May). Subrahmanya Shashti on *Margasira Suddha Shashti* (November-December) and Srirama Navami for 5 days from *Chaitra Suddha Ashtami* (March-April) are the other festivals that are celebrated in the village.

The devotees take river bath and observe fasting and *jagarana* during festive occasions.

SOURCE : 1. *Sri S. V. S. Suryanarayana Raju, Agriculturist, Vedireswaram*
2. *Sri G. Satyanarayana, Karnam, Vedireswaram*
3. *Sri D. Gangadhara Rao, Teacher, Vedireswaram*
4. *Sri A. Veera Raju, Agricultural Extension Officer, Kothapeta*
5. *Sri K. Chandranna, Ketharajupalle*
6. *Sri K. Suryaprakasa Rao, Teacher, Ketharajupalle*

25. Komarajulanka—Situated at a distance of 5 miles form Kothapeta, 20 miles from Rajahmundry Railway Station and 24 miles from Amalapuram. It is believed that about 400 years back one Sri Goparaju Kamaraju founded this village and his name is preserved in the name of the village as Komarajulanka.

The total population of the village is 2,473 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Reddi, Perika, Kapu, Chakali, Mangali, Settibalija including Gavallu and Gowda, etc.; Scheduled Castes (534)—Arundhatiya, Mala, Madiga; and Scheduled Tribes (17)—Yerukala etc. The chief means of livelihood of the people are agriculture, agricultural labour, jute cloth weaving and other traditional occupations.

Temples of Janardhanaswamy, Veereswaraswamy, Lankalamma and Rama are the places of worship in the village. The image of Lankalamma is of stone, one foot high in female form.

Lankalamma Sambaram is celebrated on *Chaitra Suddha Padyami* (March-April) and during Sankranti on 14th January, one day on each occasion. Fowls, goats, and sheep are sacrificed to the deity in fulfilment of vows. River bath and fastings are observed by the devotees. This festival is being celebrated since the inception of the village but is of local significance. About 5 to 6 hundred devotees, local and from the neighbouring villages, congregate. All communities take part in the festival. Patrons are Reddis and Kapus and the *pujari* is one Sri M.Venkanna, a Kummari. The temple has one acre of Inam land.

A fair is held in connection with festival for a day near the temple with a few shops. Eatables and fancy goods are sold. About 5 to 6 hundred persons local and from the neighbouring villages gather.

Janardhanaswamy and Veereswaraswamy Kalyanothsavams are celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April-May). The devotees take river bath and observe fasting and *jagarana* during these days. The devotees of the village congregate without any distinction of caste or creed. The *pujari* for Lord Veereswaraswamy is one Sri Kondaveeti Seshaiah, a Saiva enjoying the 12 acres of Inam land. The *pujari* for Janardhanaswamy temple is one Sri Koduri Sitarangacharyulu, a Vaighanasa and the temple has 12 acres of Inam land. *Prasadam* is distributed to all.

SOURCE : 1. *Sri M. Venkata Subba Rao, Health Inspector, Komarajulanka*
2. *Sri K. Rama Prasada Rao, Teacher, Komarajulanka*
3. *Sri C. Kameswara Rao, Karnam, Komarajulanka*
4. *Sri A. Sree Ramulu, Teacher, Komarajulanka*
5. *Sri K. Venkateswarlu, Panchayat President, Komarajulanka*

26. Devarapalle— Situated at a distance of 4 miles from Kothapeta, 21 miles from Amalapuram and 26 miles from Rajahmundry.

The total population of the village is 4,469 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya, Vaisya, Telukala, Devanga, Mangali, Kummari, Settibalija, etc.; Scheduled Castes (817)—Adi Dravida, Mala, Madiga, Jambava, etc.; Scheduled Tribes (32)—Yerukula etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The temples of Nageswaraswamy, Rama, Kanaka Mahalakshmamma and a mosque are the places of worship in the village. Kanaka Mahalakshmamma is in human form in sitting posture adorned with a sari and a waist belt and holding a sword. Each adjoining hamlet of the village has a Rama temple wherein the residents celebrate the usual Srirama Navami festival. Javvalamma represented by a few stones placed on the tank bund on the outskirts of the village is also worshipped by the villagers.

Sri Nageswaraswamy festival is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February–March). The festival is inaugurated by the trustee on the first day with *dhwajarohanam* (flag-hoisting) and *kalyanam* is celebrated on the same day. The deity is taken out in procession on the second and third days. *Chakrateerthothsavam* is observed on the 4th day with great pomp. All the devotees participate in *chakrateerthothsavam*. The festival culminates on the fifth day with *pushpayagam*. Cocoanuts, flowers and *naivedyam* are offered to the deity. There is 20 acres of Inam land in the name of the deity. A Saiva Brahmin of Kothalanka family and of Bharadwajasa *gotram* is the *pujari*.

Jwalathoranothsavam on *Kartika Suddha Purnima* (October–November) is also celebrated to Nageswaraswamy.

During Sankranti, on the Kanuma day *i.e.*, on 15th January Prabha Uthsavam is celebrated. About 30 *prabhas* carrying procession deities come to the village from the neighbouring villages and thousands of Hindu devotees take part with great pomp.

Sri Kanaka Mahalakshmamma Jatara is celebrated from Tuesday before *Vaisakha Suddha Purnima* (April–May) for 3 days. For a month before the festival, *garagalu* are taken in procession with music every night. Every resident of the village observes these three days as festival days, prepares pastry and offers to the Goddess. Pandits are invited from other places. Animal sacrifice which was in practice has been given up of late. *Siribomma* consisting of a vertical pole about 15 feet high is fixed to the ground, a horizontal beam with a hole in the middle and a rope at one end is rotated on the top of the pillar. To the other end of the horizontal beam a human figure is tied. The devotees hurl fruits, plantains in particular, at it while in motion. Originally devotees allowed themselves to be fixed to the beam with iron hooks pierced into their back and to be rotated. This practice was given up and a sheep or goat or pig was substituted. Now-a-days a human figure is only fixed to the beam and rotated.

At present the centre of attraction is Sri Balayogi. He hails from a very poor Adi Andhra family with no education whatsoever. He was a *paleru* (wage earner in proportion to the yield from the lands) in a big ryot's house. He came in contact with Kothalanka *yogi* and other *yogis*. One day he gave up service and sat near the village observing *mounavrata* (complete silence). He continued the *vrata* without taking food and water. Some devotees constructed a shed and some others raised a platform. A *Nandi* was installed in the shed. It is said that in the year 1953 when Godavari was in floods he stuck to his place and sat amidst the raising waters and that nothing happened to him. A stream of pilgrims is now seen at the place and a well is sunk for their convenience and several choultries are being constructed. On Mahasivaratri *i.e.*, on *Magha Bahula Chathurdasi* (January–February), Balayogi is accessible to the devotees and answers their questions. This is the only occasion in the year where he speaks.

SOURCE :
1. *Sri U. Venkatarao, Village Level Worker, Devarapalle*
2. *Sri M. Suryanarayanamurthy, Teacher, Samithi Elementary School, Devarapalle*
3. *Sri A. V. Somayajulu, Teacher, Parishad Higher Secondary School, Kothapeta*
4. *Sri B. Satyanarayana Murthy, Karnam, Devarapalle*

27. Kothapeta—Headquarters of the Independent Sub-Taluk of the same name situated at a distance of 18 miles from Amalapuram and 25 miles from Rajahmundry. The Muktheswaram—Bobbarlanka and Sakinetipalle—Bobbarlanka bus routes pass through the village. There is a boat approach also to this village. The former

Kothapeta and Bodipalem villages together now comprise the present Kothapeta. The village goes by the name Bodipalem after Akkareddy Boyidu. It developed towards south and as this was newly built, it was called Kothapeta. Another version is that as Vaisyas with family name Kotha lived in this place, it is also called Kothapeta. The family is still living. Formerly this was the hamlet of Palivela and as it developed it became a main village and subsequently the headquarters of an Independent Sub-Taluk bifurcated from Razole.

The total population of the village is 9,351 and it is made up of the following communities: Caste Hindus—Brahmin, Viswabrahmin, Rajaka, Medara, Kalavanthulu, Nayibrahmin, Balija, Devanga, Kummari, Vaisya, Kshatriya (Raju), Kapu (Telaga), Settibalija, etc.; Scheduled Castes (1,762)—Adi Andhra, Adi Dravida, etc.; Scheduled Tribes (37)-Yerukula, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, services, trade and other traditional occupations.

Temples of Sri Venugopalaswamy, Rajarajeswaraswamy, Bangarupapa *alias* Bangaramma, Thalamma, Venkateswaraswamy, Subrahmanyeswaraswamy, Anjaneyaneyaswamy, Ganapathi and four temples of Sri Rama besides a church and a mosque are the places of worship in the village. The image of Bangaramma is of 4 feet height in female form. The image of Subrahmanyaswamy is in the form of a serpent hood. This temple was built 8 years back by one Sri Kotha Sitaiah, a Vaisya. The temple of Ganapathi was constructed 10 years ago by one Sri Ganapathi Ayyar. The image of Thalamma is in female form. Recently two temples have been constructed by the Marchants' Sangham one for Buddha and the other for Rama.

Bangaramma Teertham is celebrated for a day on a Monday after *Vaisakha Suddha Purnima*(April-May). On Sunday night the deity is taken out in procession round the village and every house offers rice, fruits, jacket pieces etc., and some offer saris also. Goats and fowls are sacrificed to the deity. The *pujari* cuts the throats of the fowls with his teeth and throws away the bodies. The deity is worshipped for about 1½ months from *Chaitra Suddha Padyami* till the festival day. This festival is being celebrated for the past 100 years but is of local significance. About 1,000 devotees local and from the neighbouring villages congregate. All communities participate in the festival. Kapus are the chief patrons. Local villagers and shopkeepers subscribe to this festival. *Pujari* is an Asadi of Pydipala *gotram* with hereditary rights enjoying the *manyam* lands. *Prasadam* is distributed to all. Free feeding is arranged.

A fair is held in connection with the festival for a day before the temple. It is being held for the past 100 years. About 1,000 persons local and from the neighbouring villages gather. Eatables, utensils, lanterns, Ayurvedic medicines, pictures, books of songs, mill and handloom cloth, agricultural implements, bamboo articles like baskets, mats etc., and toys are brought and sold. Swings, lotteries, gambling and dramas provide entertainment to the public.

Sri Subrahmanya Shashti is celebrated for a day on *Margasira Suddha Shashti* (November-December). Fruits, flowers aud replicas of serpent hoods are offered to the Swamy. This festival is being celebrated for the past 5 years and is of local significance. The devotees of the village congregate without any distinction of caste or creed. *Prasadam* is distributed to all.

Sri Venkateswaraswamy and Sri Rajarajeswaraswamy Kalyanams are celebrated on *Phalguna Suddha Ekadasi* (February-March) and on *Phalguna Bahula Ekadasi* (February-March) respectively. The *pujari* for Venkateswaraswamy is a Vaighanasa Brahmin of Bharghavasa *gotram* with hereditary rights and of Sri Rajarajeswaraswamy is a Saiva Brahmin of Parasara *gotram* with hereditary rights.

Ganapathi Navarathrulu are celebrated for 9 days from *Bhadrapada Suddha Chavithi* to *Triodasi* (August-September) and there is free feeding during this festival. *Harikathas*, *burrakathas* and dramas entertain the pilgrims.

Vijayadasami is celebrated on *Asviyuja Suddha Dasami* (September-October). The deities are taken in a procession on *gaja* (elephant) and *hamsa* (swan) *vahanams*.

Prabhala Teertham is celebrated for one day on 14th January. Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March-April).

Mukkoti Ekadasi is celebrated from *Pushya Suddha Padyami* to *Ekadasi* (December-January) for 11 days. During this period the images of the Lord depicting the ten incarnations of Lord Vishnu are taken out in procession. On the last day all the ten incarnations are taken in procession. The devotees engage themselves in hearing *Harikathas*. On the *Ekadasi* day there are *Ramastothram* and *bhajans*.

Thalamma festival is celebrated on *Chaitra Suddha Padyami* (March-April) and during Sankranti *i.e.*, on

14th January for a day on each occasion. Thalamma is brought from the temple to the village and *garagalu* (decorated earthen pots) are taken round the village and rice is collected. Fruits are offered. Fowls, goats and sheep are immolated. At the end on a suitable day the festival is concluded and Thalamma and the *garagalu* are taken back to the temple.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April) in all the Rama temples.

SOURCE :
1. *Sri D. Venkata Rao, Teacher, Kothapeta*
2. *Sri B.V. Krishna Rao, Village Level Worker, Kothapeta*
3. *Sri A. Annaji Rao, Hindi Pandit, Kothapeta*
4. *Sri M. Sitarama Murthy, Teacher, Kothapeta*
5. *Sri B. Pattabhi Ramaiah, Executive Officer, Kothapeta*
6. *Sri Y. J. Sasthri, Headmaster, Samithi Elementary School, Kothapeta*
7. *Sri Muthyala Venkata Rao, Teacher, Kothapeta*
8. *Sri N.V. Ramanaiah, Teacher, Ravulapalem*
9. *Sri J.V.S. Satyanarayana Rao, Teacher, Kothapeta*
10. *Sri Ch. Veeranna, Teacher, Kothapeta*

28. Mandapalle—Situated beside Bobbarlanka—Amalapuram bus route and 2 miles from Kothapeta. Sani (Saturn) is also called Manda. He installed a Sivalingam and the Lord is known as Mandeswaraswamy. As there is a temple of Sri Mandeswaraswamy installed by Sani (Saturn) the village got the name Mandapalle.

The total population of the village is 767 and it is made up the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Agnikulakshatriya, etc. The chief means of livelihood of the people are agriculture, agricultural labour and fishing.

The temple of Mandeswaraswamy is of ancient origin and is known as Mandeswara Kshetram. In the same temple compound there are the shrines of Parvati Devi, Brahmeswaraswamy (installed by Brahma), Nageswaraswamy (installed by Karkotaka-the Serpent God) and Sri Venugopalaswamy. There are also the temples of Rama and of the village deity Mahalakshmamma.

The following story is related about Yenugulamahal a hamlet of Kothapeta and Mandapalle. Sri Vathsavayi Thimmaiah Gajapathy Maharaju, the *Samsthanadheeswara* of Peddapuram was responsible for the origin of Yenugulamahal. In 1738 A.D., he granted house sites to Rani Dathatreyulu, Kanakadandi Lakshmana Sastri and others together with plots of cultivable lands having decided to construct an agraharam. Rani Dathatreyulu performed the foundation ceremony of the village. The whole area was a forest then and the elephants of the Maharaja were stationed there. Hence Dathatreyulu gave to the new village the name Yenugulamahal (mansion of elephants). Mandapalle nearby with the famous Mandeswaraswamy temple was a special attraction to the settlers. The locality of Yenugulamahal and Mandapalle is called as Pippalakshetram or Asvathakshetram in *Brahmapuranam* (Chapter 51, Gowthami Mahathmyam). Asvatha and Pippala, two Rakshasa brothers disguised themselves as Brahmins, moved among the Brahmins and Rishis, killing and eating them. Agasthya and other Rishis prayed Sani son of Surya (Sun-God) to kill these notorious and turbulent Rakshasas. Sani killed them and as a recompence for the sin of killing them while they were in disguise as Brahmins, Sani installed a Sivalingam. This Sivalingam goes by the name of Mandeswaraswamy as Manda is another name of Sani. A Sivalingam was also installed by Brahma and it is called Brahmalingam or Brahmeswaraswamy. Karkotaka, one of *Astamahanagulu* (eight serpent-kings) established a Sivalingam here and it goes by the name Nageswaralingam or Nageswaraswamy. The Sapthamathrukas (Brahmi, Maheswari, Kowmari, Vaishnavi, Varhi, Indrani and Chamunda) installed the idol of Parvati. Venugopalaswamy was installed by Gowthama Maharshi. All these five temples enclosed in the same compound with its *puranic* sanctity and with the sacred Godavari flowing nearby constitute an abode of peace, sanctity, adoration and attraction to the Hindu devotees. Near Gowthami, the branch of Godavari on the north, there is the Brahmagunda Teertham. Brahma is believed to have performed a *yagnam* here. It is believed that in the hoary past there was a town by name Thathapudi whose ruins are practically untraceable. Brahma is called the Pithamaha or Thatha (grandfather) of the universe and hence the place where he performed the *yagnam* was called Thathapudi. One mile away from Mandapalle, the southern branch of Godavari goes by the name of Suryakundamu and is considered to be very sacred as it is believed that Sun (Surya) performed penance here. Between these two twin villages of Mandapalle and Yenugulamahal there is a canal with high banks forming one of the seven branches of Godavari going by the name Kowsika and branching off from Godavari at this sacred place. After flowing in the southern direction and then turning

towards east, it joins the sea near Bendamurulanka at Natharameswaram after a zig-zag course of about 30 to 35 miles. This confluence is called Kowsika Sagara Sangamam, one of the sacred Saptha Sagara Sangamams. The sanctity of this place and of the surrounding locality is beyond description, when it is claimed in Chapter 51, Gowthami Mahathmyam of *Brahmapuranam*, that there are 14,108 *teerthams* (sacred baths) in the locality on either side of Godavari on which Asvathateertham, Pippalateertham, Mandateertham, Agastyateertham, Yagnakateertham and Sanagateertham are a few. A bath in anyone of these *teerthams* is believed to confer the fruits of a great sacrifice.

Mandeswaraswamy has religious as well as special significance and attracts several devotees on *Triodasis* which happen to be Saturdays because Saturday is the week day of Saturn (Sani) and *Triodasi* is sacred for that *graham* (planet). Special significance is attached to the Sivalingam, Mandeswaraswamy installed by Sani (Manda) the most powerful of the *navagrahas* that control the destiny of human beings. It is the Hindu belief that *thailabhishekam* to the Sivalingam would please Sani (Saneswara) and counteract *sanidosham.* It is said that this is the only place in India where *abhishekam* to Sivalingam is made with oil. Besides the annual Kalyanothsavam, the celebrations when a *Triodasi* coincides with a Saturday are very important occasions attracting thousands of Hindu devotees from far and near. The annual Kalyanothsavam *i.e.*, Mandeswaraswamy Kalyanothsavam is celebrated during Sivaratri on *Magha Bahula Chathurdasi* (January-February). *Pujari* is a Saiva of Kowndinyasa *gotram* with hereditary rights.

Sri Venugopalaswamy Kalyanam is celebrated for a day on *Magha Suddha Ekadasi* (January–February). *Pujari* is a Vaishnava of Srivathsasa *gotram* with hereditary rights.

Mahalakshmamma festival is celebrated for a day in *Chaitram* (March–April). Goats and fowls are sacrificed to the deity. *Pujari* is an Asadi of Pydipala *gotram* with hereditary rights.

SOURCE : *1. Dr. Ravi Srinivasa Sastry, Ayurveda Kalanidhi, Yenugulamahal*
2. Sri Sripada Venkata Sastri, Teacher, Mandapalle
3. An Enumerator, Mandapalle

29. Vadapalem—Situated at a distance of 2 miles from Kothapeta and 27 miles from Rajahmundry Railway Station. This village can be approached by boat too. This village is a big trading centre for tobacco.

The total population of the village is 4,186 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Kapu, Settibalija, etc.; Scheduled Castes (32)—Adi Andhra, Adi Dravida, etc.; Scheduled Tribes (689) ; Christians and Buddhists. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Subrahmanyaswamy, Veereswaraswamy, Sri Rama, Anjaneyaswamy and Maremma are the places of worship in the village. There was an ant-hill in which there was formerly a serpent and Subrahmanyaswamy used to appear to the villagers once a year in the form of a stone idol. Now the image of the deity is of stone in the form of a serpent. The 7 feet huge image of Maremma is made of lime with 4 hands holding *trisulam* (trident), *damarukam* (a small drum), *kundi* (a kind of jasmine flower) and a sword.

Subrahmanya Shashti is celebrated for a day on *Margasira Suddha Shashti* (November–December). Fruits and flowers are offered to the deity. The Swamy is taken in a procession and free feeding is arranged. This festival is being celebrated for the past 200 years but is of local significance. About 7 to 8 hundred devotees, local and from the neighbouring villages, congregate. All communities participate in the festival. The patron is one Sri Bandam China Veeraiah. *Pujari* is one Sri Denduluri Satyanarayana Murthi, a Velanati Brahmin of Kowsikasa *gotram* with hereditary rights and the temple has 10 acres of *manyam* land. There is a choultry constructed in the year 1919 A. D. by Sri Bandaru China Veeraiah.

A fair is held in connection with the festival for a day near the temple with a few shops selling eatables, etc. It is being held for the past 100 years. About 7 to 8 hundreds persons, local and from the neighbouring villages, attend the fair.

Maremma Teertham is celebrated for 18 to 20 days commencing from the first Tuesday after *Phalguna Suddha Purnima* (February–March). Fruits, flowers, *panakam* and *chalimidi* are offered to the deity. The deity is taken in procession for 10 days and *theertham* is celebrated on the last day. This festival is being held from ancient times and is of local significance. The devotees of the village congregate. All communities participate in the festival. The patrons are Bandaru China Veeraiah and Tsana Paparao. *Pujari* is

Mandapalli Subbanna, an Asadi of Kasi *gotram* with hereditary rights who is paid monthly. There is 8 acres of *manyam* land.

Perantalamma Aradhana is celebrated in *Pushyam* (December–January). Veereswaraswamy Kalyanam on *Magha Suddha Ekadasi* (January–February), Srirama Navami on *Chaitra Suddha Navami* (March–April), Anjaneyaswamy festival on *Margasira Suddha Ekadasi* (November–December) and Gunnalamma Teertham in *Pushyam* on *Mukkanuma* day (16th January) are the other festivals which are celebrated in this village.

SOURCE: *1. Sri S. V. L. Narasimham, Teacher, Munganda*
2. Sri J. S. Prakasa Rao, Teacher, Kothapeta
3. Sri D. Narasimhamurthy, Village Karnam, Vadapalem

30. Vanapalle—Situated at a distance of 13 miles from Amalapuram, 24 miles from Dwarapudi Railway Station and 30 miles from Rajahmundry. This village was the residence of *Vanaras* (monkeys) during the age of Rama, the legendary hero of Ramayana.

The total population of the village is 7,589 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Kapu, Telaga, Settibalija including Gamalla, Yadava, Kummari, Chakali, Mangali, Kamsali, Agnikulakshatriya, Sale, Devanga, Kaikalabattulu, Velama, Reddi, etc.; Scheduled Castes (2,356)—Adi Andhra, Mala, Madiga, Arundhatiya, Paky, etc.; Scheduled Tribes (27)—Yerukula, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving, trade and other traditional occupations.

The temples of Uma Vaidyanadheswaraswamy, Kesavaswamy, Rama and Palalamba or Pallalamma are the places of worship in the village.

Vaidyanadheswaraswamy is worshipped in the form of a stone Sivalingam. Sri Rama is believed to have installed the Sivalingam here while returning after the completion of His *vanavasam* (exile) in order to recompense the *Brahmahatyadosham* of killing Ravana, a descendant of Brahma and that Sita installed the deity Pallalamma. Pallalamma temple is on the bank of the river Gowthami. The image of the deity is very exquisitely carved in stone. The deity is represented as crushing a jackal under Her feet. A very funny story is current regarding this incident. A jackal was licking the *kumkum* and *pasupu* (turmeric) of the deity everyday. The deity grew angry and spread *usirikayalu* (a kind of myrobalams) around Her image. When the jackal as usual came to the deity, it treading on the *usirikayalu* fell down. The deity immediately crushed it under her feet. The image is thus represented as crushing a jackal. She has two temples one in the village and another on the outskirts of the village. Ganapathis are installed on the eight sides of the temple.

> "Marvellous stories are told about this deity: the size and age of her image alter according to the size and age of the worshipper; it sweats profusely and its clothes have to be wrung out every morning; 'an engineer officer' (name unknown) was turned blind some 40 years ago for entertaining the idea of demolishing the temple to make room for a canal; and the stone jackal in the shrine is one which used to defile the holy precincts every night and was petrified in consequence."[1]

Pallalamma Teertham is celebrated for 30 days from the first Monday after *Chaitra Suddha Purnima* (April–May). Procession with *garagas* takes place one month in advance and they collect *naivedyams* of fruits and food. They prepare a cradle with the palmyra trees and observe *jagarams* which are called *chinna jagaram* and *pedda jagaram*. *Prasadam* is distributed to all. Plantains, sarees, blouse pieces, jewellery, milk, food and cocoanuts are offered in fulfilment of vows. Many devotees name their children as Pallamraju, Pallaiah and Pallalamma. The following is the *slokam* adopted for the worship of Pallalamma.

"ఏకైకం తవదేవి భుజ మమఘం
Ekaikam thavadevi bhuja mamagham

సవ్యాంజన వ్యాంజనం
Savyanjana vyanjanam

కూపి స్తం యాదిన పృథక్ కుగతం
Koopistham yadina pruthak kugatham

యద్వక్రమం యుత్కృత్
Yadvakramam yuthkruth

యయాంకయామపెక్షయామన విధిన
Yayankayamapekshyamana vidhina

కేనపీద చింతితం
Kenapida chintitam

జపతందశ ఫలీకరోతి సతతం
Japathamdasa phaleekarothi sathatham

తంతం సమ స్తం నృణాం
Thamtham samastham nrunam."

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1 Madras District Gazetteers, *Godavari*, Vol. I, p. 205

This festival is being celebrated for the past many decades and is of local significance. About 20,000 Hindu devotees from far and near congregate without any distinction of caste or creed. This temple has been taken over by the Endowments Board. An Asadi is the *pujari* with hereditary rights. There is 50 acres of land in the name of the temple and the annual income during Jatara is Rs. 3,000.

Jatara is celebrated when epidemics break out in the village. Gramadevata, Pallalamma is brought and installed in the centre of the village and after keeping Her there for about 5 to 7 months, *jatara* will be performed on an auspicious day. During the *jatara* one female member and one male member of every Kapu household observe fast. The male member carries a *kavadi* (bamboo pole with swings at each end). One contains a new earthen pot with *pulagam* (rice and greengram dhal cooked together) and the other, another new earthen pot with various pastries. The woman carries a *gandadeepam* (a lamp) on her head. A procession starts at one end of the village. The couple of each house join the procession on the way and the whole village reaches the temple which is a little outside the village to offer the contents of the pots to the deity after due worship. This function that occurs once in ten or fifteen years is observed with great enthusiasm by the villagers. Fireworks, dances with several decorated bamboo designs and dances by Koyas engaged for the occasion afford entertainment. Each family invites the relatives for this rare occasion and about 10,000 people congregate. Government make special police bandobust and health arrangements. There was puja to the village deity every Friday before the temple was taken over by the Endowments Department. It is now discontinued. Any pest or famine in the village is attributed for the discontinuance of this Friday puja.

A fair is held in connection with the Teertham where eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, photos of cine stars, toys, cloth and agricultural implements are brought and sold.

Sri Uma Vaidyanadheswaraswamy Kalyanam and Sri Kesavaswamy Kalyanam are celebrated for two days on *Chaitra Suddha Dasami* and *Ekadasi* (March–April).

SOURCE :
1. *Sri N. Viswanatham, Teacher, Vanapalle*
2. *Sri Ch. Narasimha Raju, Deputy Inspector of Schools, Kothapeta*
3. *Sri D. Veerayya, Vanapalle*
4. *Sri N Satyanarayanamurthy, Village Level Worker, Vanapalle*
5. *Sri K. Venkataramaiah, Village Munsiff, Vanapalle*
6. *Sri D. Subba Rao, Panchayat Executive Officer, Vanapalle*
7. *Sri Y. Satyanarayanamurthy, Village Karnam, Vanapalle*

31. Billakurru—Situated at a distance of 5 miles from Kothapeta and 30 miles from Rajahmundry Railway Station.

The total population of the village is 3,953 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Telaga, Kamsali, Settibalija including Gowda, Kummari, Balija, Kaikalabhaktula, Chakali, Mangali, etc.; Scheduled Castes (1,258)—Jambava, Madiga, Mala, etc.; Scheduled Tribes (19)—Yerukula, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

Temples of Madanagopalaswamy, Mahadevaswamy, Rama and Pallalamma are the places of worship in the village. The image of Pallalamma is of stone in human form.

Pallalamma festival is celebrated during the entire month of *Vaisakham* (April–May). Fruits, flowers, *ghatams*, cooked rice, *chalimidi* and *panakam* are offered to the deity. Animals are sacrificed. The devotees observe fasting on that day and the deity is taken out in procession round the village and *sevas* are performed. This festival is being celebrated from ancient times and is of local significance. The devotees of the village congregate. All communities take part in the festival. *Pujari* is an Asadi of Pydipala *gotram* with hereditary rights. *Prasadam* is distributed to all.

Prabhala Teertham is celebrated for one day during Sankranthi *i.e.*, on 15th of January. Sri Mahadevaswamy and Sri Madanagopalaswamy Kalyanams are celebrated for 7 days from *Vaisakha Suddha Dasami* and *Vaisakha Suddha Ekadasi* (April–May) respectively. The *pujari* for Mahadevaswamy is a Brahmin of Kasyapasa *gotram* with hereditary rights and of Madanagopalaswamy is a Vaighanasa with hereditary rights. Festivals like Ganapathi Navarathrulu and Devi Navarathrulu are also celebrated.

A great saint Sri Parameswara Parivrajakacharya Srimaddwakesavanandanasrama Swamulu is living in this village. He came to this village from Maharashtra in the year 1906 A. D. at his 20th year of age along with his disciples. He has now disciples in Madras and

Trivandrum also. He collected money with his influence and is running a Vedic school and a library by name Saraswathi Nilayam. Festivals like Ganapathi Navarathrulu and Devi Navarathrulu are celebrated in Sarswathi Nilayam in which the Swamiji takes an active part. He distributes *prasadam* to the devotees. Many devotees even from distant places visit Swamiji and get relief from the baneful influence of evil spirits. He took *Brahmacharyasramam* (vow of celibacy) in his 8th year of age and became a *sanyasi* subsequently. He settled down here in 1910 A. D. while he was observing *chaturmasyam* in Chamallamudi, he gave *darsan* to the several assembled devotees in several forms. He observed 44 such *chaturmasyams* so far. It is for 4 months from *Ashada Bahula Amavasya* (June-July). During this period Swamiji lives on fruits and cocoanuts. He performs *yogabhyasams* constantly and intensly during this period. People believe that he has acquired supernatural powers. Devotees of other States also attend this *chaturmasyam.*

SOURCE:
1. *Sri C. Kameswara Sarma, Teacher, Pulletikurru*
2. *Sri N. V. S. Satyanarayana, Teacher, Billakurru*
3. *Sri Y. Satyanarayana, Karnam, Billakurru*
4. *Sri S. Rama Rao, Agriculturist, Billakurru*
5. *Sri C. S. Somayajulu, Teacher, Kothapeta*
6. *Sri S. V. Krishna, Agriculturist, Billakurru*
7. *Sri N. Satyanarayanamurthy, Village Level Worker, Vanapalle*

32. **Avidi**—Situated at a distance of 3 miles from Kothapeta and 15 miles from Amalapuram. This is an ancient village renowned for strict observance of *varnadharmas* and regular worship of Gods under the patronage of the *Samsthanadhipathis.* It was for a long time in the Peddapuram Samsthanam and subsequently in Pithapuram Samsthanam. When it was under the Peddapuram Samsthanam, it was a flourishing sacred place with as many as forty Srivaishnava families and forty more Velanati Brahmin families well-versed in Vedic lore under the protection of noble Kshatriya families, the Vaisyas attending to their legitimate duties and the tiller of the soil playing his part with devotion. Ample provision was made by the Kshatriyas for the regular worship and the annual festivals in the temples without any distinction between Hari and Hara. In fact the *Samsthanadhipathis* used to arrange for the festivals and were receiving *prasadam* at the temples in person. It is perhaps due to this atmosphere that the village is blessed with a great saint, Sri Sachidananda Saraswathi Maharaja Swamy from a Kshatriya family. Sri Swamiji is at present in Rishikesh. He has constructed there the Andhrasramam with a temple for Mahadeva. His father is Katari Subbaraju.

The total population of the village is 6,367 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Kapu, Settibalija including Kalali, Kummari, Chakali, Mangali, Viswabrahmin, Jangam, Vadrangi, etc.; Scheduled Castes (1,873)—Adi Andhra, Adi Dravida, etc.; Scheduled Tribes (43)—Yerukula, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Temples of Pattabhiramaswamy, Kailaseswaraswamy, the village deity Khatwalamba and a church are the places of worship in the village. Khatwalamba is also called Khatlamma. Sri Kailaseswaraswamy temple consists of the sanctum sanctorum, the front *mandapam* and verandah and the *dwajasthambham* in front. In Pattabhiramaswamy temple the images of Sri Rama, Seeta, Lakshmana, Bharatha, Satrughna and Anjaneya are installed on a platform and are worshipped. In front of the temple within the compound there is a small temple to Sri Dasanjaneya. There is a *koneru* (pond) in front and the place of *semi* puja at the back. Khatlamma deity is in female form.

Sri Kailaseswaraswamy Kalyanothsavam is celebrated for 6 days from *Vaisakha Suddha Ekadasi* (April-May). *Kalyanam* is celebrated on *Ekadasi.* Fruits and flowers are offered to the deity. This festival is being celebrated for the last one century but is of local significance. Hindu devotees local and from neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Sivarchaka. There is 32 acres of wet land in the name of the temple.

Sri Pattabhiramaswamy Kalyanothsavam is celebrated for 9 days from *Chaitra Suddha Navami* (March-April). Sri Krishna Jayanthi is observed in *Sravanam* (July-August), with *utla sambaram* in the night and *teppa tirunala* on *Karthika Suddha Dwadasi* (October-November). Fruits and flowers are offered to the deity. Hindu devotees local and from neighbouring villages congregate without any distinction of caste or creed. *Pujaris* are Brahmins of Vaighanasa sect.

There is 40 acres of land in the name of Pattabhiramaswamy.

Khatlamma festival is celebrated for 30 days from *Vaisakha Suddha Purnima* (April–May) to *Jaistha Suddha Purnima* (May–June). Rice is daily offered as *naivedyam.* All these days *deepa, dhoopa, naivedyams* are held in the temple. *Jagarams* are observed by the devotees during these festive days. Three goats are sacrificed to the deity on *Pedda Jatara* day. Goats and fowls are sacrificed to the deity in fulfilment of vows and *panakam, chalimidi* and fruits are offered to the deity. This festival is being celebrated for the past so many years but is of local significance. Local Hindu devotees and from neighbouring villages congregate without any distinction of caste or creed.

Prabhala Teertham which is common to this village and also to the villages Modekurru, Kundalapalle and Chiratapudi is conducted on 15th January.

SOURCE :
1. *Sri M. Venkatarao, Hindi Pandit, Special Panchayat Samithi High School, Narendrapuram*
2. *Sri Y. Suryanaryanamuthy, Headmaster, Special Panchayat School, Avidi*
3. *Sri B. Sarveswara Rao, Teacher, Panchayat Samithi School, Avidi*
4. *Sri A. Manikyala Rao, Assistant Karnam, Avidi*
5. *Sri P. Narayanamurthy, Village Munsiff, Avidi*
6. *Sri Reddi Satyanarayana, Panchayat President, Avidi*
7. *Sri K. Suryanarayanamurthy, Village Level Worker, Palivela*

33. Palivela—Situated at a distance of 1 mile from Kothapeta and 26 miles from Rajahmundry Railway Station. There is a lock at Palivela on Amalapuram canal. This is a very ancient village and historically a very important village from the times of Pallavas. Hence it got the name Palivela. The Godavari Gazetteer describes the historical importance of the place :

> "The Koppeswara temple here contains a number of inscriptions, some of which have been copied by the Government Epigraphist. The oldest records a gift by a Velanadu family and is dated 1172 A.D. None of the others are earlier than the fourteenth century. One on the east wall of the shrine belongs to the time of the great Kakatiya King Pratapa Rudra and is dated 1317, or not long before his fall." 1

This village was in the Pithapuram Estate for some time. There are ruined forts and tanks in the village now. It is also called Palualapuram. Five rivers are flowing in the neighbourhood of this village. River Mandavya is to the north, Kowsika to the east and Sakeru to the south and two more rivers the names of which are not known. So it is believed that the village got the name as Palivela.

The total population of the village is 5,401 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kshatriya, Kamma, Mangali, Kalali including Settibalija, Telukala, Devanga, Telaga, Kapu, etc.; Scheduled Castes (1,665)— Adi Andhra, Arundhatiya, Mala, Madiga, etc.; Scheduled Tribes (23)— Yerukula, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

Temples of Sri Uma Koppulingeswaraswamy (Koppeswara) Rama and Thallamma are the places of worship in the village. The image of Sri Uma Koppulingeswaraswamy is a stone Sivalingam with *koppu* (tuft) at the back and the image of Parvati is of stone and it is also on the *panivattam* (pedestal) of the Lingam. The image of the deity Thallamma is of stone in female form of 3 feet height and the deity has a fox as her favourite carrier.

Sri Uma Koppulingeswaraswamy temple is a very ancient one and it is believed that the great sage Agasthya installed the Sivalingam. The architecture on the *prakaram*, *galigopuram* and Nandiswara *mandapam* is very beautiful and resembles that of Pallavas. The wooden chariot *vahanams* and copper and brass idols remind us about the art of Pallavas. It is said that the head of the Nandi was taken away by the Muslims in the 11th century A.D. and another head was prepared and attached to the original body. A peculiar custom was in vogue connected with the temple.

> "In former times dancing girls used to sleep three nights at the commencement of their career in the inner shrine, so as to be embraced by the god. But one of them, it is said, disappeared one night, and the practice has ceased. The funeral pyre of every girl of the dancing girl (Sani) caste dying in the village should be lit with fire brought from the temple. The same practice is found in the Srirangam temple near Trichinopoly."2

There is an interesting legend connected with the Lord here. The *pujari* of the temple had a paramour. The *pujari* was daily decking his concubine with the garlands meant for the worship of Sivalingam before

1 Madras District Gazetteers, *Godavari*, Vol. I, p. 203

2 *Ibid.*, pp. 203-204

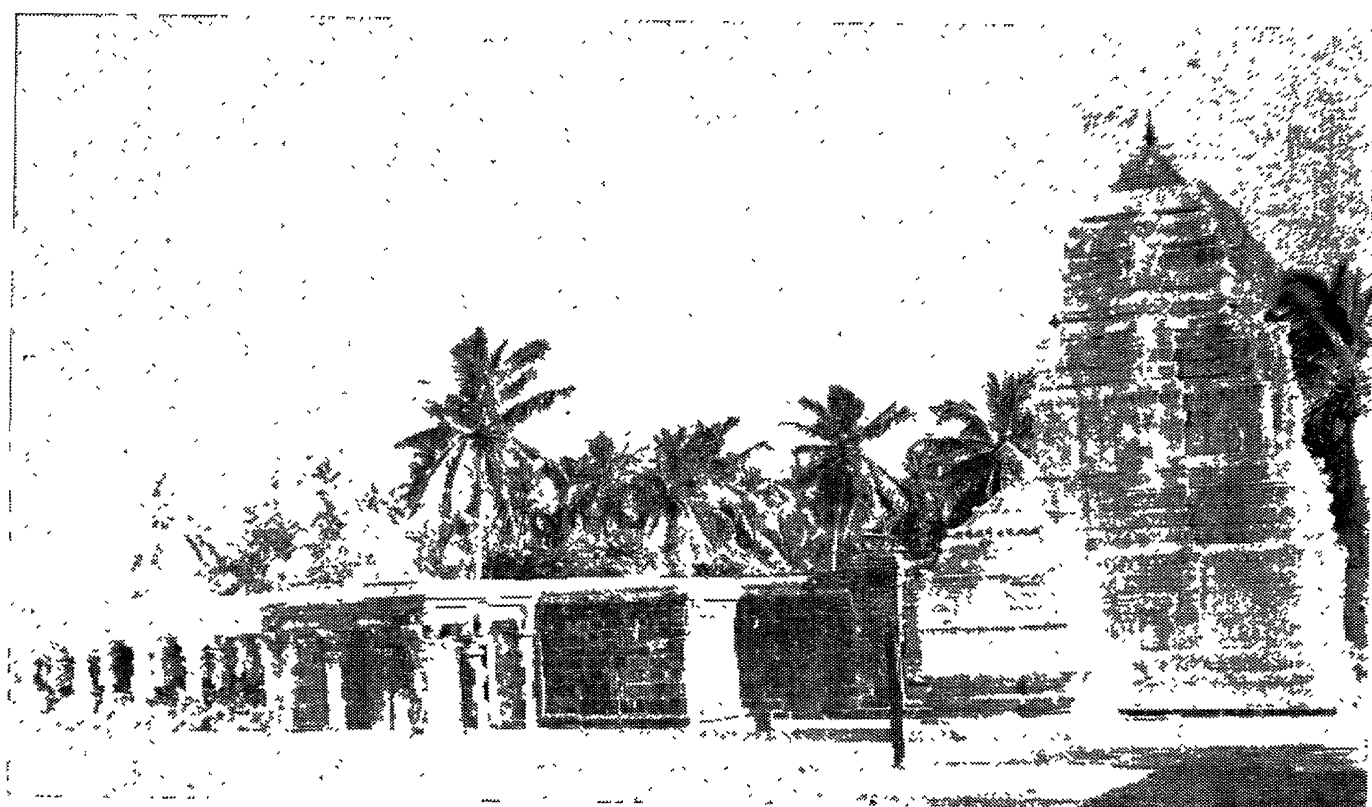



Plate VIII: Temple of Sri Uma Koppulingeswaraswamy.

offering the same to the deity. One day it so happened the king came to pay a ceremonial visit. The *pujari* according to custom, took the garland from the Sivalingam and offered the same to the king. The king found among the flowers a long hair and casting suspicious glance upon the *pujari*, questioned him, how a human hair came into the garland which was on the Sivalingam. The *pujari* was perplexed and not knowing what to say, replied that the Sivalingam has a *koppu* (lock of hair) and the one found in the garland was doubtless one of these hairs. The king insisted that he would see this marvel. The *pujari*, on the verge of being detected in his wickedness, silently implored Lord Siva to save him. The king entered the sanctum and removed all the flowers on the Lingam to see whether the Lord had a lock of hair. Lo! To the astonishment of all the congregation there, he saw a real *koppu* (lock of hair) on the Sivalingam. Such was the power of the Lord Siva. From thence onwards the Lord here came to be known as Sri Uma Koppulingeswaraswamy.

Sri Uma Koppulingeswaraswamy Kalyanam is celebrated for 5 days from *Magha Bahula Ekadasi* to *Amavasya* (January–February). *Abhishekam* is performed to the deity and *kumkuma pujas* to His consort Parvathi. Cocoanuts, flowers and fruits are offered. This festival is of ancient origin. About 4,000 devotees, local and from the neighbouring villages, congregate. Only Hindus participate in the festival. *Pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival for 5 days near the temple. It is being held from ancient times. About 4,000 persons local and from the neighbouring villages gather. Eatables, utensils, lanterns, mirrors, combs, pictures of Gods, toys, ready-made clothes and agricultural implements are brought and sold. There is a choultry and there is free feeding.

Lotteries, gambling, dramas, *Harikathas* and *burrakathas* afford entertainment to the visitors.

Thallamma Jatara is celebrated for 32 days from *Phalguna Suddha Vidiya* to *Chaitra Suddha Tadiya* (February–April). The deity is brought into the village on *Phalguna Suddha Vidiya* and *sevas* and *jataras* are performed. The deity is taken out in a procession every day. Cocoanuts, fruits, flowers, *chalimidi*, *vadapappu*, *panakam*, and plantains are offered. Some devotees offer brass *garagalu* in fulfilment of vows. Goats, fowls and pigs are sacrificed to the deity. This festival is being celebrated for the past 60 years but is of local significance. About 4,000 devotees, local and from the neighbouring villages, congregate. All communities take part in the festival. *Pujari* is an Asadi with hereditary rights.

A *teertham* (fair) is held in connection with the festival for 3 days from *Chaitra Suddha Padyami* (March–April). About 4,000 people local and from the neighbouring villages gather. Utensils, lanterns, mirrors, combs, pictures and photos of Gods, toys, ready-made clothes and agricultural implements are brought and sold.

SOURCE :
1. *Sri A. Veeranna, Teacher, Kothapeta*
2. *Sri G. Rama Rao, Executive Officer, Palivela Panchayat, Palivela*
3. *Sri S. Bheemaiah, Panchayat Vice-President, Palivela*
4. *Sri K. Suryanarayana, Village Level Worker, Palivela*
5. *Sri K. Appala Narsimharaju, Teacher, Palivela*
6. *Sri Y. Suryanarayanamurthy, Karnam, Palivela*

34. Ganti—Situated at a distance of 6 miles from Kothapeta. This village can be reached by bus or by boat. About 200 years ago there was a village by name Manyem Ganti. The residents of that village migrated to this village which was subsequently named Ganti. Several families have the same family name.

The total population of the village is 2,842 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Telaga, Kapu, Mangali, Chakali, Kamsali, Vadrangi, Kummari, etc.; Scheduled Castes (1,051)—Adi Andhra, Panchama, Madiga, Arundhathiya, etc.; Scheduled Tribes (7)—Yerukula, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Poleramma, Gantemma, Kesavaswamy, Uma Ramalingeswaraswamy, Sita Rama (2 temples) are the places of worship in the village. Poleramma is worshipped in the form of a stone image.

Poleramma festival is celebrated for 5 days in *Chaitram* (March–April). Goats and fowls are sacrificed to the deity in fulfilment of vows. *Garagas* and *naivedyam* with pastry are offered to the deity. The festival is being celebrated for the past 80 years but is of local significance. About 500 Hindu devotees, local and from neighbouring villages congregate. One Sri Kulukuluri Meeraiah, a Kummari, is the *pujari* with hereditary rights.

Ganapathi Navarathrulu are celebrated for 9 days from *Bhadrapada Suddha Chaviti* (August-September). Puja with *mantras* and flowers is performed during these 9 days. *Purana sravanam* during days and *Harikathas*, dramas, music conference etc., during nights are held on these 9 days. *Gramasamaradhana* (common feeding) is celebrated on the 10th day. People offer *naivedyams* with pastry and immerse the earthen image of the God in water after final puja and procession. This festival is being celebrated for the past 15 years but is of local significance. About 1,000 devotees local and from neighbouring villages congregate.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March-April). This festival is being celebrated for the past 15 years but is of local significance. About 500 devotees, local and from neighbouring villages, congregate.

SOURCE : *1. Sri M. Satyanarayana, Teacher, Ganti*
2. Sri G. Seetharamaiah, Village Karnam, Ganti
3. Sri U. Subba Rao, Village Level Worker, G. Pedapudi
4. Sri S. Venkata Subba Raju, President, Panchayat Board, Ganti

35. Ganti Pedapudi—Situated at a distance of 7 miles from Kothapeta, 15 miles from Amalapuram and 20 miles from Tanuku Railway Station. The village existed even earlier than the Chalukya rule. During those days, it was called Siripodapudi which is an equivalent of Srivathsasapuram in Sanskrit. Some records reveal that Siripodapudi, Udumudi and Bellampudi were gifted to some one by a king during the Chalukya rule. The last two villages exist in the neighbourhood of Gantipedapudi. The colloquial use of the name Siripodapudi gradually transformed it into Podapudi and then to Pedapudi. There are two villages in Amalapuram taluk and one more in this taluk with the same names Pedapudi. This village is also known as Krishnarayudu Pedapudi. Another version is that some of the Dravidians came and settled down at Pedapudi. While leaving Ryali they had brought with them one of the stone images of Sarada and installed it at Pedapudi. The villagers continued to worship the deity in the name of Vakulamma. The place where they settled after they were driven away from Ryali was named by them as Ganti (*gentu* means drive away) and as this was a hamlet of Ganti it came to be known as Ganti Pedapudi. The village appears to have been once the seat of several Brahmin families well versed in Vedic lore as indicated by the several Inam fields that bear the names of the Brahmin families. Till a decade back several such Brahmin families lived here. All but the Susarlas have left the place.

The total population of the village is 2,004 and it is made up of the following communities: Caste Hindus —Brahmin, Vaisya, Kshatriya (Raju), Telaga, Kapu, Settibalija including Kalali and Gowdu, Kamsali, Telilu, Vaddi, Kummari, Chakali, Vadrangi, etc.; Scheduled Castes (597)—Mala, Madiga, etc.; Scheduled Tribes (13) —Yerukula, etc.; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Visweswaraswamy, Venkateswaraswamy, Anjaneyaswamy, village deity, Vakulamma and two churches are the places of worship in the village. The temple of Sri Visweswaraswamy was orig nally a small hut with brick walls. About 60 years back under the guidance of Sri Manthena Venkata Raju, the present temple was built. There is the image of Parvati Devi of black stone in human form. The Sivalingam is believed to have been brought from Kasi by one Sri Katravulapalli Kopparaju, the Karnam of the village. Sri Venkateswaraswamy temple was constructed 40 years back under the patronage of the Village Munsiff, Sri Borusu Surayya, the Karnam Katravulapalli Ramamurthy, Sri Manthena Subba Raju, the Zamindar of Gopalapuram estate and his agent Sri Mudumbi Seetharamacharyulu. The black stone images of Lord Venkateswaraswamy, Sridevi and Bhudevi were installed. Sri Anjaneyaswamy temple was constructed in 1957 by Srimathi Katika Bapanamma. The great Ramabhaktha of Andhra, Sri Yedla Ramadas, who toured the Andhradesa and constructed Rama temples in several villages constructed one Rama temple in this village about 50 years back. It went into ruins and its renovation has been taken up a couple of years back.

Sri Visweswaraswamy Kalyanam is celebrated for 5 days from *Chaitra Suddha Ekadasi* to *Purnima* (March-April) and Sivaratri is also celebrated on *Magha Bahula Chathurdasi*. Prabhala Uthsavam is celebrated on 15th January. These festivals are of ancient origin though of local significance. *Pujari* is an Adisaiva Brahmin with hereditary rights.

Sri Venkateswaraswamy Kalyanam is celebrated for 6 days from *Phalguna Suddha Dasami* to *Purnima* (February-March). About 1,000 people are fed free on the last day. Dramas, *Harikathas*, *burrakathas* form part of the celebrations. This festival is being celebrated for the past 40 years but is of local significance. About 3,000 devotees local and from the neighbouring

villages congregate without any distinction of caste or creed. *Pujari* is a Vaighanasa Brahmin with hereditary rights.

A fair is held with a gathering of about 3,000 persons from the neighbouring villages. Eatables, torch-lights, lanterns, combs, mirrors, photos of Gods, songs books, cloth and earthen toys are brought and sold. Pandals are erected to afford shade for the visitors.

The legend connected with the village deity Vakulamma is as follows: Dravidian Brahmins from the south migrated and settled in Ryali, a taluk headquarters village in those days. Though they were highly educated in Vedic lore, the local Brahmins did not give them proper treatment and they were forced to leave Ryali and go to Konaseema, the locality in Amalapuram taluk on the banks of Kowsika river. When they left Ryali, they took away the Sarada *Peetham* (the altar of Sarada Devi) leaving behind the stone image of *Sarada*, they had installed. This stone image is being worshipped at Ryali. The deity was named by Shakteyas (worshippers of Shakti) as Vakulamma and began sacrifice of animals (*Vakku* is word, language, or literature and Vakulamma is the presiding deity of learning namely Sarada). It is not known when this temple was constructed. It was repaired a couple of years back.

Vakulamma Jatara is celebrated from *Chaitra Suddha Padyami* (March–April) for 15 days. Fowls and goats are sacrificed to the deity in fulfilment of vows. *Jagaram* is observed by the devotees. This is an ancient festival confined to this and neighbouring villages with the congregation of about 2,000 devotees. All communities take part in the festivals without any distinction of caste or creed. The management is by a Board of Trustees appointed by the Hindu Religious and Charitable Endowments Board. There are 3 acres of wet land. *Pujari* is an Asadi. Pandals are put up.

A small fair is held in connection with the festival with a gathering of about 2,000 persons. Eatables, fruits, toys, bangles, books and photos are brought and sold. Dramas, leather puppet shows, *burrakathas*, *Harikathas*, cock–fights, magic and merry–go–rounds provide entertainment to the public.

SOURCE:
1. *Sri Susarla Gowripathi Sastri, Telugu Pandit, Munganda*
2. *Sri B. P. Sree Ramamurthy, Teacher, Gantipedapudi*
3. *Sri Upadhyayula Subba Rao, Village Level Worker, Gantipedapudi*
4. *Sri Katravulapalli Ramamurthy, Village Karnam, Gantipedapudi*
5. *Sri M. Gopalaiah, Panchayat President, Gantipedapudi*

36. Udumoodi—Situated at a distance of 12 miles from Kothapeta and 13 miles from Rajahmundry Railway Station. It is said that Udumoodi Lakshmi Narasimhaswamy is one of the Pancha (five) Narasimhams. Formerly this village was called as Urvasipuram.

The total population of the village is 4,079 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Bhatraju, Gowdu including Settibalija, Telaga, Kapu, Yadava, Kummari, Kamma, Viswabrahmin, Teli, Chakali; Scheduled Castes (1,609)—Adi Andhra, Jambuvulu, Mala, Madiga, Arundhatiya, etc.; Scheduled Tribes (38)—Yerukula, etc.; Dudekula and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Lakshmi Narasimhaswamy, Malleswaraswamy, Ramalingeswaraswamy, Kanakamahalakshmamma and Bangarupapa are the places of worship in the village. The temple of Pothuraju is now under repairs. The 4 feet high image of Kanakamahalakshmamma is of stone in human form.

Kanakamahalakshmamma Teertham is celebrated for 15 days. It commences from *Jaistha Suddha Vidiya* (May–June). The deity is brought into the village 15 days before and *sevas* are performed and *teertham* is celebrated on a Sunday after *Jaistha Suddha Purnima* (May–June). Goats, and fowls are sacrificed and cocoanuts, plantains and cloths are offered to the deity. This festival is being celebrated for the past 100 years but is of local significance. About 1,000 Hindu devotees, local and from the neighbouring villages, congregate. All communities participate in the festival. *Pujari* is a Kummari with hereditary rights. *Prasadam* is distributed to all.

Sri Lakshmi Narasimhaswamy festival is celebrated for 5 days from *Magha Suddha Ekadasi* to *Purnima* (January–February). *Kalyanam* is performed on *Ekadasi.* Cocoanuts and plantains are offered. The devotees take river bath and observe fasting and *jagarana.* This festival is being celebrated from ancient times and is of local significance. About 1,500 devotees of the village and from the neighbouring villages congregate. *Pujari* is Sri Vadapalli Varadacharyulu a Vaighanasa of Gowthamasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

Sri Malleswaraswamy Kalyanam is celebrated for 6 days from *Magha Bahula Ekadasi* (January-February) to *Phalguna Suddha Padyami* (February-March). The *pujari* for this temple is one Sri Srikantam Satyanarayanamurthy, an Adisaiva of Bharadwajasa *gotram.*

Sri Ramalingeswaraswamy Kalyanam is celebrated from *Vaisakha Suddha Ekadasi* to *Bahula Padyami* for 6 days (April-May). The *pujari* for this temple is one Sri Srikantam Satyanarayanamurthy, an Adisaiva of Bharadwajasa *gotram.*

Prabhala Teertham is celebrated during Sankranti on 15th January.

SOURCE: 1. *Sri K. V. S. S. Chintamani, Teacher, Narendrapuram*
2. *Sri Y. Sitaramaswamy, Teacher, Udumoodi*
3. *Sri P. Suranna, Panchayat President, Udumoodi*
4. *Sri D. Subba Rao, Village Level Worker, Udumoodi*

37. **Bellampudi**—Situated on the banks of Gannavaram canal at a distance of 3 miles from Gannavaram and 10 miles from Kothapeta.

The total population of the village is 1,286 and it is made up of the following communities: Caste Hindus—Brahmin, Reddy, Kamma, Kamsali, Gowda including Settibalija, Mangali, Chakali, Kummari, Vaisya, Kshatriya (Raju), Telaga; Scheduled Castes (400)—Adi Andhra, Madiga, etc.; and Scheduled Tribes (11). The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Umamaheswara Lakshmaneswaraswamy, Sri Rama and the village deity Mutyalamma are the places of worship in the village. The Umamaheswara Lakshmaneswaraswamy temple contains a Sivalingam which is believed to be the bow of Lakshmana. The temple is also called Rama Lakshmana temple and the deity Umamaheswara Lakshmaneswaraswamy. In the Rama temple there are the images of Rama, Lakshmana, Sita, Bharatha and Sathrughna and also those of others that were present on the coronation of Lord Rama after return from Lanka. They are believed to have been installed by Vasishta. The image of the diety Mutyalamma is in human form.

Mutyalamma Teertham is celebrated for a day on a Sunday after *Vaisakha Bahula Amavasya* (April-May). Fowls and goats are sacrificed to the deity in fulfilment of vows. Hindu devotees local and from neighbouring villages congregate. *Pujari* is an Asadi, with hereditary rights.

A fair is held in connection with the festival. Eatables, foodstuffs, utensils, mirrors, combs, lanterns, books, cloth, baskets and toys are brought and sold. Lotteries, dramas and *Harikathas* provide entertainment to the visitors.

Sri Umamaheswara Lakshmaneswaraswamy Kalyanamahothsavam is celebrated from *Vaisakha Suddha Ekadasi* to *Bahula Padyami* (April-May). This festival is being celebrated for the past many years but is of local significance. The festival arrangements are made one week in advance. Sivarchaka of Bhargava *gotram* is the *pujari*. *Prasadam* is distributed to all.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April). *Pujari* is a Vighanasa of Gowthama *gotram.*

The other festivals that are celebrated in the village are Devinavarathrulu from *Asviyuja Suddha Padyami* to *Dasami* (October-November), *jwalathoranam* on *Karthika Suddha Purnima* (October-November), *Mukkoti Ekadasi* on *Pushya Suddha Ekadasi* (December-January) and Sivaratri on *Magha Bahula Amavasya* (January-February).

SOURCE: 1. *Sri D. China Subba Rao, Village Level Worker, Udumoodi*
2. *Sri Y. Sree Ramamurthy, Panchayat President, Bellampudi*
3. *Sri K. V. Seetaramaiah, Teacher, Bellampudi*

38. **Pathagannavaram**—Situated on the bank of Vainateyam river on Sakhinetipalle—Bobbarlanka bus route and about 16 miles from Kothapeta. The nearest Railway Station is Palcole. Sage Vainateya stole a part of the Vasishta river from Sage Vasishta. Vasishta cursed sage Vainateya for having stealthily taken a part of the Vasishta river. In order to be free from the curse of Vasishta, Vainateya prayed Garuda, vehicle of Lord Vishnu to bring a Sivalingam from Benaras to install it there. While Garuda was bringing the Sivalingam, it slipped and fell in this village and it was installed here alone. From thence onwards this place came to be known as Garudavaram which became Gannavaram in course of time.

The total population of the village is 4,344 and it is made up of the following communities: Caste

Hindus—Brahmin, Vaisya, Kshatriya (Raju), Telaga, Settibalija, etc.; Scheduled Castes (1,478)—Adi Andhra, Madiga, Mala, etc.; and Scheduled Tribes (20). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Garudeswaraswamy, Subrahmanyeswaraswamy, Rama and Tatemma are the places of worship in the village. Garudeswaraswamy is a stone Sivalingam said to have been installed by Vainateya. The claws of Garuda are seen even now on the Sivalingam as an evidence that this was slipped from the claws of the bird while bringing it from Benaras according to the instructions of sage Vainateya. Each hamlet of the village has a Rama temple. Tatemma image is 5 feet high.

Tatemma festival is celebrated during the entire month of *Asviyujam* (September-October) for 30 days. The deity is taken out in procession every day on all the 30 days. Fruits are offered to the deity. Hindu devotees local and from neighbouring villages congregate. *Pujari* is a Sudra.

Sri Garudeswaraswamy Kalyanamahothsavam is celebrated for 6 days from *Vaisakha Suddha Dasami* to *Purnima* (April-May). This festival is being celebrated for the past many years but is of local significance. Hindu devotees local and from neighbouring villages congregate. *Pujari* is a Brahmin with hereditary rights. *Abhishekams*, *aradhanas* and processions are celebrated on every Monday in *Karthikam* (October-November). *Abhishekams* are performed on Mahasivaratri.

Subrahmanyaswamy Shashti on *Margasira Suddha Shashti* (November-December), Srirama Navami for 5 days from *Chaitra Suddha Navami* (March-April), Ganapathi Navarathrulu for 9 days from *Bhadrapada Suddha Chavithi* (August-September) are the other festivals which are celebrated in the village.

All these festivals are of local significance and devotees offer fruits and flowers. River bath is common on Sundays, during Mondays in *Karthikam* and on Sundays in *Pushyam*.

SOURCE : 1. *Sri B. Surya Rao, Executive Officer, Patha Gannavaram*
2. *Sri P. Rama Rao, Teacher, Panchayat Samithi Elementary School, Patha Gannavaram*
3. *Sri G. Rajagopala Rao, Village Karnam, Patha Gannavaram*
4. *Sri. K. Lakshman Rao, Social Education Organiser, Panchayat Samithi Block, Pulletikurru*
5. *Sri T. Suryanarayana Murthy, Village Level Worker, Patha Gannavaram*

39. **Narendrapuram**—Situated at a distance of 9 miles from Kothapeta.

This village is an ancient one said to have been gifted to some persons by Raja Raja Narendra, Eastern Chalukya Emperor.

The total population of the village is 5,069 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatria (Raju), Telaga, Settibalija, Kummari, Chakali, Mangali, Viswabrahmin, Teli, Vadrangi, etc.; Scheduled Castes (1,898)—Adi Andhra, Madiga, Mala, etc.; Scheduled Tribes (37); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Temples of Malleswaraswamy, Rama and Kanakamahalakshmamma are the places of worship in the village. There is a temple of Sri Rama in Rajulapalem, a hamlet of this village. Malleswaraswamy is said to have been installed by Kapila *Maharshi*. Kanakamahalakshmamma is a stone image in *sakthi* form.

Kanakamahalakshmamma Teertham is celebrated for 15 days from *Jaishta Bahula Padyami* (May-June). Fowls and goats are sacrificed to the deity in fulfilment of vows. *Jagaranam*, *naivedyam*, *upavasams* and river baths are the domestic observances. *Vadapappu*, *panakam* and fruits are offered to the deity. This festival is being celebrated for the past many years but is of local significance. About 2,000 Hindu devotees local and from neighbouring villages congregate. *Pujari* is an Asadi with hereditary rights.

A fair is held in connection with the festival. Eatables, utensils, books, cloth etc., are brought and sold.

Ganapathi Navaratrulu for 9 days from *Bhadrapada Suddha Chaviti* (August-September), Prabhala Uthasavam on Kanuma festival day *i.e.*, on 15th January and Malleswaraswamy Kalyanothsavam on *Vaisakha Suddha Ekadasi* (April-May) are the other festivals that are celebrated in the village.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March-April) not only in the

main village but also in its hamlet Rajulapalem and other hamlets. This festival is being celebrated for the past several years, but is of local significance.

SOURCE : 1. *Sri A.L. Sundaram, Headmaster, Zilla Parishad High School, Narendrapuram*
2. *Sri A. Venkata Rao, Village Level Worker, Narendrapuram*
3. *Sri P. Kameswara Rao, Village Karnam, Narendrapuram*
4. *Sri V. Surya Prakasa Rao, Revenue Inspector, Pedapudi*
5. *Sri A. V. Sankaram, Teacher, Samithi Elementary School, Narendrapuram*
6. *Sri M. Suryanarayana Murthy, Teacher, S. S. L. P. H. School, Narendrapuram*
7. *Sri V. Suryanarayana Raju, President, Panchayat Board, Rajulapalem*
8. *Sri A. Venkata Rao, Village Level Worker, Narendrapuram*

40. Kundalapalle—Situated at a distance of 6 miles from Kothapeta, 17 miles from Amalapuram and 30 miles from Rajahmundry Railway Station.

The total population of the village is 1,016 and it is made up of the following communities : Caste Hindus—Brahmin, Kshatriya (Raju), Telaga, Settibalija, Yadava, Chakali, etc.; Scheduled Castes (108)—Adi Andhra, Madiga, Mala, etc.; and Scheduled Tribes (3). The chief means of livelihood of the people are agriculture and agricultural labour.

Temples of Veereswaraswamy, Rama and Juvvalamba are the places of worship in the village. The image of Sri Veereswaraswamy is a stone Sivalingam and of Juvvalamba is of stone in human form.

Veereswaraswamy Kalyanam is celebrated in *Vaisakham* (April–May). The period of the festival is not known. Fruits and flowers are offered to the deity. The festival is being celebrated from ancient times and is of local significance. The devotees of the village congregate. All communities participate in the festival. *Pujaris* are Brahmins. *Prasadam* is distributed to all. Dhanurmasothsavam, Karthika Purnima, Mahasivaratri and Vijayadasami are also celebrated in this temple.

Juvvalamba Jatara is celebrated for 3 days in *Chaitram* (March–April). Goats and fowls are sacrificed to the deity in fulfilment of vows. Silver and brass *ghatams* and cloths are offered to the deity. *Upavasam, naivedyam, puja*, feast and *jagaram* are observed by the devotees. This festival is being celebrated for the past so many years but is of local significance. *Pujari* is an Asadi.

Srirama Navami for 5 days from *Chaitra Suddha Navami* (March–April) and Prabhala Uthsavam on 15th January are the other festivals that are celebrated in the village.

SOURCE: 1. *Sri T. Prabhakar Rao, Karnam, Kundalapalle*
2. *Sri N. Veeraiah, Teacher, Kundalapalle*
3. *Sri K. Suryanrayana Murthy, Village Level Worker, Palivela*

41. Chiratapudi—Beside Avidi—Machavaram road, situated at a distance of 6miles from Kothapeta and 30 miles from Rajahmundry Railway Station. The village is so called as long ago a Chiratapuli (leopard) which came to this village was killed. On 11th May, 1759 A.D. Sri Vathsavaya Jagapathi Maharaju of Pithapuram Samsthanam gave this village as an inam to the Vaishnava *gurus*. During the regime of the British senior proprietors and village officers were appointed to rule over the village. These proprietors and village officers ruled the village for some time.

The total population of the village is 2,480 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Karnibhaktula, Sale, Vadrangi, Chakali, Mangali, Kummari, Telaga (Kapu), Settibalija, etc.; Scheduled Castes (668)—Adi Andhra, Mala, Madiga; Scheduled Tribes (25)—Yerukula, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, cocoanut business and weaving.

Temples of Brahmeswaraswamy, Venugopalaswamy, Rama and Vanuvulamma are the places of worship in the village. The image of Vanuvulamma is of stone in human form. The image of Venugopalaswamy is of stone with 4 hands and that of Bramheswaraswamy is in the form of a stone Sivalingam.

Vanuvulamma Teertham is celebrated on any one day in the dark fortnight of *Vaisakham* (April-May). Fowls, goats and sheep are sacrificed to the deity. The devotees have *garagalu* and *ghatams* (decorated pots) on their heads and go round the village to the accompaniment of music. The deity is taken out in a procession. The devotees observe *jagarana*. This festival is being celebrated from ancient times but is of local significance. About 5,000 devotees local and from the

neighbouring villages congregate. *Pujari* is an Asadi with hereditary rights. *Prasadam* is distributed to all.

Sri Brahmeswaraswamy Prabhala Teertham is celebrated for a day on 15th January. The usual custom during Prabhala Teertham is that the procession images of the deity Brahmeswaraswamy and his consort are taken in a procession on a Prabha with music after offering *dhupa, deepa, naivedyam*, to a nearby paddy field and *teertham* (fair) is celebrated there. *Prabhas* from the neighbouring villages, *viz*., Avidi, Narendrapuram, Modekurru, Kundalapalle and Pappulavaripalem are also brought here. About 10,000 Hindu devotees local and from the neighbouring villages congregate. *Pujari* for Brahmeswaraswamy temple is one Sri Kothalanka Peraiah a Saiva with hereditary rights.

Sri Venugopalaswamy festival is celebrated for 6 days from *Phalguna Suddha Ekadasi* to *Bakula Padyami* (February–March). *Pujari* is one Sri Peddinti Narasimhacharyulu, a Vaighanasa with hereditary rights. *Prasadam* is distributed to all.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March–April).

SOURCE:
1. *Sri K. Subba Rao, Village Level Worker, Modekurru*
2. *Sri A. Subbarayudu, Teacher, Chiratapudi*
3. *Sri M. Ramanujacharyulu, Teacher, Narendrapuram*
4. *Sri A. V. Raghavacharyulu, Chiratapudi*
5. *Sri A. Suryaprakasam, Headmaster, Panchayat Samithi Elementary School, Chiratapudi*
6. *Sri K. Atchayya, Panchayat President, Chiratapudi*

42. Modekurru—Situated at a distance of 2 furlongs from Kothapeta—Amalapuram road, 6 miles from Kothapeta, 12 miles from Amalapuram and 30 miles from Rajahmundry Railway Station.

The total population of the village is 4,037 and it is made up of the following communities: Caste Hindus —Brahmin, Kshatriya (Raju), Viswabrahmin, Chakali, Kummari, Kapu, Settibalija, etc.; Scheduled Castes (1,080)—Arundhatiya, Madiga, Mala, etc.; and Scheduled Tribes (17); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour and other traditional occupations.

Temples of Someswaraswamy, Madanagopalaswamy and Mutyalamma are the places of worship in the village. Lord Siva is represented by a stone Sivalingam. The image of Lord Vishnu is of stone with four hands. Mutyalamma image is in Sakthi form. Subrahmanyeswaraswamy and Veerabhadraswamy are being worshipped but there are no temples.

Mutyalamma Jatara is celebrated for 30 days between *Vaisakham* and *Jaistham* (May-June). *Ghatams* are offered. Goats and fowls are sacrificed to the deity in fulfilment of vows. *Annasantarpana* takes place on the last day. *Upavasams, jagarams* and feasts are observed. The patrons for the festival are Telagas. *Pujari* is one Sri Rayipudi Suranna, a Kammari of Sivanama *gotram* with hereditary rights.

Subrahmanya Shashti on *Margasira Suddha Shashti* (November–December), Madanagopalaswamy Kalyanam in *Phalgunam* (February–March), Srirama Navami on *Chaitra Suddha Navami* (March–April), Someswaraswamy Kalyanam in *Vaisakham* (April–May) are the other festivals that are celebrated in the village.

SOURCE:
1. *Sri J. Chinnayya, Teacher, Modekurru*
2. *Sri Aukula Manikyam, Panchayat President, Modekurru*
3. *Sri K. Subba Rao, Village Level Worker, Modekurru*

43. Pulletikurru—Situated on the Bobbarlanka—Amalapuram bus route, 8 miles from Amalapuram, 9 miles from Kothapeta and 36 miles from Rajahmundry Railway Station. It was for sometime the headquarters of a Panchayat Samithi. Vyaghreswaram is the hamlet of Pullitikurru. Srinadha, the great Telugu poet also wrote about the importance of these two villages. Formerly there were many *bilva* (eagle marmelos) trees around this village. Lord Siva is worshipped with these leaves of the *bilva* tree. Once a devotee of Lord Siva climbed the *bilva* tree and was plucking the *bilva* leaves for the worship of the Lord on Sivaratri day. A tiger which was then passing through that place saw the man on the tree, stood under the tree and began to roar at him. As the tiger was under the tree it was impossible for the Brahmin to return home. Intense and awe-inspiring darkness enveloped the area. So the Brahmin decided to spend the night on the tree itself meditating on Lord Siva. Assuming the tiger underneath as Sivalingam, he began to chant *mantras* and prayers. All the *bilva* leaves fell on the tiger. The tiger was completely covered with the leaves. On the following morning he did not find any tiger at all. But there was a heap of *bilva*

leaves. Then he got down from the tree and removed all the *bilva* leaves. To his astonishment he found a Sivalingam there instead of a tiger. He felt very happy and thought that it was all the grace of Siva and began to worship the Sivalingam. So the place came to be known as Vyaghreswaram (*vyaghram* means tiger in Telugu) and Lord Siva is called as Vyaghreswaraswamy. The presiding deity Vyaghreswaraswamy is in the form of a Sivalingam and the procession images have the faces of tigers. The tiger which became changed into a Sivalingam is said to have passed through the present village, Pulletikurru and was residing in the nearby forest. So this place was called Pulivetakuru and the colloquial use of the name slowly transformed it into Pulletikurru.

The total population of the village is 6,863 and it is made up of the following communities: Caste Hindus —Brahmin, Vaisya, Telaga (Kapu), Settibalija, Sale, Devanga, Karnibhaktula, Kummari, Chakali, Mangali, Kamsali, etc.; Scheduled Castes (2,175)—Adi Andhra, Jambuvulu, Madiga, Mala, etc.; and Scheduled Tribes (37). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations. The village is famous for its handloom weaving industry.

Temples of Sri Venkateswaraswamy, Venugopalaswamy, Satyanarayanaswamy, Subrahmanyeswaraswamy, and Sri Rama are the palces of worship in the village. The temple of Vyaghreswaraswamy is in the hamlet Vyaghreswaram. There is a hut for Punthalomusalamma. The image of Burgulamma is in Shakti form, holding a sword in the hand. The image of Sri Venkateswaraswamy is in human form. This temple was constructed by one Sri Batchu Viswanatham, a native of Mukkamala and he repaired it spending an amount of Rs. 20,000.

Burgulamma festival is celebrated for a day on a Friday after *Jaistha Suddha Purnima* (May-June). Fruits, flowers, *panakam*, *chalmidi* and *vadapappu* are offered. Fowls, goats, and sheep are sacrificed to the deity in fulfilment of vows. *Sevas* accompanied by music are performed to the deity from one month in advance. This festival is being celebrated for the past 250 years and is of local significance. The devotees of the village congregate. All communities participate in the festival. *Pujari* is an Asadi with hereditary rights. Fruits and *prasadam* are distributed to all present.

Venkateswaraswamy Kalyanam is celebrated for 5 days from *Magha Suddha Ekadasi* to *Purnima* (January-February). This festival is being celebrated for the past 60 years and is of local significance. The devotees of the village congregate without any distinction of caste and creed. Trustees are Sarvasri Batchu Viswanatham, Kailasanadha Sarma, Bonam Gopalam and Ayyagari Bhimasankaram. *Pujari* is one Sri Panangipalli Kesavacharyulu, a Brahmin of Atreyasa *gotram* with hereditary rights. *Prasadam* is distributed to all. *Burrakathas*, *Harikathas*, lectures and dramas are held. This festival is being celebrated for the past several hundreds of years but is of local significance. The Hindu devotees of the village congregate. *Pujari* is a Saiva with hereditary rights. *Prasadam* is distributed to all. *Harikathas, burrakathas* and dramas afford entertainment.

Prabhala Uthsavam is celebrated every year on 15th January at Jaggannathota. Thousands of devotees local and from the neighbouring villages congregate. The procession deities of 12 neighbouring villages are brought to this place on artistically decorated *prabhas* to the accompaniment of music. It is being celebrated for the past hundreds of years.

Subrahmanya Shasthi is celebrated for a day on *Margasira Suddha Shashti* (November-December).

SOURCE:
1. *Sri Ch. Venkatramaiah, Village Level Worker, Pulletikurru*
2. *Sri Y. Sree Ramamurthy, Panchayat President, Pulletikurru*
3. *Sri V. V. Narayana, Progress Assistant, Panchayat Samithi, Pulletikurru*
4. *Sri D. Prabhakara Rao, Teacher, Pulletikurru*
5. *Sri B. V. L. Narasimham, Teacher, Pulletikurru*
6. *Sri Ayyagari Sambasiva Rao, Karnam, Pulletikurru*
7. *Sri D. Venkataratnam, Teacher, Vyaghreswaram*
8. *Sri K. Somasekhara Rao, Teacher, Pulletikurru*

44. K. Pedapudi—Situated on the Amalapuram—Bobbarlanka road, at a distance af 6 miles from Amalapuram, 9 miles from Kothapeta and 36 miles from Rajahmundry Railway Station. This is one of the two villages of the same name in this taluk. In order to distinguish it from the other it is called Krishnarayudu Pedapudi after the presiding deity, Krishnarayuduswamy in the ancient and the first temple of this village. This village is surrounded by river Kowsika on three sides. It is believed that sage Viswamitra did

penance here to get Brahmatwam. Some say that the Golla (Yadava) who constructed the first house in the village named it after the local God Krishnarayuduswamy.

The total population of the village is 3,266 and it is made up of the following communities : Caste Hindus—Brahmin, Kshatriya, Vaisya, Viswabrahmin, Rajaka, Mangali, Kummari, Devanga, Karnibhaktula, Kapu, Settibalija, Yadava, etc.; Scheduled Castes (845) —Adi Andhra, Jambava, Madiga, Mala, etc.; Scheduled Tribes (12)— Yerukula, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

Temples of Krishnarayuduswamy, Menakeswaraswamy, Sravineswaraswamy, Venugopalaswamy, Rama, Ravulamma and Ramalinga Chowdeswari are the places of worship in the village. Ravulamma image is in the form of *shakti* having four hands with a sword in one hand and a jackal under her feet. Krishnarayuduswamy temple is the ancient one and it is said that it got the name because of the patronage it got from Sri Krishnadevaraya. This village goes by the name Viswamitra Kshetram. The legend goes to say that the sage Viswamitra was doing penance here. Devendra Lord of heaven grew restive and wanted to disturb the penance of Viswamitra. So he deputed Menaka, the beautiful court dancer in Heaven for the purpose as he feared that the success of the penance would result in his dethronement from Heaven. Menaka lured Viswamitra, lived with him and begot Shakuntala. Because of her union with a *marthya*, man of the earth, she forfeited the power of returning to Heaven. To regain it she installed several Sivalingams and rejoined Heaven. The Sivalingam installed here is said to be one of them. The god is therefore called Menakeswaraswamy. Krishnarayuduswamy and Menakeswaraswamy temples have 36 acres of cocoanut garden and wet land, now under the management of trustees.

Ravulamma Teertham is celebrated on 2nd Tuesday after *Vaisakha Suddha Purnima* (April–May) for a day. Fowls and goats are sacrificed according to the vows made when epidemics break out in the village. *Chalimidi* and jaggery-syrup are offered. The deity is taken out in procession. The Teertham is celebrated actually on the last day. This is being celebrated from times of Sri Krishnadevaraya. About 1,000 Hindu devotees, local and from neighbouring villages congregate, without any distinction of caste or creed. Kapus are the Patrons. An Asadi is the *pujari* with hereditary rights.

A fair is held in connection with the festival. Eatables, lanterns, combs, mirrors, books, photos, baskets and toys are brought and sold. Lottery, magic and merry-go-round provide entertainment to the visitors.

Menakeswaraswamy and Krishnarayuduswamy Kalyanams are celebrated on *Chaitra Suddha Ekadasi* (March–April). *Uthsavam* for Lord Siva is celebrated on *Karthika Bahula Amavasya* (August–September) with *akhanda deeparadhana. Abhishekams,* procession and *jwalatoranam* with fire works are celebrated.

Prabhala Uthsavam is celebrated on 15th January. *Abhishekams* are performed and the deity is taken out in a procession daily from a month in advance. On the Kanuma festival day (15th January) the procession of *prabha* is taken out to Jaggannathota in the neighbouring village Musalapalle. This is being celebrated from the time of Sri Krishnadevaraya.

All these festivals are of local significance and devotees offer fruits and flowers.

SOURCE :
1. *Sri A. Umamaheswara Rao, Village Karnam, K. Pedapudi*
2. *Sri A. Veerabhadra Rao, Teacher, Narendrapuram*
3. *Sri S. Venkata Ratnam, Junior Deputy Inspector of Schools, Pulletikurru*
4. *Sri J. Somasekhara Rao, Teacher, Panchayat Samithi Elementary School, K. Pedapudi*
5. *Sri V. Subba Rao, Panchayat President, K. Pedapudi*
6. *Sri U. Sastry, Block Development Officer, Pulletikurru*
7. *Sri Ch. Venkata Ramaiah, Village Level Worker, Pulletikurru*

45. **Isukapudi**—Situated at a distance of 8 miles from Kothapeta and 35 miles from Rajahmundry Railway Station. River Kowsika is to the east and river Sankhyayana to the west of this village.

The total population of the village is 2,689 and it is made up of the following communities : Caste Hindus—Brahmin, Kshatriya (Raju), Vaisya, Devanga, Kummari, Rajaka, Telaga, Settibalija, Yadava; Scheduled Castes (1,211)—Adi Andhra, Mala, Madiga, etc.; Scheduled Tribes (7); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

Temples of Lokeswaraswamy, Visweswaraswamy and the village deities Mavullamma, Akulamma, a church and a mosque are the places of worship in the village. The images of Akulamma and Mavullamma are of stone in human form.

Lokeswaraswamy and Visweswaraswamy Kalyanams are celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May). Prabhala Teertham is celebrated on 15th January. These festivals are being celebrated from ancient times though of local significance. The Hindu devotees of the village congregate. All communities participate in the festival. *Pujari* is a Saiva with hereditary rights.

A dancing girl gets possessed by the village deity, warns the villagers of impending outbreak of epidemics and directs them to avert it by repeating certain *mantrams*, tieing festoons across the borders, offering *chalimidi* and *panakam* and taking other precautionary measures. The Teertham of the village deities Akulamma and Mavullamma is celebrated for 2 days from *Chaitra Suddha Purnima* (March–April). Goats and fowls are sacrificed to the deity. This festival is being celebrated from ancient times. The residents of the village congregate. *Pujari* is an Asadi of Pydipala *gotram* with hereditary rights.

SOURCE :
1. *Sri V. V. Appalacharyulu, Deputy Inspector of Schools, Pulletikurru*
2. *Sri B. Sree Ramamurthy, Teacher, Isukapudi*
3. *Sri M. Krishna Rao, Karnam, Isukapudi*
4. *Sri A. Venkata Rao, Village Level Worker, Narendrapuram*

46. Munganda—Situated at a distance of 6 miles from Amalapuram, 14 miles from Kothapeta and 30 miles from Rajahmundry Railway Station. This village can be reached by bus, boat and steam launch. The village is on the bank of a branch of Vainateya river, which goes by the name Sankhyayana river because it was brought by sage Sankhyayana as a branch of Vainateya. In fact, the village is between Vasishta and Vainateya rivers on the West and Kowsika and Sankhyayana rivers on the East. There is a tank near the village on the bund of which there are a number of *ravi* (ficus religiosa) trees. It is believed that sages in the past spent their time in peaceful penance under these trees. Therefore, the place was called Munikhanda (place or plot of land of *munies* (*i.e.*, sages). Munganda is a corrupted form of the name. The place has been noted for great intellectuals that have made a name in several branches of Sanskrit learning *viz.*, *purana*, *nyaya*, *mimamsa*, *vyakarana* and *dharma sastras*. Originally there were three villages Bhanavipuram, Khandrika, and Agraharam which formed part of Peddapuram Samsthanam and which were gifted away to men of learning. Subsequently they were combined into one village under the name Munganda or Tunganda Agraharam. One Sri Upadrastha Jagannadha Panditaraya is a native of this place. *Upadrastha* is a respectable title for learning and means one that supervises the performance of *yagnas* (sacrifices) lest there should be any short comings or mishaps. It said that this poet was in the court of Shajahan and that he pleased Shajahan and married his daughter Lavangi by reciting, among others of his compositions, 'Lavangi, Kurangi, Madangi Karothum' (Lavangi, beautiful as a female antelope, I make thee my partner). It is not known, how far this is true. The Telugu poet laureate Sri Sripada Krishna Murthy Sastry aptly described this place Munganda as (*mundanja-mundu* is forward and *anja* is step). The village was always in the fore-front during the Khadi movement, when hundreds of spinning wheels and handlooms produced both rough and quality khadi during the days of the Swadesi Swarajya movements. We note the following instance of correct astrological decision of the pandits of the place. Mr. Arthur Cotton; besides being a very great engineer and was himself a good astrologer. He requested Sri Ganapathi Sastry of this village to fix the time and place for the foundation of an aquiduct on river Vainatheyam according to *vastushastram* (science of matter). Mr. Cotton was surprised to find that both the time and place fixed by Sri Ganapathi Sastry was practically the same as thought of by himself. He got Sri Sastry a government grant of 30 acres of land which is being enjoyed even to-day by his descendants. No village of this size contains as many Brahmin families as this does and all of them belong to Veginadu sect.

The total population of the village is 3,590 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kshatria (Raju), Kapu, Settibalija, Kamma, Sale, Teli, Kamsali, etc.; Scheduled Castes (911)—Madiga, Mala, etc.; and Scheduled Tribes (15). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Muleswaraswamy, Rajeswaraswamy, Venugopalaswamy, Mutyalamma and a Ganapati Mandiram are the places of worship in the village. In Muleswaraswamy temple there is a stone Sivalingam and the procession images are in human form.

Mutyalamma temple contains the human size image of the deity in *shakthi* form with four hands, holding different weapons in the hands and at her foot there is a lion.

The following is the legend about Muleswaraswamy temple. It is believed that the Sivalingam was installed by Sri Ramachandra. After killing Ravana, Sri Rama made Vibhishana, his devotee and brother of Ravana the king of Lanka. The wife of Kumbhakarna, another brother of Ravana was pregnant when Kumbhakarna was killed. A son was born to her in Mulanakshatram and he was named Mulakasura. When the boy grew up, he dethroned Vibhishana and became the king of Lanka. Rama had to go back to Lanka to kill Mulakasura and restore Lanka to Vibhishana. Mulakasura was a great devotee of Siva and to wash off the sin of having killed a *Sivabhaktha*, Rama installed a Sivalingam at this place which was believed to have been once the abode of the great sage Viswamitra. Hence the Sivalingam here was called Mulakeswaraswamy and in course of time the name of the deity came to be called as Muleswaraswamy.

Mutyalamma Teertham is celebrated for 1 day on *Jaistha Bahula Amavasya* (May-June). *Sevas* are conducted during the entire month *Jaistham* when the deity is taken out in procession during the nights. Rice etc., are collected from the public for free feeding during the festival. *Teertham* is on the last day. Besides offerings of fruits, flowers, sarees and blouse pieces, *garagalu* are also offered. Fowls and goats are immolated in fulfilment of vows. About 5,000 devotees from the local and the surrounding villages congregate on the last day of the festival. All communities participate. The temple has 1. 10 acres of land. As the income from the land is not sufficient to meet the expenses of the festival, subscriptions are raised from the villagers. *Pujari* is an Asadi with hereditary rights.

A fair is held in connection with the festival on the last day near Mutyalamma temple by the organisers of the festival. About five thousand people gather from the neighbouring villages. Utensils, lanterns, torchlights, mirrors, combs, pictures, toys, chappals, cloth and agricultural implements are brought and sold.

Lotteries, magic and whirling-wheels afford entertainment to the visitors.

Muleswaraswamy and Venugopalaswamy Kalyanams are celebrated for 5 days from *Vaisakha Suddha Ekadasi* (April-May). Rajeswaraswamy Kalyanam is celebrated for 5 days from *Chaitra Suddha Ekadasi* (March-April). River bath, fasting and feasts are observed. Fruits and flowers are offered. These are ancient festivals of local observance. About five thousand Hindu devotees congregate. Trustees manage the festivals. *Pujaris* are Sivarchakas for the Siva temples and Vaishnavites for the Venugopalaswamy temple. *Prasadam* is distributed to all.

Ganapathi Navarathrulu are celebrated for 9 days from *Bhadrapada Suddha Chavithi* (August-September). *Sahasranamarchanas* (repeating the thousand names of the Lord), recitation from Vedas, reading of *Puranams* and philosophical discussions are held. This festival is being celebrated for the past 60 years, but is confined to this place only. The local people congregate and celebrate the festival. Only Hindus participate in the festival. There is no specific *pujari*. *Prasadam* is distributed to all. There is also free feeding.

At a place nearby called Jaggannathota, a festival known as Prabhala Uthsavam is held for one day on Kanuma day, the day after the Sankranti festival *i.e.*, on 15th January. A *prabha* is a bamboo framework 30 to 40 feet high built in the form of a cone. It is decorated with colour papers and mounted on a framework of strong bamboo poles. The procession deities in the Saivite temples of the village are placed on a plank at the centre of the *prabha*. The *prabha* is considered to represent Lord Veerabhadra, son of Lord Siva who was born to punish Daksha, the vainglorious father-in-law of Lord Siva, who insulted Satidevi, his own daughter and the consort of Lord Siva. It is worshipped and offerings are made. Each *prabha* is carried by 10 to 12 men and kept balanced with ropes held on all sides. These are prepared a week in advance of the festival. Several such *prabhas* from 30 to 40 villages gather at Jaggannathota where the festival is held. Some thousands of people congregate and Saivites take very great interest in this festival.

SOURCE:
1. *Sri Bhamidi Subbarao, M. A., B.Ed., Teacher, Munganda*
2. *Sri Desaraju Veerabhadra Rao, Karnam, Munganda*
3. *Sri S. Rangaswamy Iyengar, Prevocational Instructor, Zilla Parishad High School, Munganda.*
4. *Sri P. Ramachandra Sastri, Teacher, Munganda*
5. *Sri Cherukuri Venkata Subrahmanyam, Hindi Pandit, Zilla Parishad High School, Munganda*
6. *Sri Upadrasta Seshachandram, Telugu Pandit, Narendrapuram*

7. *Sri S. Venkateswarlu, Teacher, Munganda*
8. *Sri S. Suryanarayana, President, Village Panchayat, Munganda*
9. *Sri N. Subbaraju, Village Level Worker, Munganda*
10. *Sri S. Padmanabham, Hindi Pandit, Pulletikurru*
11. *Sri B. M. Dakshinamurthy, Physical Education Teacher, Zilla Parishad High School, Pamarru*

47. Pothavaram—Situated at a distance of 3 miles from Gannavaram and 15 miles from Kothapeta. Pothu is said to have been a Rakshasa who was killed here, and the place was named after him as Pothavaram.

The total population of the village is 1,886 and it is made up of the following communities: Caste Hindus—Brahmin, Kummari, Chakali, Mangali, Telaga (Kapu), Settibalija, etc.; Scheduled Castes (126)—Adi Andhra, Mala, Madiga, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Menakeswaraswamy, Chennakeswaraswamy, Rama and Ganga Devi and a mosque are the places of worship in the village. The legend goes to say that Menaka, a court dancer of heaven, came to the earth to disturb the penance of Viswamitra and that she succeeded in her attempt. But she lost her powers of returning to heaven because she lived with Viswamitra and begot Sakuntala. She had to install several Sivalingams to regain the lost power. The Sivalingam installed in this village is one such Lingam and is called Menakeswaraswamy.

Sri Chennakeswaraswamy festival for 6 days from *Phalguna Suddha Ekadasi* (February-March) and Menakeswaraswamy festival for 6 days from *Chaitra Suddha Ekadasi* (March-April), are celebrated in the village. River bath and fasting are the common observances for these festivals. Devotees offer fruits and flowers. These festivals are ancient and the devotees of neighbouring villages also participate in the festivals. *Prasadam* is distributed to all.

Ganga Devi Teertham is held on *Vaisakha Bahula Amavasya* (April-May) for a day. *Sevas* are conducted during the entire month of *Vaisakham*. *Jatara* is conducted on the night of *Chathurdasi* and Teertham is held on *Amavasya*. Fruits and flowers are offered. Fowls and goats are immolated in fulfilment of vows. Hindus, local and neighbouring villages congregate. *Pujari* is one Nedumuri Subbayya. *Prasadam* is distributed to all present.

SOURCE :
1. *Sri A. Goparaju, Village Karnam, Pothavaram*
2. *Sri I. Subbrayudu, Clerk, Panchayat Board, Pothavaram*
3. *Sri N. Subba Raju, Village Level Worker, Munganda*

48. Karupallipadu—Situated at a distance of 3 miles from Gannavaram by cart track, 17 miles from Kothapeta and 42 miles from Rajahmundry Railway Station.

The Pithapuram Zamindar gave this village as an Inam to a Kasi Brahmin, Ayyavalayam. At that time there were many Saiva families in this village. Ayyavalayam used to go to the river Vainateyam in a palanquin accompanied by music and take bath in the river.

The total population of the village is 291 and it is made up of the following communities: Caste Hindus—Brahmin, Rajaka, Nayibrahmin, Settibalija, etc.; and Scheduled Castes (5)—Adi Andhra. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Someswaraswamy and Barrinkalamma are the places of worship in the village. Kondamma Chintha and Peddintlamma Chintha perhaps represented by tamarind trees are also worshipped. The image of Barrinkalamma is in female form.

Barrinkalamma Teertham is celebrated for a day on *Chaitra Suddha Padyami* (March-April). *Sevas* are conducted for about 15 days from *Phalguna Bahula Padyami* (February-March). Cocoanuts and fruits are offered. The deity is taken out in procession every day. Teertham is held on the last day when sweets are prepared and offered as *naivedyam*. This festival is being celebrated for the past 100 years but is of local significance. The devotees of the village congregate without any distinction of caste of creed. *Pujari* is an Asadi of Pydipala *gotram* with hereditary rights.

Sri Someswaraswamy Kalyanam is celebrated on *Vaisakha Suddha Ekadasi* (April-May).

SOURCE :
1. *Sri Thataparthi Purushotham, Karnam, Karupallipadu*
2. *Sri A. V. Subba Rao, Village Level Worker, Katharlanka*
3. *Sri V. L N. Moorthy, Extension Officer (Industries) Panchayat Samithi, Pulletikurru*

49. Mungandapalem—Situated at a distance of 2 miles from Gannavaram, 9 miles from Amalapuram and 17 miles from Kothapeta. This is divided into 3 habitats, namely, Mungandapalem, Gajulakunta and Munjanapukotta. River Sakhyayani flows on the two sides of this village and it joins Vaineteyam, a branch of river Godavari at the end of this village. Half of the village would be inundated when the river Godavari is in floods.

The total population of the village is 1,726 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Chakali, Mangali, Telaga (Kapu), Settibalija, etc.; Scheduled Castes (254)—Adi Andhra, Jambava, Madiga, Mala, etc.; and Scheduled Tribes (15)—Yerukula, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Venkateswaraswamy, Raja Rajeswaraswamy, Rama and of Pothuraju and Somalamma, village deities, are the places of worship in the village. Somalamma image is in *shakthi* form. Sri Venkateswaraswamy temple is constructed in front of the Nandi image which has been installed on the grave of a stud bull.

Somalamma Teertham is celebrated for a day on *Jaistha Bahula Ekadasi* (May-June), or on a Sunday in the dark fortnight of *Jaistham*. *Sevas* are conducted for 45 days from *Vaisakha Bahula Padyami* to *Jaistha Bahula Amavasya* (May-June). The image of the deity is taken out in a procession in the nights during these 45 days. *Jalakam* is performed on the last Thursday. *Kumbham* (food), *nagaras*, *ghatams*, umbrellas, mangoes, plantains, jaggery-syrup and *chalimidi* are offered to the deity. Fowls, goats and sheep are sacrificed on the Teertham day. This is an ancient festival. All the castes participate. There are some Inam lands. Telagas are the patrons and an Asadi is the *pujari* with hereditary rights.

Sri Venkateswaraswamy festival is celebrated for 5 or 6 days from *Chaitra Suddha Dasami* or *Ekadasi* to *Purnima* (March-April). *Kalyanam* is performed on *Dasami* or *Ekadasi*. *Annasantarpana* takes place on *Ekadasi* for all the castes in the village. This festival is being celebrated for the past 30 years but is of local significance. About 2,000 Hindu devotees, local and from neighbouring villages, congregate. Telagas are the patrons and they make all arrangements for the celebration of the festival. Srivaishnava is the *pujari* with hereditary rights.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March-April).

Sri Raja Rajeswaraswamy Kalyanam is celebrated on *Vaisakha Bahula Dasami* (April-May).

SOURCE : 1. *Sri V. Venkata Someswara Rao, Village Munsiff, Mungandapalem*
2. *Sri S. Kameswara Rao, Mungandapalem*
3. *Sri Perabathula Pullaiah, President, Panchayat Board, Mungadapalem*
4. *Sri N. Subba Raju, Village Level Worker, Munganda*

50. Munjavaram—Situated at a distance of 15 miles from Kothapeta and 40 miles from Rajahmundry Railway Station. Formerly there were many *munis* (sages) living in this place as it is on the banks of the sacred river Godavari. It was therefore called Munijanapuram which gradually became Munjavaram.

The total population of the village is 1,220 and it is made up of the following communities: Caste Hindus — Agnikulakshatriya, Chakali, Telaga, Settibulija, etc.; Scheduled Castes (429)—Adi Andhra, Jambuvulu, Adi Dravida, etc.; and Scheduled Tribes (22). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of village deities Muthyalamma and Chinthalamma and of Sri Rama are the places of worship in the village. The images of Muthyalamma and Chinthalamma are in the female form. There are three temples for Sri Rama.

Gramadevatala Jatara is celebrated for 1 day on *Vaisakha Bahula Ekadasi* (April-May). *Sevas* (uthsavams) are conducted for 25 days from *Vidiya* in the bright fortnight to *Ekadasi* in the dark fortnight of *Vaisakham*. The deities are taken in a procession to every house of the village. The devotees offer *naivedyam* and *panakam* to the deities on the last day. Goats and fowls are sacrificed to the deities in fulfilment of vows. This festival is being celebrated for the past 100 years but is of local significance. The devotees of the village congregate without any distinction of caste or creed. Patrons are the villagers. *Pujari* is an Asadi with hereditary rights.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April).

SOURCE: 1. *Sri K. Sri Rama Murthy, Karnam, Munjavaram*
2. *Sri A. V. Subba Rao, Village Level Worker, Katharlanka*

3. *Sri Adurthi Narasimha Murthy, Teacher, Munjavaram*
4. *Sri K. Dhana Raju, Panchayat President, Munjavaram*

51. Katharlanka—Situated at a distance of 17 miles from Kothapeta and 42 miles from Rajahmundry Railway Station.

The total population of the village is 463 and it is made up of the following communities: Caste Hindus —Agnikulakshatriya, Telaga, Settibalija, etc.; and Scheduled Castes (25)—Adi Andhra, Jambava, etc. The chief means of livelihood of the people are agriculture, agricultural labour, fishing and rope making.

The temple of Kanakamahalakshmamma is the only place of worship in the village.

Kanakamahalakshmamma Jatara is celebrated for one day on *Vaisakha Bahula Ekadasi* (April-May). *Sevas* are conducted for 25 days from *Vidiya* in the bright fortnight to *Ekadasi* in the dark fortnight of *Vaisakham*. Daily the deity is taken in procession to every house of the village to the accompaniment of music and on the last day Jatara (Teertham) is celebrated. The devotees prepare sweets on that day and offer *naivedyam, panakam,* and *chalimidi* to the deity. Goats and fowls are sacrificed to the deity in fulfilment of vows. This festival is being celebrated for the past 100 years but is of local significance. The local Hindu devotees participate in the festival. Patrons are Telagas. *Pujari* is an Asadi.

SOURCE : 1. *Sri K. Sree Rama Murthy, Village Karnam, Katharlanka*
2. *Sri A.V. Subba Rao, Village Level Worker, Katharlanka*
3. *Sri B. Satyanarayana Murthy, Teacher, Katharlanka*
4. *Sri K. Dhana Raju, Panchayat President, Munjavaram*

52. Vainateeya Kothapalle—Situated at a distance of 3 miles from Gannavaram by foot, 19 miles from Kothapeta and 44 miles from Rajahmundry Railway Station. The river Vainateyam flows by the side of this village and hence it goes by the name Vainateeya Kothapalle.

The total population of the village is 1,209 and it is made up of the following communities: Caste Hindus —Brahmin, Nayibrahmin, Rajaka, Viswabrahmin, etc.; Scheduled Castes (516)—Adi Andhra, etc.; and Scheduled Tribes (4). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Malleswaraswamy, Subrahmanyaswamy, and Veeram Perantalu are the places of worship in the village. There are 2 images of Chinthanna and Veeram Perantalu in human form in the temple. The deity is a family deity. The village deity Bangarupapa is also worshipped but there is no temple. There is a small stone image, installed under a tree for the deity Bangarupapa. She is worshipped mostly by Yadavas. There is an ant-hill in Subrahmanyaswamy temple.

Bangarupapa festival is celebrated for 10 days from *Chaitra Suddha Padyami* (March-April). Goats and fowls are sacrified to the deity mostly on the *teertham* day. The deity is taken in procession. This festival is being celebrated for the past 100 years but is of local significance. The residents of the village congregate. Patrons are the villagers. *Pujari* is an Asadi with hereditary rights. *Prasadam* is distributed to all. *Harikathas* and *burrakathas* afford entertainment to the visitors.

Veeram Perantalu Teertham is celebrated for 9 days from *Vaisakha Suddha Vidiya* (April-May). Goats and fowls are sacrificed to the deity in fulfilment of vows. The deity is daily taken out in procession. During the festival, Golla *siddhula kathas* are narrated. On *Dasami*, all devotees take bath in the night. This festival is being celebrated for the past 100 years, and is of local significance. The devotees of the village congregate. All communities participate in the festival. Patrons are the local villagers. *Pujaris* are Yadavas with hereditary rights. *Prasadam* is distributed to all.

Malleswaraswamy Kalyanam is celebrated on *Margasira Suddha Ekadasi* (November-December). Sri Subrahmanyaswamy festival is also celebrated for 2 days. *Kalyanam* on *Margasira Suddha Panchami* and *teertham* on *Margasira Suddha Shashti* (November-December) are the rituals observed during this festival.

SOURCE : 1. *Sri A.V. Subba Rao, Village Level Worker, Katharupalle*
2. *Sri B. Ramagopalam, Teacher, Vainateeya Kothapalle*
3. *Sri T. Krishna Murthy, Panchayat President, Vainateeya Kothapalle*
4. *Sri T. Sree Ramamurthy, Karnam, Vainateeya Kothapalle*

53. Yenugupalle— Situated at a distance of 17 miles from Kothapeta and 42 miles from Rajahmundry Railway Station.

The total population of the village is 1,769 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Agnikulakshatriya, Rajaka, Mangali, Telaga, Kapu, Settibalija, etc.; Scheduled Castes (484)—Adi Andhra, Adi Dravida, Arundhatiya; and Scheduled Tribes (15)—Yerukula, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Malleswaraswamy, Rama, Subrahmanyeswaraswamy and of the village deities Bangarupapa Bangarutalli and Ravulamma are the places of worship in the village. The image of Sri Malleswaraswamy is in the form of a stone Sivalingam. The images of Sita, Rama and Lakshmana in the temple of Rama are made of *panchalohams* (five metals). Bangarutalli and Ravulamma images are of stone.

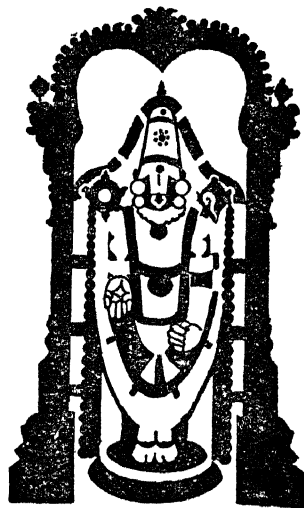
Malleswaraswamy Kalyanam is celebrated for 6 days from *Vaisakha Suddha Dasami* (April-May). Fruits and flowers are offered. This festival is being celebrated from ancient times but is of local significance. The devotees of the village congregate. All communities participate in the festival. *Pujari* is one Sri Sivala Kamanna, a Brahmin of Kasyapasa *gotram* with hereditary rights.

Abhishekams are performed to Malleswaraswamy in *Kartikam* (October-November). There is *manyam* land for this deity.

Bangarutalli and Ravulamma Jatara is celebrated in *Chaitram* (March-April). The period is not specified. Goats and fowls are sacrificed to the deity. This festival is being celebrated from ancient times. The devotees of the village congregate without any distinction of caste or creed. *Pujari* is one Sri Gummaluri Suranna, an Asadi with hereditary rights.

Srirama Navami is also celebrated for a day on *Chaitra Suddha Navami* (March-April). This festival is being celebrated for the past 75 years but is of local significance. The Hindu devotees of the village congregate. *Pujari* is one Sri Peddinti Venkata Narasimhacharyulu, a Vaighanasa Brahmin with hereditary rights.

There is free feeding.

SOURCE: 1. *Sri K. Bhima Rao, Teacher, Yenugupalle*
2. *Sri Y. Venkatrao, Karnam, Yenugupalle*
3. *Sri P. Chitti Raju, Panchayat President, Yenugupalle*
4. *Sri T. Suryanarayana Murty, Village Level Worker, Gannavaram*

FAIRS AND FESTIVALS
RAMACHANDRAPURAM TALUK
EAST GODAVARI DISTRICT, A. P.
MILES
KILOMETRES
PEDDAPURAM TALUK
RAJAHMUNDRY TALUK
KAKINADA TALUK
AMALAPURAM TALUK
KOTHAPETA IND. SUB-TALUK
FROM RAJANAGARAM
FROM PEDDAPURAM
TO SAMALKOT
TO KAKINADA
FROM RAJAHMUNDRY
FROM AMALAPURAM
R.S
GOWTAMI
GODAVARI
RIVER
1 BIKKAVOLU
2 RAMAVARAM
3 VEDURUPAKA
4 NADURUBADA
5 RAMACHANDRA PURAM
6 PASALAPUDI
7 SOMESWARAM
8 LOLLA
9 KUTUKULUR
10 PEDAPARTHI
11 PULUGURTA
12 MANDAPETA
13 NARSIPUDI
14 MACHAVARAM
15 CHELLURU
16 VELLA
17 UNDURU
18 DRAKSHARAMA
19 VENTURU
20 KURAKALLAPALLE
21 KURMAPURAM
22 KALAVACHERLA
23 JONNADA
24 ALAMURU
25 CHINTALURU
26 TEKI
27 VAKATHIPPA
28 ENDAGANDI
29 PAMARRU
30 ANJURU
31 VEGAYAMMAPETA
32 DANGERU
33 KANDURU
34 GANGAVARAM
35 THAMARAPALLE
36 SATYAVADA
37 KOTIPALLE
38 MASAKAPALLE
TALUK BOUNDARY
STATE HIGHWAYS
OTHER ROADS
RAILWAY BROAD GAUGE
TALUK HEADQUARTERS
VILLAGE WITH SERIAL NUMBER
RIVER
INDEX
S No | Code number and Name of Village | Name of Deity and Period of Fair or Festival
1 | 1 BIKKAVOLU | SUBRAHMANYASWAMY NOV DEC; MADUGULAMMA FEB-MAR
2 | 19 RAMAVARAM | SOMALAMMA FEB-MAR
3 | 21 VEDURUPAKA | POLERAMMA APR-MAY
21(a) RAYAVARAM H/o VEDURUPAKA | POLAMMA OCT-NOV
4 | 31 NADURUBADA | MUTYALAMMA PERIOD NOT SPECIFIED
5 | I RAMACHANDRA-PURAM | VEERABHADRASWAMY JAN-FEB; TALLAMMA MAR-APR
6 | 33 PASALAPUDI | CHINTALAMMA APR-MAY
7 | 34 SOMESWARAM | SATTEMMA APR-MAY
8 | 35 LOLLA | BULLIBAPANAMMA JANUARY
9 | 36 KUTUKULUR | MACHARAMMA JANUARY
10 | 37 PEDAPARTHI | MAMILLAMMA PERIOD NOT SPECIFIED
11 | 38 PULUGURTA | VUBBALAMMA FEB MAR
12 | III MANDAPETA | PAPAMMA PERANTALU JANUARY
13 | 46 NARSIPUDI | TRIPURASUNDARI SEP-OCT
14 | 51 MACHAVARAM | POLERAMMA APR-MAY
15 | 52 CHELLURU | POLERAMMA PERIOD NOT SPECIFIED
16 | 55 VELLA | BANGARAMMA & MAHA LAKSHMAMMA APR-MAY
17 | 59 UNDURU | GUVADALAMMA & MUTYALAMMA MAR-APR
18 | II DRAKSHARAMA | BHIMESWARASWAMY JAN-FEB
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22 | 79 KALAVACHERLA | VAKULAMMA MAR APR
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29 | 92 PAMARRU | SUBRAHMANYASWAMY NOV-DEC
30 | 93 ANJURU | GOLLALAMMA MAR-APR
31 | 96 VEGAYAMMAPETA | YELLARAMMA MAR-APR
32 | 104 DANGERU | PAPAMMA JANUARY
33 | 105 KANDURU | KUNDALAMMA AUG-SEP
34 | 106 GANGAVARAM | MUTYALAMMA APR-MAY
35 | 107 THAMARAPALLE | VENUGOPALASWAMY FEB-MAR; GOGULAMMA MAR APR
36 | 108 SATYAVADA | SRI RAMA MAR-APR; VANIVILAMMA APR MAY
37 | 110 KOTIPALLE | SOMESWARASWAMY JAN-FEB
38 | 113 MASAKAPALLE | MASAKAPALLEMMA MAR-MAY
Andhra Pradesh Hyderabad

Section V

RAMACHANDRAPURAM TALUK

Bikkavolu—Situated at a distance of about 2 miles from Bikkavolu Railway Station on Madras—Waltair broad gauge section of Southern Railway and 11 miles from Ramachandrapuram. It is believed that Birudanka Bheema was the title that King Gunaga Vijayadithya of Vengi Chalukyas earned by his valour and this was his flourishing capital named Birudanka Bheemanaprolu which became corrupted into Bikkanaprolu and finally into Bikkavolu. G. Yazdani also mentions that Gunaga Vijayadithya had several titles of which Gunakenallata (the lover of excellence or virtue), Parachakra-Rama (Rama amid the circle of enemies), Tripura-martya-maheswara (the mortal Maheswara to the three cities) and Vallabha (the lord) are the most important. One of the Mackenzie MSS also mentions that this place seems to have been the capital of the earlier Eastern Chalukya Kings before they moved to Rajahmundry. The Eastern Chalukyas ruled the Vengi Desa for over 4½ centuries from 624–1118 A.D. The Kingdom of Vengi–

> "comprised the whole area between the Mahendra mountains in Kalinga and the Manneru river in Nellore; its western boundary ran in general along the foot of the Eastern ghats though temporary extensions often brought areas further west under the rulers of Vengi from time to time. Eastern Chalukya history is at times largely the record of disputes about the succession in which for some time the Rashtrakutas, and the Chalukyas of Kalyani from the west, and later Cholas of the south interfered, not always altogether disinterestedly; the Gangas of Kalinga as well as of Mysore, and the Chalukyas of Vemulavada and Mudugonda also find place in the picture from time to time." 1

Pulakesin II conquered the whole of Eastern Deccan and appointed his brother as viceroy of the newly conquered territory. Very soon the viceroyalty grew into an independent kingdom under his brother Vishnuvardhana without any opposition. This Vishnuvardhana also known as Kubja Vishnuvardhana became the founder of the line known to history as that of Eastern Chalukyas. These were perhaps the makers of Telugu culture and literature. The first of the Vengi Chalukyas who deserves credit for maintaining the kingdom with valour is Narendra Mrugaraja Vijayadithya II.

He was also known as Chalukya Rana and Vikramadeva. He is credited with a reign of forty years (808–847 A. D.) and was a great warrior who waged fierce wars against Rashtrakutas and their allies for many years and finally drove the enemy from those parts of the country which they had occupied. He fought 108 battles against Ganga Rattas incessantly for 12 years. He felt grieved at the human massacre during the wars and to wipe off his sins, it is said that he constructed 108 Siva temples called Narendreswaras after his title. The next worthy king of this dynasty was Gunaga Vijayadithya. During his time the Vengi Kingdom extended beyond Nellore District till Pulicat lake. He plundered huge wealth in the war against Pallavas. He extended his kingdom far and wide by invading the adjoining kingdoms on all sides successfully. It is in his name and as a mark of his title Birudanka Bheema that Bikkavolu was constructed with six Siva temples.

The total population of the village is 8,472 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Kamma, Motati Reddy, Kapu, Velama, Thurpu Kapu, Chakali, Mangali etc.; Scheduled Castes (1,008); and Scheduled Tribes (39). The chief means of livelihood of the people are agriculture, agricultural labour, trade, employment and other traditional occupations. This village is famous for the cone polished *Akkullu* variety of rice exported by seven rice mills to other States in the country.

Of the six temples that were constructed by King Gunaga Vijayadithya, the three famous and important temples are of Rajarajeswaraswamy, Golingeswaraswamy and Chandrasekharaswamy. The three temples are within a spacious compound and the main entrance is to the east and a *galigopuram* was recently constructed over this entrance. Inside the compound, there are two more entrances on north and east. Sri Golingeswaraswamy temple is in the middle wit hthose of Rajarajeswaraswamy and Chandrasekharaswamy to the south and north respectively. The *Gazetteer of East Godavari District* records–

> "Three fairly large ruined temples are found near the village. The tower in each of them is built, like the great temple at Tanjore, from the basement to the *sthupa*

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1 G. Yazdani, *Early History of the Deccan*, pp. 471–472

in stone and inside the temple are found fair sized *lingams*, genearally uprooted and displaced by searchers for treasure. Afew *lingams* discovered in the neighbourhood have been placed in the Subbarayadu temple described below; and it is said that several *lingams* are even now found in fields (or are unearthed from them) in the vicinity of the village. An inscription on the doorway refers to a grant of land to the temple by Vishnu Vardhana Maharaja. Two inscribed stones are also found in the local mosque". 1

"The place is now famous as a centre of snake-worship. The snake-god Subbarayadu has a three days festival there in the *Sashti* (sixth day) following the new moon in *Margasira* (December-January), which goes by the name of the Subrayadi Sashti. People attend this in the hope of obtaining relief from small bodily ailments (such as boils and pains in the ears, eyes, etc.) and in order to get children. Childless women spend a night fasting in the temple clothed in a particular kind of cloth (called *nagula kokalu*) in which the colours are mixed in a peculiar way. All castes appear to resort to the temple for the purpose. In former times a cobra was supposed to come out and show itself on one of the days of the festival." 2

"The principal idol in the temple is that of Siva (Golingeswara) and the Subbrayadu shrine is in a part of it. Close by the idol in the latter is an ant-hill round which are planted certain stone idols of cobras. There are holes in the ant-hill from which the priests declare live snakes come out during the days of the *Sashti* festival." 3

On the southern wall of Rajarajeswaraswamy temple there is a niche in the wall just above an elephant which is in standing posture. In the centre on the roof of this niche there is a short pillar over which a full blossomed lotus is cut. Under the lotus, on either side of the pillar there are crocodiles whose tails end like the tuft of flowers. A man is standing behind each crocodile. In the centre of the niche there is an idol of Lord Vighneswara seated on a lotus with his left leg folded and the knee of the right lifted upwards. He has four hands holding *dantam* and *undrallu* in two hands. His vehicle rat is at his feet. There are similar niches on the western and northern walls. In the western wall, the idol of Kumaraswamy was exquisitely chiselled in a posture of the sculptor's imagination, with the peacock, his vehicle. Two *rishis* are worshipping the two elephants and there is a dwarf perhaps representing Kubja Vishnuvardhana, the founder of the dynasty who was very short. In the niche on the north, the idol is that of Mahishasuramardhani in standing posture with six hands. Her pose, her weapons, Mahishasura under her feet and the two angels as if in air, holding her crown are master pieces of sculpture. The temple of Chandrasekharaswamy is big, grand and gorgeous in sculpture. There is a big dias before it facing east. On the dias are three statues of Nandis vying with each other in splendour and beauty. There is a flag-staff behind them. There are many figures chisellod on the wall of the temple depicting the stories from *puranas*. The temples of Parvati, Vishnu, Madugulamma, Rama numbering 4 and of Anjaneya are the other places of worship in the village.

Sri Subrahmanya Shashti is celebrated for 2 days from *Margasira Suddha Shasthi* (November-December). Flowers, cocoanuts and tonsure ceremonies are offered and conducted. Devotees observe fast and *jagaram*. This festival is being celebrated for the past several hundreds of years and is widely known. Hindus, local and from neighbouring districts, congregate.

A fair is held in connection with the festival for 2 days near the temple. Eatables, utensils, lanterns, torchlights, mirrors, combs, books, pictures, toys and cloth are sold. *Harikathas*, gambling and music performances provide entertainment to the visitors.

Madugulamma Teertham is celebrated for a day on *Phalguna Suddha Purnima* (February-March). The devotees offer *naivedyam* at their homes. Flowers are offered and goats and sheep are sacrificed to the deity. This Teertham is being celebrated for the last 100 years and is confined to this and the neighbouring villages. The patrons are Motati Reddys, Chakalis and Mangalis. Residents of this and the neighbouring villages congregate without any distinction of caste or creed. Till ten years back the *pujari* was a Chakali and now he is a Settibalija (Gowda).

A fair is held in connection with this festival. Eatables, utensils, lanterns, torchlights, mirrors, combs, books, pictures, toys and cloth are sold.

Nukalamma Teertham is celebrated on *Phalguna Bahula Amavasya* (February-March). This festival is being celebrated for the last ten years and is of local significance.

SOURCE: 1. *Sri Uppalapu Ramaraju, Teacher, Zilla Parishad High School, Bikkavolu*

2. *Article by Sri Vanga Venkata Rao on Bikkavolu in* Andhra Prabha *Weekly dated 13-2-63*

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1 *Gazetteer of the East Godavari District*, Vol. II, p. 401

2 Madras District Gazetteers, *Godavari*, Vol. I. p. 249

3 *Gazetteer of the East Godavari District*, Vol. II, p. 401

2. **Ramavaram**—Situated at a distance of about 6 miles from Bikkavolu Railway Station.

The total population of the village is 3,792 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (164); and Scheduled Tribes (9). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Somalamma with her image in human form and of Ramalingeswaraswamy are the places of worship in the village.

Somalamma festival is celebrated for 2 days from *Phalguna Suddha Purnima* (February-March). *Naivedyam*, cocoanuts and plantains are offered and goats and fowls are sacrificed to the deity. This festival is being celebrated for the past 70 to 80 years and is of local significance. The Hindu devotees of the village congregate. *Pujari* is Pille Subbanna with hereditary rights.

SOURCE: *Sri Thalla Pragada Narasimha Rao, Karnam, Ramavaram*

3. **Vedurupaka**—Situated at a distance of 6 miles from Bikkavolu Railway Station and 9 miles from Ramachandrapuram.

The total population of the village is 10,063 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,126); Scheduled Tribes (31); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, jaggery making and other traditional occupations.

The temples of Poleramma with her image in *Shakthi* form; Someswaraswamy, Janardhanaswamy and Satyanarayanaswamy are the places of worship in the village. The temples of Venkateswaraswamy, Rajeswaraswamy, Rama, Bulusulamma and Polamma are the places of worship in Rayavaram, hamlet of this village.

Poleramma Teertham is celebrated for one day in the dark fortnight of *Vaisakham* (April-May). Goats and fowls are sacrificed to the deity. This teertham is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate.

Polamma festival is celebrated in Rayavaram, hamlet of this village for one day in *Karthikam* (October-November). This festival is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate without any distinction of caste. Angara Narayanacharyulu, Illavarthi Satyanarayana Murthy and Innalapudi Suramma are the patrons of the festival.

SOURCE: 1. *Sri V. Venkata Panakala Rao, Karnam, Vedurupaka*
2. *Sri China Gaddaiah, Clerk, Rayavaram*

4. **Nadurubada**—Situated on Ramachandrapuram—Vedurupaka road at a distance of about 8 miles from Ramachandrapuram.

The total population of the village is 1,189 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (230); and Scheduled Tribes (5). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Gopalaswamy, Malleswaraswamy and Mutyalamma with Her image in the form of *Shakthi* are the places of worship in the village.

Muthyalamma festival is celebrated every year in the village. Flowers and fruits are offered to the deity in fulfilment of vows. This festival is being held from ancient times and is of local significance. The Hindu devotees of the village congregate. *Pujari* is a Vaishnava with hereditary rights.

Sri Gopalaswamy and Sri Malleswaraswamy Kalyanams are also celebrated.

SOURCE: *Sri Ch. Satyanarayana Murthy, Karnam, Nadurubada*

5. **Ramachandrapuram**—The taluk headquarters at a distance of 12 miles either from Bikkavolu or from Dwarapudi Railway Station. Sri Ramachandra is said to have stayed in this place for a day at the request of his votaries, while he was going to Draksharama to have the *darsan* of Bhimeswaraswamy. Hence this place came to be known as Ramachandrapuram. It is also said that Ramachandra Raju the ruler of Kakarlapudi dynasty got this place as his share and it is named after him as Ramachandrapuram.

The total population of the town is 18,778 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Kapu, Balija, Kummari, Mangali, Chakali, etc.; Scheduled Castes (1,572)—

Madiga, Mala; Scheduled Tribes (103); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, service, weaving and other traditional occupations.

The temples of Siva, Veerabhadraswamy, Tallamma, Musalamma, Gangamma, and a mospue and a church are the places of worship and prayer in the village. The image of Gangamma is in human form holding sword and fire in either hand with Papalaswamy under her feet and having awe-inspiring looks. The image of Tallamma is in female form. Veerabhadraswamy is represented by a chalk or sacred ash.

Sri Veerabhadraswamy festival is celebrated for one day on *Magha Suddha Ekadasi* (January-February). Fruits, cocoanuts and cloth are offered to Lord. Devotees observe fast for a day and keep vigil throughout the night. This festival is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate. *Pujaris* are Kummaris. Free feeding is arranged.

Tallamma Teertham is celebrated for one day in *Chaitram* (March-April). On that day the deity is taken to the temple which is called *athavarillu* from *puttillu*. At that time the following formalities are observed. A man carrys a *garaga* on his head and walks on the clothes spread all the way. At times he stops and refuses to proceed further and on offering a chicken to his mouth he moves. Finally he reaches the temple to the accompaniment of noisy beatings of wide flat drums. Fowls are sacrificed to the deity. Plantains are offered. This Teertham is being celebrated from ancient times and is of local significance. Kapus are the patrons. The Hindu devotees of the village congregate. *Pujaris* are Chakalis.

SOURCE :
1. *Sri M. S. Narasaraju, Teacher, Zilla Parishad National Higher Secondary School, Ramachandrapuram*
2. *Sri Kudipudi Venkataratnam, Teacher, Ramachandrapuram*
3. *Sri Chegondi Surya Rao, Librarian, Zilla Parishad National Higher Secondary School, Ramachandrapuram*
4. *Sri A. Vemaiah, Teacher, Ramachandrapuram*
5. *Sri A. V. Krishna Mohan Rao, Teacher, Zilla Parishad National Higher Secondary School, Ramachandrapuram*
6. *Sri K. Suryanarayana, Teacher, Zilla Parishad National Higher Secondary School, Ramachandrapuram*

6. Pasalapudi—Situated on Ramachandrapuram—Rajahmundry bus route at a distance of 2 miles from Ramachandrapuram and 10 miles from Dwarapudi Railway Station and 24 miles from Rajahmundry.

The total population of the village is 5,774 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kshatriya, Bhumanchi Reddi, Koppuvelama, Settibalija (Gowd), etc.; Scheduled Castes (737); Scheduled Tribes (10); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Rajeswaraswamy, Gopalaswamy, Rama, Chintalamma, Vemparamma are the places of worship in the village. The minor shrines of the deities Chintapatamma, Totalamma, Tattalamma are also worshipped. The image of Chintalamma is in human form.

Chintalamma festival is celebrated for 15 days from *Vaisakha Suddha Padyami* to *Purnima* (April-May). Fruits are offered to the deity. This festival is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate. *Pujari* is a Kapu of Pydipala *gotram* with hereditary rights.

SOURCE : *Sri K. Subba Rao, Assistant Karnam, Pasalapudi*

7. Someswaram—Situated on Ramachandrapuram—Rajanagaram—Rajahmundry road at a distance of 6 miles from Ramachandrapuram, 8 miles from Anaparthi Railway Station and 20 miles from Rajahmundry.

The total population of the village is 5,189 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, Reddy, Devanga, Chakali, Mangali, Settibalija (Gowd), Kamsali; Scheduled Castes (547)—Madiga, Mala; Scheduled Tribes (18); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Someswaraswamy, Venugopalaswamy, Sattemma, with her image in feminine form, Bullibapanamma and Burgulamma are the places of worship in the village.

Sattemma festival is celebrated for one day on *Vaisakha Suddha Padyami* (April-May). Goats and fowls are sacrificed to the deity. This festival is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate.

Bullibapanamma, Burgulamma festivals and Someswaraswamy and Venugopalaswamy Kalyanams are also celebrated in the village.

SOURCE: *Sri Yenuga Kama Raju, Karnam, Someswaram*

8. Lolla—Situated at a distance of 5 miles from Anaparthi Railway Station and 7 miles from Ramachandrapuram.

The total population of the village is 1,374 and it is made up of the following communities: Caste Hindus—Brahmin, Kamma, Bhumanchi Reddy, Mangali, Chakali; Scheduled Castes (272)—Adi Andhra; Scheduled Tribes (7)—Yerukula; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Venugopalaswamy Ramalingeswaraswamy, Rama and of the village deity Bullibapanamma.

Bullibapanamma festival is celebrated for 2 days during Sankranti on 15th and 16th of January. Goats, and fowls are sacrificed to the deity. The Hindu devotees of the village congregate. An Asadi is the *pujari.*

SOURCE: *A. K. Raju, Karnam, Lolla*

9. Kuthukuluru—Situated at a distance of 1½ miles from Pedaparthi—Lolla road, 5 miles from Dwarapudi Railway Station and 6 miles from Ramachandrapuram.

The total population of the village is 5,107 and it is made up of the following communities: Caste Hindus—Bhumanchi Reddy, Devanga, Mangali, Velama, etc.; Scheduled Castes (368)—Adi Andhra; Scheduled Tribes (23); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The temples of Macharamma, Rama, Siva, Basava, and a church are the places of worship in the village. The image of Macharamma is in human form.

Macharamma Sambaram is celebrated for 3 days during Sankranti (13th to 15th January). Fruits are offered to the deity. This festival is being celebrated from ancient times and it is of local significance. The Hindu devotees of the village congregate.

SOURCE: *Sri Buddhavarapu Suryabhaskara Rao, Karnam, Kuthukuluru*

10. Pedaparthi—Situated at a distance of 5 furlongs from Rajahmundry—Dwarapudi—Kotipalle road, 6 miles from Dwarapudi Railway Station and 7 miles from Ramachandrapuram.

The total population of the village is 1,221 and it is made up of the following communities: Caste Hindus—Brahmin, Bhumanchi Reddy, Devanga, etc.; Scheduled Castes (133); and Scheduled Tribes (3). The chief means of livelihood of the people are agriculture, agricultural labour and weaving.

The temples Ramalingeswaraswamy and Mamillamma are the places of worship in the village.

Mamillamma Jatara is celebrated for one day once in a year (period is not specified). Fruits are offered to the deity. This Jatara is being celebrated from ancient times and is of local significance. The patrons are Bhumanchi Reddies. The Hindu devotees of the village congregate without any distinction of caste. *Pujaris* are Asadis with hereditary rights. A petty fair is held with a few shops selling fruits, eatables and toys.

SOURCE: *Sri P. Suryanarayanamurthy, Karnam, Pedaparthi*

11. Pulugurta—Situated at a distance of 2 furlongs from Dwarapudi—Unduru bus route, 5 miles from Ramachandrapuram and 7 miles from Dwarapudi Railway Station.

The total population of the village is 3,063 and it is made up of the following communities; Caste Hindus—Brahmin, Vaisya, Kshatriya, Kamma, Kapu, Reddy, Kammari, Padmasale, Settibalija (Gowd); Scheduled Castes (363)—Adi Andhra; and Scheduled Tribes (2). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Siva, Vishnu and Vubbalamma are the places of worship in the village. The image of Vubbalamma is in feminine form.

Vubbalamma festival is celebrated for one day on *Phalguna Bahula Amavasya* (February-March). *Vadapappu* and *chalimidi* are offered and fowls are sacrificed to the deity. The festival is being celebrated from ancient times and is of local significance. The patrons are Kammas. The Hindu devotees of the village congregate without any distinction of caste. *Pujari* is a Kummari with hereditary rights.

Subrahmanya Shashti is celebrated on *Margasira Suddha Shashti* (November–December).

SOURCE : *Sri Pulugurta Satyanarayanamurthy, Head Karnam Pulugurta*

12. Mandapeta— Situated at a distance of 5 miles from Dwarapudi Railway Station, 6 miles from Alamur and 9 miles from Ramachandrapuram. It is said that the sage Mandavya performed penance here; hence this place was called Mandavyapuram which gradually became Mandapeta.

The total population of the town is 19,766 and it is made up of the following communities: Caste Hindus—Brahmin, Vasiya, Kshatriya, Kapu, Kamma, Devanga, Settibaiija (Gowd), etc.; Scheduled Castes (1,682)—Mala; Scheduled Tribes (133); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, weaving and other traditional occupations.

The temples of Agastheswaraswamy, Janardhanaswamy, Anjaneyaswamy, Satyanarayanaswamy, Rama, Papamma Perantalu, Kamakshamma, Kanyakaparameswari, Yallaramma, Mahalakshamma, Poleramma, Gontemma; a mosque and a church are the places of worship in the village. The deity Papamma Perantalu is worshipped in the form of an ant-hill.

Papamma Perantalu festival is celebrated for one day during Sankranti *i.e.*, on 14th January. Fruits and flowers are offered to the deity. Pernoctation is observed. This festival is of ancient origin and is of local significance. About 5 to 6 thousand Hindu devotees local and from neighbouring villages congregate without any distinction of caste. An Asadi is the *pujari.*

A fair is held in connection with the festival near the temple. Eatables, utensils, lanterns, mirrors, combs, toys, Ayurvedic drugs, pictures and clothes are brought and sold. Merry-go-rounds, playing cards, etc., afford entertainment to the visitors.

Yallaramma, Mahalakshamma and Poleramma festivals are celebrated on *Chaitra Suddha Purnima* (March–April), *Vaisakha Suddha Purnima* (April–May) and *Karthika Suddha Purnima* (October–November) respectively.

Sri Janardhanaswamy Rathothsavam is celebrated for 3 days from *Magha Suddha Ekadasi* (January–February).

SOURCE :
1. *Sri Yerramilli Jagganna Sastri, Karnam, Mandapeta*
2. *Sri K. Suryanarayana, Agriculturist, Mandapeta*
3. *Sri Vegulla Pattabhiramanna, Agriculturist, Mandapeta*
4. *Sri Valluri Panasaramanna, Agriculturist, Mandapeta*
5. *Sri G. Krishna Murthy, Clerk, Mandapeta*

13. Narsipudi—Situated at a distance of 5 miles from Mandapeta, 7 miles from Kadiyam Railway Station and 10 miles from Ramachandrapuram.

The total population of the village is 2,330 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, etc.; Scheduled Castes (295); and Scheduled Tribes (15). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Siva, Vishnu, Rama, Tripurasundari and Udugulamma are the places of worship in the village. The image of Tripurasundari is in human form.

Devi Navarathrulu are celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September–October), in commemoration of Tripurasundari who killed the demon, Thripurasura after a day's battle. *Aradhana* and pujas are performed. This festival is being celebrated from ancient times. Arrangements are made 2 days in advance. *Pujari* is Sri Kallakuri Kasiviswanatham, a Brahmin of Kowndinyasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

Kama Perantamma Teertham is celebrated during Sankranti *i.e.*, on 14th January.

Goats and fowls are sacrificed to the deity Udugulamma during Her Jatara once a year.

SOURCE : *Sri Ch. Venkateswarlu, B.A., B.Ed., Teacher, Alamur*

14. Machavaram—Situated at a distance of 5 miles from Dwarapudi Railway Station as also from Ramachandrapuram.

The total population of the village is 5,155 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Raju, Reddy, Kamma, Kapu, Viswabrahmin, Velama, Kummari, Mangali, Chakali, etc.; Scheduled Castes (709)—Adi Andhra, Adi Dravida; and Scheduled Tribes (21). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Veereswaraswamy, Rama, Gopalaswamy, Anjaneyaswamy, Banasura and Poleramma are the places of worship in the village. The image of Poleramma is in the form of *shakthi.*

Poleramma Jatara is celebrated for one day on *Vaisakha Bahula Amavasya* (April-May). Fruits are offered and goats and fowls are sacrificed to the deity. This Jatara is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate without any distinction of caste. *Pujari* is an Asadi with hereditary rights.

Gopalaswamy Kalyanam on *Magha Suddha Ekadasi* (January-February) and Veereswaraswamy Kalyanam on *Phalguna Suddha Ekadasi* (February-March) are also celebrated.

There is free feeding for about 3,000 persons during Srirama Navami and Vinayaka Chavithi festivals.

SOURCE : *Sri Nallamilli Ramanna, Village Munsiff, Machavaram*

15. Chelluru—Situated at a distance of about a mile from Rajahmundry—Ramachandrapuram—Kotipalle bus route, 4 miles from Ramachandrapuram and 12 miles from Dwarapudi Railway Station.

The total population of the village is 6,283 and it is made up of several sub-communities of Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, etc.; Scheduled Castes (456); and Scheduled Tribes (22). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Agastheswaraswamy, Venugopalaswamy and of the village deity Poleramma are the places of worship in the village.

Poleramma Jatara is celebrated for one day every year. Period is not specified. Fruits are offered to the deity. This Jatara is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate. *Pujari* is an Asadi with hereditary rights.

Sri Agastheswaraswamy and Sri Venugopalaswamy festivals are also celebrated.

SOURCE : *Sri B. Sreeramulu, Karnam, Chelluru*

16. Vella— Situated at a distance of 2½ miles from Ramachandrapuram and 15 miles from Dwarapudi Railway Station. There are communication facilities to Kakinada and Rajahmundry by bus and to the latter by boat also.

The total population of the village is 4,702 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (519). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Vishnu, Subrahmanyaswamy and of the village deities Bangaramma and Mahalakshamma with the images of the deities in the form of *shakthi* with 4 hands holding a sword in one hand with awe-inspiring looks are the places of worship in the village.

Bangaramma and Mahalakshamma Jataras are celebrated for one day in *Vaisakham* (April-May). Fruits are offered and goats and fowls are sacrificed to the deity. These Jataras are being celebrated from ancient times and are of local significance. The Hindu devotees of the village congregate without any distinction of caste. *Pujari* is a Chakali. These *jataras* are also celebrated when epidemics break out in the village.

SOURCE : *Sri Bhagavati Venkatavadhani, Telugu Pandit, Zilla Parishad High School, Vella*

17. Unduru—Situated at a distance of 25 miles from Ramachandrapuram and 30 miles from the Dwarapudi Railway Station as also from Rajahmundry Railway Station, both of which are on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 1,578 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (321); and Scheduled Tribes (11). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Markandeswaraswamy, Rama, Gundalamma and Muthyalamma are the places of worship in the village.

Gundalamma and Muthyalamma Jataras are celebrated for one day in *Chaitram* (March-April). The pot-valiant Chakalis take the deity in procession by carrying *garagalu* on their heads. Goats and fowls are sacrificed to the deity. These *Jataras* are being celebrated

from ancient times. The Hindu devotees local and from neighbouring villages congregate. *Pujaris* are Chakalis.

A fair is held in connection with the Jataras. Eatables, utensils, lanterns, mirrors, combs, pictures and books, agricultural implements etc.; are brought and sold. Cattle are also sold. Magic and whirling wheels provide entertainment to the visitors.

Sri Markandeswaraswamy Kalyanam is celebrated for one day on *Phalguna Suddha Ekadasi* (February-March).

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April).

SOURCE: *Sri Katuri Rama Rao Chowdari, Hindi Teacher, Ramachandrapuram*

18. Draksharama—Situated at a distance of three miles from Ramachandrapuram, 16 miles from Kakinada Railway Station as well as from Dwarapudi Railway Station and 30 miles from Rajahmundry Railway Station which is on the Madras—Waltair broad gauge section of the Southern Railway.

This place is one of the very ancient shrines in India and is known to history from the times of Sathavahanas. The very name Draksharama thrills any Andhra, as it is connected with the history of Andhras. For many centuries when Andhra country had to be defined Draksharama was mentioned as one of the boundaries of the country. It may not be amiss to narrate a few facts here. Andhradesa (Andhramandala, Andrabhumi, Andhravisaya, Andrapatha or simply Andhra) is also called the Telugu country or the land of Telugu speaking people in modern usage. Andhra is the ancient name of the Telugu people. Andhradesa was the original home of the Andhras in the earliest times as it is even to-day. After the decline of Mauryan Empire, the Imperial Andhras, *i.e.*, Sathavahanas extended their sway and their empire embraced a great portion of India. From the early inscriptions, the Buddhist and Brahmanical literature and from the writings of the foreign travellers it can well be seen that Andhradesa or Andhra is another name for the Telugu country. The *Ithireya Brahmana* mentions about Andhras. There is a reference to Andhras in *Ramayana* -

సహస్ర శిరసం వింధ్యం నానాద్రుమలతా యుతం
Sahasra sirasam Vindyam nanadrumalata yutam

నర్మదాంచ నదీం దుర్గాం మహోరగ నిషేదితాం
Narmadancha nadeem Durgam mahoraga nisheditam
తతో గోదావరీం రమ్యాం కృష్ణవేణీం మహానదీం
Tato Godavarim ramyam Krishnaveneem mahanadeem

X X X X X

నదీం గోదావరీం చైవ సర్వమేవాను పశ్యత
Nadeem Godavarim chaiva sarvamevanu pasyatha
తదై నాంధ్రాంశ్చ పుండ్రాంశ్చ చోళాన్ పాండ్యాన్
Tadai nandhramscha pundramscha cholan pandyan
స్యకేరళాః
Syakeralan."

In the great epic *Mahabharata* also there is a mention about Andhras -

"ఆంధ్రాశ్చ బహవోరాజన్నర్గి ర్యస్తు దైవచ
Andhrascha Bahavorajannargi ryastha Daivacha

X X X X X

కుంతిభోజో మహాతేజః పార్థివో గౌర్వాహనః
Kuntibhojo mahatejah Pardhivo gowrvahanaha
ఆంధ్రాకాః కృష్ణా గోదావరార్యో మధ్యే వింధ్యమానే దేశః
Andhrakah Krishna Godavararyo madhaye Vindyamane desaha."

The *Markandeyapuranam* and Bharata's *Natyasastram* also mention about Andhras.

"The Maidavolu Prakrit charter of the Pallava King Sivaskandavarman is the earliest record which not merely mentions the name Andhrapatha, but enables us to locate it with certainty. Pali tradition contained in the Dipavamsa, Kathavatthu Commentary and the Mahavamsa, preserves the names of some later schools of local origin, such as the Andhaka, comprising the Pubbaseliya and Avaraseliya. These schools go to indicate that they had their origin, and development in Andhradesa. Among the early foreign writers, Megasthenes (300 B. C.) and Pliny the elder (77 A.D.) refer to the Andhras as a powerful tribe enjoying paramount sway over their land in the Deccan. The latter writer, probably quoting from Megasthenes States that the Andarae, *i.e.*, the Andhras, possessed numerous villages, thirty walled towns defended by moats and towers, and supplied their king with an immense army consisting of 100,000 infantry, 2,000 cavalry and 1,000 elephants. The Puranas mention the Satavahanas as Andhras apparently calling them after their homeland, Andhradesa in the Deccan. The Brahmanda Purana speaks of the Andhra country as adjoining Konkan and Kuntala on the east in Daksinapatha. Vatsyayana in his *Kamasutra*, mentions the Andhras as a distinct nation. In his commentary Jayamangata on the *Kamasutra*, Sankaraiya of about the sixth Century A.D. define Andhradesa as the country lying to the south of the Narmada and to the east of Karnata in the Deccan. Varahamihira who lived about the early part of the sixth century A.D. mentions the Andhra country as lying to the south of Vidarabha, Videha and Cedi in Daksinapatha. Yuan Chwang, the Chinese Pilgrim, who visited this country in the early half of the seventh century calls it by the names, Andhra and Mah-Andhra. The territory situated to the north of the Krisna river is called Andhra and the territory lying to the south of that river is described by the name Mah-Andhra. Dandin, in his *Dasakumaracharitra* speaks of the Andhra country as lying to the south west of Kalinga, and calls its capital Vengi by the name Andhranagari." 1

1 B. V. Krishna Rao, *A History of the Early Dynasties of Andhradesa*, pp. 4-5
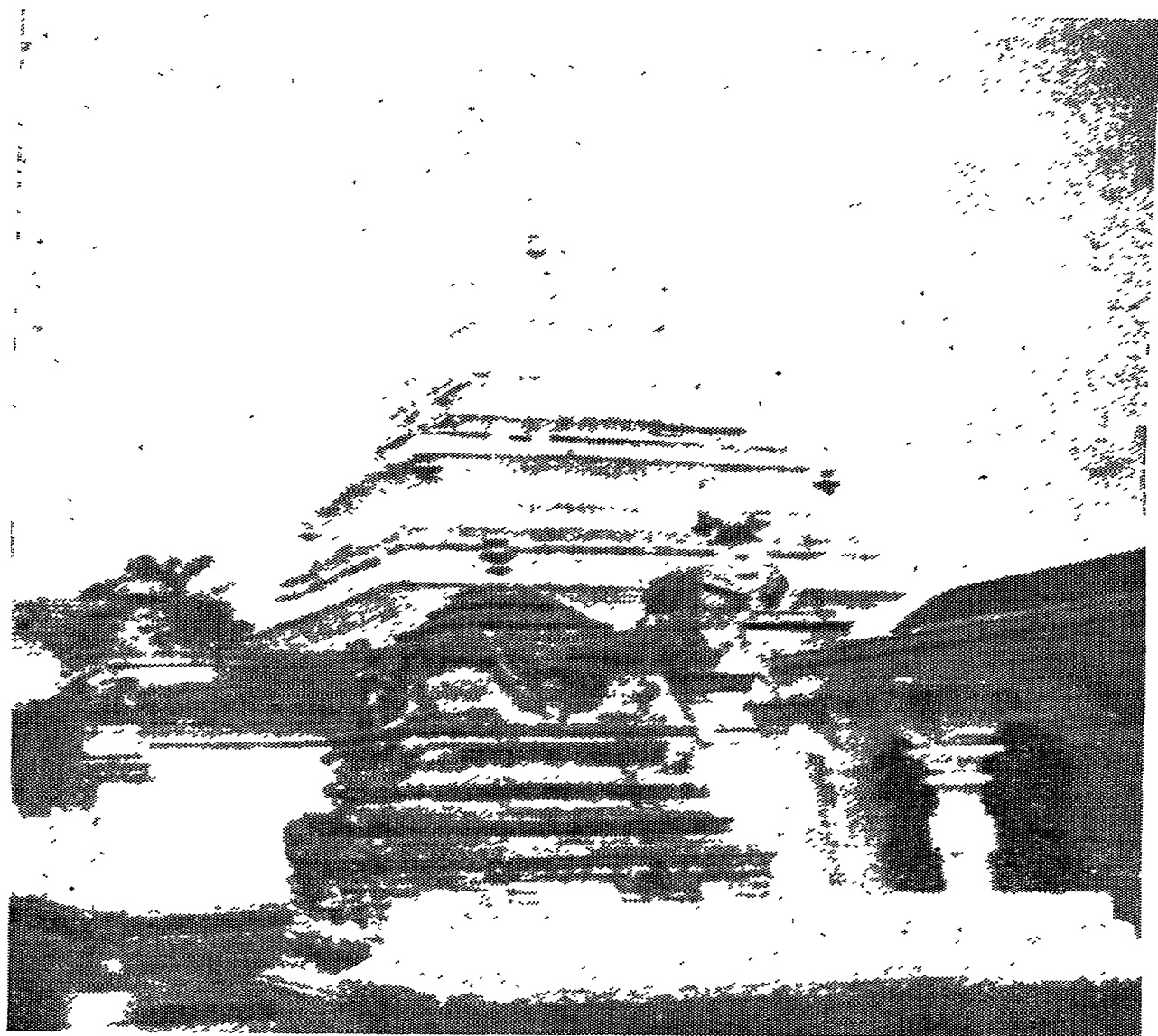
Plate IX: Temple of Sri Bheemeswaraswamy.

For some the Andhradesa came to be known as Vengi. The Eastern Chalukyas called themselves as Lords of Vengi. Later the Andhradesa acquired the appellation, Trilingabhumi or Trilingadesa. This appellation Trilinga or Trailinga seems to have come into existence as a secondary name when Andhradesa was under the Brahmanical influence. *Brahmanda Purana* speaks of Trilingadesa—

"శ్రీశైల భీమ కాళేశ మహేంద్రగిరి సంయుతం
Srisaila Bhima Kalesa Mahendragiri samyutam
ప్రాకారాంతు మహత్కృత్వా త్వైణి ద్వాదా మపాకరోత్
Prakarantu mahatkrutva tvaini dwada mapakarot."

The *Purana* mentions the land of the three *Lingas*, from the existence of three celebrated *Lingas* or places of Siva worship in the land. They are the *Lingas* in Srisailam in Kurnool district, Bhimeswara at Draksharama in East Godavari District and Kaleswara at Kaleswaram in Karimnagar district. Sri Viswanathakavi who was in the court of Kakatiya Pratapa Rudra in his drama. Prataparudriyam mentioned the land comprised by the three Lingas as Trilingadesam. They are as already stated Srisailam, Draksharama and Kaleswaram.

"స్వామిం త్రిలింగదేశ పరమేశ్వర
Swamim Strilingadesa Parameswara
x x x x
తేదేవాః ప్రసర త్ప్రసాద మధురా శ్రీశైల కాళేశ్వర
Teduvah prasara tprasada madhura Srisaila Kaleswara
ద్రాక్షారామ నివాసినః ప్రతిదినం త్వచ్ఛేరయాసే జాగ్రతు
Draksharama nivasinah Pratidinam tvachcherayase jagratu."

Poet Vinnakota Peddanna who lived hundred years after poet Viswanatha also corroborated the above fact in his book *Kavyalankara Choodamani.*

క॥ ధరశ్రీ పర్వత కాళే
Dharasri Parvatha Kale
శ్వర ద్రాక్షారామ సంజ్ఞ వఱలు త్రిలింగా
Swara Draksharama Sangna voralu Trilinga
కరమగుట నాంధ్ర దేశం
Karamaguta nandra desam
బరుదార ద్రిలింగదేశమునఁ జనుగృతులన్
Barudara drilingadesamuna Janugrutulan.

In Murari's drama *Anargha Raghaveeyam*, mention is made about Draksharama in the conversation between Sri Rama and Vibhishana. Sri Rama mentions about Draksharama while showing all sacred shrines to Vibhishana enroute to Auodya from Ceylon.

విభీషణః దక్షిణతో దర్శయన్ దేవ ప్రణమ్యతా
Vibhishanah (Dakshinatho Darsayan) Deva ! Pranamyath
మయ మన్ద్ర విషయ లక్ష్యః సప్త
Maya mandra vishaya lakshyah Sapta
గోదావరిహార
godavarihara
కలసైక నాయకో భగవాన్ భీమేశ్వరః
Kalasaika Nayako Bhagwan Bhimeswaraha

The Sathavahana king Hala seems to have carried an expedition to Draksharama.

> "After Gaurakrishna came Hala. His was a brief reign of one year. Yet he won for himself a niche among the great poets of all time. He collected and edited a number of erotic verses, *gathas*, of excellent taste and elegance. But we have practically no evidence of any of the political events of his reign except what is supplied by a later work, *Lilavati.* Allowing for all misstatements and distortions, this document connects him with an expedition to the eastern part of his realm, Saptagodavari, identified with modern Daksharama in the Godavari District." 1

One of the *gathas* of Hala states that there was no royal house equal in prowess and nobility to that of the Sathavahanas in all the country wherein the Godavari rises, flows and falls into the sea. Another Prakrit work Lilavathipariniyam contains a tradition of Hala's marriage on the banks of Saptagodavari, identified with the tank of Draksharama in the East Godavari District.

The temple has a rich legacy of inscriptions left by several Kings of the Chola, Pallava, Eastern and Western Chalukyas, Kalinga and Kakatiya dynasties. There are about 400 inscriptions ranging from 1055 to 1444 A. D. and are mostly gifts for litting lamps, and jewels to the temple by the kings and queens in addition to innumerable votive offerings by the ministers, generals and merchants who came from places as far away as Vizagapatam, Vijayanagar and Penukonda. Of these several inscriptions, three of them are in Tamil, one in Kanarese and the rest are in Telugu or Sanskrit written in Telugu characters.

From the wealth of inscriptions and epigraphical details found on the walls of the temple one can have a peep into the past.

It is said that the Chalukya Bhima I spent his last days in the worship of Siva and built temples in honour of the God at Chalukya-Bhimavaram and Draksharamam. An inscription at Draksharama reveals that

1 G. Yazdani, *The Early History of the Deccan*, p. 125

Vengi was for some time under the sway of Western Chalukyas.

"Several Western Chalukya records of the time refer to Ahavamalla Someswara's rule over Vengi. In an inscription dated A.D. 1047 he is said to have subdued the Kings of Vengi and Kalinga; his eldest son Bhuvanaikamalla Someswara II is spoken of as Vengipuravaresvara in a new series of records ranging in date from A.D. 1049 to 1054; and Kuppama, the daughter of Narayanabhatta, one of his Pradhanis resident in the Eastern Chalukya court, makes a gift in A.D. 1055-56 to the temple of Siva at Draksharama." 1

An inscription dated 1158 registers the gift for litting lamp to the temple by Inangala Brahmi Reddi, a *Preggada* or minister in the service of Rudradeva. There is another inscription set up by Repalli Duggaraja (Durgaraja), son of Anamakonda Prola-nripathi (Prola II). Prola one of the younger brothers of Rudra. It is surmised by some historians from these two inscriptions that Rudra might have conquered this part of the country and placed it in the charge of Duggaraja.

"But Rudra's authority over the Godavari delta was soon challenged. The chiefs of Velanadu, who had been ruling in Vengi and its neighbourhood as the vassals of the Chalukya-Cholas since the days of Kulottunga, I, could not tolerate the existence of a powerful rival in this territory which they considered as their own. Kulottunga Rajendra Chola II, who was then governing the country, sent an army into the Godavari delta under his *pradhani*, Devana-Preggada, the son of Amritaluri Manchiraju, with instructions to bring it under his control, Devana-Preggada successfully accomplished the task entrusted to him; he first reduced the country bordering on the sea and established himself at Daksharamam in A.D. 1163; next he advanced, in A.D. 1165, on the Haihayas of the Kona country, and having vanquished them in battle compelled them to acknowledge the supremacy of his sovereign. Though the provenance of the inscriptions of Kulottunga Rajendra Chola II and his subourdinates shows that his rule over this region continued until at least A.D. 1181, Rudra does not seem to have left him in undisturbed possession of it, for an inscription in Draksharamam, which registers the gift of a lamp to the temple of Bhimesvara by Rudra's queen Daunamadevi in the 23rd year of Rajaraj II (A.D. 1168), proves unmistakably that Rudra had, at that time, again invaded the country to re-establish his authority. This expedition, however, does not seem to have had any permanent result, since no further evidence of his rule is found in the Godavari delta in the years immediately following it." 2

When Mallapadeva appealed to Rudradeva for help, against Velanati Prithvisvara Rudra seems to have marched into the Godavari Valley with his army and joined Mallapadeva at Draksharamam, as shown by an epigraph found at the place, dated on the 5th regnal year of Sarvalokasraya Vishnuvardhana corresponding to Saka 1108 (A.D. 1185-86).

During the reign of Kakatiya King Ganapathi, their army visited Draksharamam.

"The Kakatiya army next marched into Bastar, reduced, Chakrakota, and crossing the Godavari took possession of Manthena on the south bank of the river; and having thus completed the conquest of the hill tracts, the army finally returned in triumph to Draksharamam, where Rajanayaka, the Commander of the Recherla forces, endowed, as a thank-offering, a perpetual lamp in the temple of the God Bhimesvara on Sunday, Vaisakha Suddha 11 S. 1134 (29 April A.D.1212)." 3

Ganapati's expedition of Kalinga produced no material results. After the death of Rajaraja III of Kalinga his son Ananga Bhima III succeeded him in A.D. 1211 and in his inscription at Draksharama dated A.D. 1217 he claimed that he freed his country from the Kakatiya yoke. It seems that this Kalinga King Ananga Bhima III sent armies to effect final conquest of Vengi under the command of Jesrajaka, the son of Khadgasimha the commander-in-chief in A.D. 1230, to Draksharama. This Jesrajaka seems to have repaired the temple of the God Bhimeswara.

From the fore-going facts it may be seen that this sacred shrine is a very ancient place and several kings paid their homage to Lord Bhimeswara.

There are several fine and interesting legends current relating to the origin of the name of the place. As seen from the inscriptions, this place was known by the names Pedda Dakiremi, and Dakshapuri. The name Draksharama is said to be a corrupted form of 'Daksha' 'arama' or the garden of Daksharajapathi. The place is said to depict the well known legend in the *Sivapuranam*.

"According to this, Dakshaprajapathis' daughter Dakshayani had married Lord Siva, though Dakshaprajapathi was not very happy over it. Once Dakshaprajapathi performed a great *yagna*, to which, out of his *dambha* and *darpa*, he did not invite Lord Siva. Dakshayani was anxious to attend this *yagna* of her father, but at the same time could not openly attend it in as much as her Lord *viz.*, Lord Siva had been deliberately excluded from it. She was thus torn between two compelling desires. Finally she resolved to attend the sacrifice even though she too had not been invited as the consort of Lord Siva. Dakshaprajapathi's pride increased all the more by this visit of Dakshayani, since he thought that his fame was so great that the consort of Lord Siva himself had to attend it, although uninvited, since his *yagna*, was such a famous one. In his extreme pride, he did not receive his own daughter Dakshayani properly, and did not give her the proper respects. Dakshayani's self-respect was thus wounded, and not being able to bear with equanimity and clamness, the insults offered not only to her, but also to her suprem Lord, she plunged into the fire, and thereby ended her life. Lord Siva, when he heard the news, was extremely furious and began to sweat profusely. Out of the sweat, was born Veerabhadra, who killed Dakshaprajapathi, and thus avenged the insult to Lord Siva, Daksha Arama of the modern Draksharama, is said to be the seat of this famous *yagna* of Dakshaprajapathi,

1 G. Yazdani, *The Larly History of the Deccan*, p. 491
2 *Ibid.*, p. 592
3 *Ibid.*, p. 606

and in memory of it, even today orthodox Brahmins do not perform any *yagna* or such ceremonies, within the premises of Draksharama."1

This place is immortalised by the great poet Srinadha in his book *Bhimeswarapuranam*. He too corroborates the above fact in the following poem:

క॥ దక్షుని నవనాగారము

Dakshuni navanagaramu

దక్షారామంబు శివుడు తన్మధ్యమునన్

Daksharamambu Sivudu tanmadhyamunan

సాక్షాత్కరించి యుండుట

Sakshatkarinchi yunduta

మోక్షము భోగంబు బ్రాలె ముజ్జగములకున్

Mokshamu bhogambu brale mujjagamulakun."

meaning—Draksharama where Daksha performed *yagna* is a sacred place for all the three worlds since Lord Siva appeared here.

There is another popular legend about the origin of this temple. Lord Siva is worshipped here in the form of a Lingam. The Lingam here is a long cylindrical pillar of some 20 or 25 feet high. The legend is that the Lingam here is one of the parts of the original Lingam which broke off into five pieces and fell at five places or Aramas. The demon Tarakasura a great votary of Siva was a prepetual menace to the Devatas. He could be killed only by the son of Lord Siva. All the Devatas prayed Kumaraswamy, son of Lord Siva to save them from the clutches of Tarakasura. Kumaraswamy found it impossible to kill Tarakasura as he was wearing a huge Lingam. Narada informed Kumaraswamy that till the Lingam was removed from the neck of the Rakshasa he was invincible. Kumaraswamy therefore aimed at the Lingam with his arrow and broke it and soon killed the demon, to the happiness of one and all. The Lingam broke into five pieces and fell at five different places *viz.*,

"Bheemarama or Bheemavaram in Kakinada, Ksheerarama or Palakollu in West Godavari, Amararama or Amaravathi in Guntur, Daksharama or Draksharama in East Godavari and Kumararama which is Kotipalli in East Godavari District. The original Lingam which broke into five pieces, is said to have been originally erected by the Lord Sun himself, and worshipped by the seven sages who are still said to be present as the seven branches of the Godavari in its march to the sea. The *rishis* are Kasyapa or Tulya, Atri, Gowtama, Bharadwaja, Kousika or Viswamitra, Jamadagni and Vasistha. The Bharadhwaja, Viswamitra and Jamadagni Godavaris are no longer in existence but the other branches remain. The seven sages are said to have each brought the waters from their respective rivers to the Tirtha at Draksharama which is called Sapta-Godavari-Tirtha. It is customary for the pilgrims and the pious to undertake a bath in these seven Godavaries or the Saptasagara Yatra, which is said to confer liberation.

1 N. Ramesam, *Temples and Legends of Andhra Pradesh*, p. 113

The third legend about these temples is that the temple was originally a Buddha Chaitya and that during the course of the revival of Hindu worship, it was converted into a Hindu temple. The Mula Virat or the Linga is said to be one of the Ayaka Stambas of the original Buddha Chaitya. Chaityas or stupas in Buddhist methods of worship, are mounds raised over the corporeal relics of Lord Buddha or a great Acharya. Buddhist stupas and Chaityas are spread all over India, but one of the main characteristics of the Andhra type of Chaityas and stupas, is the existence of the five vertical pillars, called Ayaka Stambas, which are erected in the four cardinal directions *viz.*, East, South, West and North. In all the Chaityas of Andhra this is a peculiar characteristic which is found. These Ayaka Stambas which are five in number, are said to represent the five major incidents in the life of the Lord Buddha *viz.*, Janana or Birth, Mahabhiniskramana or the great renunciation, Samyak-Sambhodi or the perfect realisation, Dharma Chakra Pravarthana or the setting in motion of the wheel of Dharma, and Mahaparinirvana or the final absorption of Lord Buddha into the Infinite. The Ayaka Stambas are generally vertical pillars made of white marble stone. Andhra Desa and especially the Krishna river basin has been a famous seat of Buddhism, and many stupas have been found in this valley, as for example at Amaravathi, Goli, Jaggayyapeta, Ghantasala etc., not to speak of the Mahachaitya at Nagarjunakonda. During the period of the revival of Hindu worship, some of these Chaityas have been converted and re-adopted to Hindu worship. For example, in the Garbha Griha of the Amareswara temple of Amaravathi in Guntur District, there is a typical white marble lotus medallion slab of the Buddhist type. The peculiar characteristic Buddhist type of bricks are also found in the temple. It is, therefore, possible that the Buddhist Chaitya and the Ayaka Stambas have been reconverted into a Hindu temple and adopted for linga worship. There is nothing irregular about this, since in whatever form one worships the Lord, the place still retains its greatness.

Draksharama is also called as Dakshina Kasi or the Southern Banaras. Vedavyasa is said to have founded this temple, and the Ravi Tree and Lingam said to have been founded by him. are still shown Within the temple is a curious well, the mouth of which is in the shape of a strung bow. It is called the Rudra Tirtha and a Lingam at the site of the Western gate is said to be making a daily pilgrimage to Banaras.

There are many popular legends and *Stalapuranas* regarding the sanctity and sacredness of this place. In the Saptagodavari, Lord Siva himself is said to have manifested himself, in the form of a Linga, under the name Bheemeswaraswamy. Seeing this Swayabhu manifestation of the Lord, the Sapta rishis went to Godavari in order to bring its waters, for performing *abhishekam* to the Lord before sunrise. But on their way back to Draksharama, near the river Saptagodavari they were halted by Tulya Maharshi, who was performing a *yagna* and who feared that his Ashrama and his entire *yagna*, will be washed away by the floods of the Godavari. The Sapta rishis and Tulya Maharshi were thus arguing with each other, when Vedavyasa himself, a great sage, intervened and told them that the waters of the Sapta Godavari would come to Draksharama as 'Antar Vahini' *i.e.*, as flowing underground and form themselves into a Pushkarini Tirtha, by name Sapta Godavari before Lord Bheemeswaraswamy for the purpose of Abhisheka. In the meantime, the Sun rose, and as the Saptarishis were late and could not arrive before Sunrise at Draksharama, the Lord Sun himself came and performed the first Archana to Lord Bheemeswara who had manifested himself as the Swayambhu here. Thus Pushkarini Sapta Godavari came into existence, and the waters are being used for Abhishekam of the Lord.

The Sapta Godavari has the Pakasasanala on its west. The legend about this is, that the time of the manifestation of Bheemeswaraswamy in Lingakara, and

when the Sapta rishis were performing the Archana to the Lord, all the thirty-three crores of Devatas came to have the darshan of the Lord, when a divine voice ordained that 'whoever, at that auspicious moment instals a Linga at any place near Sapta Godavari Pushkarini will get eternal bliss.' Thereupon Lord Indra installed a Linga, over which a temple was raised under the name Pakasasana Devalaya. Innumerable Lingas by other Devatas were also installed here.

There is a temple called Sri Sankara Narayanaswamy temple at the pathway to the Eastern Gopura. To right, in front of the *dhwajastambha* are two big trees, one the Ravi tree, and the other, the Neem tree, which are intertwined together. At the foot of this, there is a Sivalinga and also Vishnu Vigraha called Sankara Narayanaswamy. This is said to be a symbolical representation of the oneness of Lord Siva and Lord Vishnu. Popular belief is that if *pradakshina* in the prescribed manner is done to this, the barren people are blessed with children.

Right at the main entrance of the temple, there is the image of Ganapathi who has been praised by devotees as the fulfiller of the wishes and desires of his Bhakthas. There is also here a Navagraha shrine and the shrine of the Ashta Dikpalakas in the eastern Mukhamantapa.

There is also in the temple a Vigraham of Sri Lakshmi Narayana Swamy. This is said to have been installed by Sri Ramachandra as the Kshetrapalaka. It is generally believed that a Divya Sthala becomes a Punya Sthala, only when there is a Vishnu image in Sivalaya, and a Siva image in Vishnalaya. Hence, the importance of this.

In its architecture, the Draksharama temple shows a beautiful and harmonious blend of the Chola and Chalukya styles and shows a catholicity in adaptation, which can only result by decades of close admixture. The Vimanas over the main Garbhagriha, with its horizontal motif, and with an octagonal type is a good specimen of the Dravida type of temple architecture. The Western gopura is an amazing structure with seven stories, and is clearly of Chola origin and reminds one of the many Chola temples of the South. There are beautiful pillared mantapas all round the shrines and these must have come into existence at a later date. In the Mukhamantapa, there are pillars with scenes depicted in sculpture, which clearly must be only Chalukya in origin. The very important and interesting feature of this temple is that we have in Draksharama, probably the only remaining piece of evidence as to how the artisans of the past constructed their temples. There is a small 'model temple' made out of a single stone, and built exactly according to the type of the original temple. It is thus clear that originally when a big temple was conceived of, a model on a small scale was first done, and then, it was later amplified into a main temple, according to scale.

x x x x

Draksharama is the one of the famous temples of Andhra and the place is sacred not only to the Hindus, but also to the Muslims. There is a tomb in Draksharama of a Muslim saint by name Saiyid Shah Bhaji Aulia with a mosque attached to it. This Muslim saint is said to be a contemporary of Mira Saheb of Nagore who is said to have lived 500 years ago. He was born, according to tradition at Gardez near Madina in Arabia, and came to Draksharama with his disciples during the course of his tours. Being hungry, they slaughtered the temple bull of a Saivite mutt at Draksharama and ate it. In the dispute that ensued, the relative greatness of the saint and the local Saivite head of the mutt was called into question, and to settle the matter, a Sivalingam was thrown into the pond, by name Lingala Cheruvu, and both the Muslim saint and the Saivite Mathadhipathi were asked to bring back the Linga by the power of their worship. The Muslim saint, it appears, prayed to the infinite Lord who is the same for all, irrespetive of all differences, and the Lord being pleased with the depth of his devotion acceded to his request. The Muslim saint who won in the contest was then given the Mutt to live in, and he converted it into a sacred mosque. The descendents of this saint are said to be still living in Draksharama.

Two Dutch tombs also stand in the village in what is called 'Olland Dibba' (Holland Mound). The tombs are dated 1675 and 1728 and are covered with the sculptured slabs which are characteristic of Dutch tombs."[1]

The total population of the town is 16,333 and it is made up of the following communities : Caste Hindus–Brahmin, Vaisya, Kshatriya (Raju), Kamma, Telaga, Kapu, Settibalija, Vadrangi, Kamsali, Chakali, Yadava, Kuruva, Mangali, Kummari, etc ; Scheduled Castes (1,961); Scheduled Tribes (38); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, service, trade and other traditional occupations.

Besides Bhimeswaraswamy temple, the other places of worship in the town are the temples of Pakasasana, Varuneswara, Saptakoti Ramalingeswara and of the village deities Gogulamba, Mandathilli, Mutyalamma, Ghatambika and Nukalamma. There are also mosques and churches for prayers.

Bhimeswaraswamy temple: The Lingam is a Sphatika Lingam. Half of the Lingam is white and the other half black though it is of a single crystal as if to testify that Lord Siva is *Ardhanareeswara*, (half male and half female). The idol of Manikyamba is in female form. Behind and by the sides of the Lingam, there are walls and steps leading to the top of the Lingam. It is believed that this self-manifested Lingam was growing day-by-day and Devathas who were worshipping the Lord-every day prayed Him to stop growing. The Lord suggested that some nail must be hammered into the head. It was done and the Lingam stopped growing. On the top of the Lingam one can see a crack there and a few blood-like-red stains. *Abhishekam* is performed to the Lord from above, ascending the steps. Parvathi has incarnated Herself as Manikyamba. The idol of the Sun-God stands by the side of the Lord who declared that Draksharama is as efficacious as Kasi (Banaras) in granting *moksham* (salvation) to the devotees. There are within the temple the images of Somas, Navagrahas, and Ashtadikpalakas.

There is a big pond into which the water from the sacred Godavari is believed to flow as an under-current and a bath in it is considered as fruitful as a bath in the Godavari itself. Between the pond and the main

1 N. Ramesan, *Temples and Legends of Andhra Pradesh*, pp. 114–119

temple, there is a huge banyan tree under which there is Sivalingam with twisted cobras on either side, *dwarapalakas* in front and a Nandi opposite. There are a number of ant-hills round about which the issueless worship and pour milk into them praying Lord Subrahmaneswara to bless them with children. The sanctity of Draksharama forms a subject in several literary works. Vyasa Maharshi and his disciples were made to starve in Kasi (Banaras) by Lord Visveswara and Annapurna Devi in order to test them. When Vyasa could get no alms for days together, the *rishi* was about to curse that Kasi would become desolute like a burial ground. Annapurna Devi, who knew the power of the enraged Vyasa hastened to the *rishi* appearing before him in the guise of an old Brahmin woman, and appeased their hunger. But as a punishment to his hasty decision to curse the place of His abode, Lord Visveswara ordered Vyasa to quit Banaras. At the intervention of Annapurna Devi the Lord's anger was appeased and Vyasa obtained salvation spending his last days at Draksharama proving that Draksharama was in no way inferior to Banaras in conferring salvation on those that spend their last days at the place.

This sacred place is also associated with the great Telugu poet Vemulawada Bhimakavi. His life history bears ample testimony for the greatness of Lord Bhimeswara of this place. He was an eminent younger contemporary of Nannaya and associated by tradition with the Eastern Ganga emperor Annantavaraman Chodaganga (1078-1148 A. D.). He was the author of *Kavijanasraya*, a Telugu grammer. He seems to have written Raghava-Pandaviyam giving out the story of both the Ramayana and Mahabharata together. But there are some who believe that Vemulavada Bhimakavi acquired all his talents due to the grace of the Lord Rajeswaraswamy of Vemulavada in Karimnagar District. Whatever may be the veracity of these statements the poet himself declared that he was the son of Lord Bhimeswara of Draksharama:

ఘనుడన్ వేములవాడ వంశజుడ ద్రాక్షారామ
Ghanudan Vemulavoda vamsajuda Draksharama
భీమేశనందనుడన్
Bheemesanandanudan."

A brief account of his life history is given below :

There lived a Niyogi Brahmin, Somanatha at Vemulavada of Ramachandrapuram Taluk. He had no children. There was a belief that if a man dies without children he will not attain salvation. So Somanatha married five women with the fond hope that he will beget children through anyone of them. But he died issueless. It so happend that all the five widows of Somanatha went to Draksharama. After having a holy dip in the Sapta Godavaris, they visited Lord Bhimeswara. The devotees that congregated there were praying to Lord to grant some desire or the other. But Machamma, the innocent young and last widow of Somanatha implored the Lord to bless her with a son whom she would name after the Lord. Lord Siva is reputed to grant the desires of the devotees easily and immediately with no consideration for the consequences. He, in the name of Bhimalingeswara of Draksharama granted the devotees prayer. She begot a son and he was named Bhimana. As Machamma begot a son after the death of her husband, the Brahmins of the place excommunicated her son and her father. She pleaded innocence before her father and narrated to him about her thoughtless prayer to Lord Bhimalingeswara. They took solace in the grace of the Lord. As the boy grew up, his playmates began to taunt him saying that he was born fatherless. The boy could not bear the humiliation and he forced his mother to tell him who his father was. She revealed the truth to the boy and assured him saying that Bhimalingeswaraswamy was his father. Off he went to Draksharama, stood before the idol and thereatened first to break it into pieces and then die at the feet of the Lord unless He told him who his father was. The Lord appeared before the boy and assured him that He was his father and blessed him with *Vaksuddhi* (efficacy of speech which meant that whatever he uttered would come true) and poetic talent. He returned to his village and narrated what had happend at Draksharama. There are several myths and miracles associated with him. One day there was a great feast in the house of a Brahmin to which he was not invited as he was excommunicated. Standing outside, he cursed :

"అప్పాలన్నీ కప్పలు గావలె అన్నమంతా సున్నము గావలె
Appalannee kappalu gavale, Annamantha Sunnamu 'gavale."

meaning—let all the sweets become frogs and the rice become lime. His utterance came true. The Brahmins soon realised the greatness of Bhimakavi and apologised to him, whereupon he converted the frogs into sweets and lime into rice by reversing his utterance:

"కప్పలన్నీ అప్పాలుకావలె సున్నమంతా అన్నముకావలె
Kappalannee appalukavale, sunnamantha annamukavale."

He was a great devotee and a great saint, who with *Vaksuddhi* had *sapanugraha sakthi* (capacity to curse or bless). He claimed that his utterances were as sure as Rama's arrow, Siva's wrath through His third eye, Bhima's mace, Brahma's writtings and Kumaraswamy's weapon.

Once the power-intoxicated Potha Reddy of Gudimetta took away the poets horse by force; Bhimakavi sent his servant Marudu across the rivulet Janhavi to Gudimetta to restore the horse to him. But Potha Reddy refused to do so, in spite of the counsel of his brother Singana. Bhimakavi flared up with wrath and cursed saying, Potha Rakkasudu would die on the seventh day.

"హయమది సీత పోతవసుడాధిపుడారయ రావణుండు ని
Hayamadi Seetha Pothavasudadhipudaraya Ravanundu ni
శ్చయముగ నేను రాఘవుడ జాహ్నవి వారధి మారుడంజనీ
schayamuga nenu Raghavuda Janhavi varadhi Marudanjanee
ప్రియతనయుండు సింగన విభీషణుడీ గుడిమెట్ట లంక
Priyathanayundu Singana Vibhishanudee Gndımetta Lanka
జయమును బోతరక్కసుని చావును నేడవనాడు చూడుడీ
Jayamunu Botharakkasuni Chavunu nedavanandu Chududee."

meaning—My horse is the Sita (of Ramayana) of the episode, Potha Vasudhadhipa is the Ravana, myself is the Rama, rivulet Janhavi is the ocean, Marudu is the Anjaneya (Hanuman), Singana is the Vibheeshana and Gudimetta is the Lanka. Witness my victory and the death of Potha Rakkasa on the seventh day. Verily it did happen so and the horse was restored to him. The relatives of Potha Raju fell at Bhimakavi's feet and prayed him to restore Potharaju to life. He pronounced:

"నాటి రఘురాముతమ్ముడు
Nati Raghuramuthammudu
పాటిగ సంజీవిచేత బ్రతికిన రీతిన్
Patiga Sanjeevichetha brathikina reethin
గాటికి బోనుకేటికి
Gatiki bonuketıki
లేతవరపు పోతరాజ లెమ్మ రమ్మ
Letavarapu Potharaja lemma ramma."

meaning—Oh! Letavarapu Potharaja! where is the need for you to go to the burial ground. Just as Lakshmana, the brother of Rama came back to life by the touch of *sanjeevini* (life giving herb) you too get up and come away. Immediately Potha Raju came back to life.

When Bhimakavi went to see Kalinga Gangu, the king did not give him audience and pleaded his inability to see him as he was too busy. The king refused to receive him when he visited him again after sometime. He wrote down the following poem and sent to the king.

"వేములవాడ భీమకవి
Vemulavada Bhimakavi
వేగమె చూచి కళింగ గంగుతా
Vegame chuchi Kalinga Gangutha
సామము మాని కోపమున
Samamumani kopamuna
సందడి తీరిన రమ్ము పొమ్మనెన్
Sandadi teerina rammu pommanen
మోమును జూడ దోషమిక
Momunu juda doshamika
ముప్పదిరెండు దినంబులావలన్
Muppadırendu dinambulavalan
జామున కర్ధమన్ దాతని సంపద
Jamuna kardhaman dathani sampada
శత్రుల పాలు గావుతన్
Sathrula palu gavuthan."

He denounced that the king shall lose his kingdom. The king laughed over it. But mysteriously on the day and at the same moment as denounced by the poet he lost his kingdom and had to go from village to village and from door to door begging for alms. One pitch dark night he tumbled and fell on the road. He then wept over his past glory, expressed that he who had enjoyed the life of Indra, the Lord of Heaven, was reduced to the fate of a street beggar without even the poorest light to guide him in darkness. Bhimakavi who chanced to hear it, enquired him who he was. The king replied, 'I am a wretch, reduced to beggary by Bhimakavi.' The poet said after all you could find time to see me. The king fell on his feet and apologised to him. The poet took pity on him and blessed him saying-

"వేయి గజంబులుండ
Veyi gajmbulunda
బదివేల తురంగములుండ నాజిలో
badıvela thurangamulunda najilo
రాయల గెల్చి సెజ్జ
Rayala gelchi sejja
నగరంబున పట్టము గట్టుకోవడిన్
Nagarambuna pattamu gattukovadin
రాయ కళింగ గంగు
Raya Kalinga Gangu
కవిరాజ భయంకర మూర్తి చూడగా
Kaviraja bhayankara moorthi choodaga
బోయిన మీన మాసమున బున్నమ
Boyina meena masamuna Bunnama
వోయిన షష్టి నాటికిన్
Voyina Shashti natikin."

meaning—In spite of his thousand elephants and ten thousand horses, you will conquer the Rayalu of Vijayanagara and regain your kingdom on the sixth day

after full moon in *Meenamasa*, the month of which I came to see you. The king accordingly regained his kingdom.

By the power of his speech he killed Sahenimara who rebelled against Chokkabhupala, the poet's friend. Sahenimara requested him to turn a wooden pillar into a tree with leaves, flowers and fruits by the power of his speech. Bhimakavi then read a poem desiring the pillar to sprout to flowers and bear fruit. The pillar was transfoımed into a tree with leaves, flowers and fruits. It was reconverted by him into pıllar by reading another poem.

The very power of his speech saw his end. It so happened that while serving him food the soot of the ghee cup touched his mother's stomach. He expressed–

"అమ్మా నీకడుపు మసియాయెగ
Amma neekadupu masiyayega."

the literal meaning is Mother there is soot on your stomach! When a child dies, it is said while refering the mother of the child,

"ఆమె కడుపు మసియాయె
Ame Kadupu masiyaye."

which conveys the meaning that her child is dead. Women, while denouncing other woman generally say,

"నీ కడుపు మసిగాను
Nee Kadupu masiganu."

meaning, 'let Your child die'. Most unfortunately here the expression also meant soot owing to the death of a child. His words came true and he, the only child of his mother instantaneously fell dead on the spot. Such was the power of Bhimakavi.

Though there is no literary evidence, there is a popular belief that Bhimakavi came back to life with the continued grace of Lord, Bhimalingeswara. The story of his subsequent life is that he became a *sanyasi* and began to roam about Andhra Desa. He reached Chabala, a neighbouring village of Gadekal and lived on the charity of the residents of the place who took him to be a mad man. There was an orphan fisherman girl named Sanjeevamma who was watching this mad mendicant bringing the alms from the village. One day she asked him to give her a morsel and it tasted like nector. She took him to be a great saint and became his discip'e and began to live with him. His *guru* who intiated him as a *sanyasi* and of whom nothing is known gave him two small twigs one of neem and the other of *gone* which is found even now in a few villages of Madakasira Taluk in Anantapur dıstrict and in a few bordering villages of Mysore State. This is a variety of wild fig tree with no apparent flowers and with small round red fruits. He was asked to bury them during nights, brush his teeth with them in the morning and finally settle at the place where the dry twigs sprout up into plants. He continued his journey with Sanjeevamma. Bhimalingappa of Beldona near Guntakal in Anantapur District saw him in the company of the young girl, suspected their intimacy and beat him mercilessly. When Bhımalingappa went home he experienced pains all over his body as if beaten by somebody. He ran back to the sage, begged his pardon and became his great disciple. It was at Gadekal that the two twigs sprouted up and gradually grew into big trees. Therefore the sage settled there. It is believed that for sometime sugar was falling from the *gone* tree and was being received as *prasadam*. The *gone* tree is still there and in the place of the original neem tree another is planted. The Muslim residents of Chippagiri near Guntakal who claimed to be powerful magicians were approaching Gadekal to challenge the powers of Bhimakavi. But Bhimakavi sat on a dilapıdated mud wall and went riding on the dilapidated mud wall, to receive them. They soon recognised his powers, prostrated before him and presented him with a tuıban and a drum. The drum is still preserved in the temple.

On an *Ashada Suddha Purnima* he called Sanjeevamma and told her that as a reward for the devoted services rendered to him, she would be receiving *puja* along with him after their death. He died and his tomb is in the temp!e at Gadekal. Sanjeevamma adopted an orphan boy and the members of the boy's family are even now the *pujaris* of the temp!e. Sanjeevamma is receiving *puja* along with Bhimakavi. Gadekal is believed to be one of the 101 (one hundred and one) places where he appeared at the time of his death. During his life time, the sage visited the Desais of Vidupanakallu, a neighbouring village and showed them great miracles.

Bhimeswaraswamy Kalyanam is celebrated for 5 days from *Magha Suddha Ekadasi* to *Purnima* (January–February). The arrangements for the celebration of the festival are made one week in advance. *Rathothsavam* and *vasanthothsavam* are celebrated on *Purnima*. The devotees worship the Lord with *abhishekam* and *lakshapatri puja*. Cocoanuts and fruits are offered to the deity in fulfilment of vows. This festıval is being celebrated from ancient times and is widely known. The

Hindu devotees from far and near congregate. The trustee is Sri Kakarlapudi Ramachandraraju. The *pujaris* are Brahmins of Kowsika and Kasyapa *gotrams* with hereditary rights. *Prasadam* is distributed to all. There is free feeding to the pilgrims for 5 days in the Pynda Zamindars choultry. Some time past, two brothers Pynda Venkanna and Ramakrishnaiah endowed 200 acres of land and established a free feeding choultry. The descendents of these two brothers have improved the choultry and at present the choultry has 279 acres of wet land and 81 acres of dry land. Sri Pynda Satyanarayana Murthy is managing the choultry. Every day 100 visitors are fed free after noting their addresses, etc., in a separate register.

Sri Vinjamoori Seetharamaiah a Brahmin collects donations from the villagers nearby and arrange free feeding for 4 days during the festival.

Saiyid Shah Bhaji Aulia Urs is celebrated every year in *Rajjab* (November-December) in memory of the saint. The trustee of the *darga* is Shaik Silar Sheriff Saheb.

The village deities are worshipped once in a year. The devotees sacrifice goats, fowls, etc., in fulfilment of vows.

SOURCE :
1. *Sri Chaganti Vasudeva Venkata Veerraju, Headmaster, Municipal School, Draksharama*
2. *Sri V. M. Somayajulu, Telugu Pandit, S. P. V. R. High School, Draksharama*
3. *Sri S. Venkatarao, Teacher, S. P. V. R. High School, Draksharama*
4. *Sri Vedula Lakshmana Murthy, Teacher, S. P. V. R. High School, Draksharama*
5. *Sri Chavali Suryanarayana, Agriculturist, Draksharama*
6. *Sri M. Jagannatha Sarma, Telugu Pandit, Z. P. Girls' High School, Draksharama*
7. Places of Interest in Andhra Pradesh, *published by Information & Public Relations Department, Hyderabad*
8. Aradhana, *April 1960, June 1963 and July, 1963*
9. Andhra Prabha, *Weekly dated 27th May, 1965*
10. Temples and Legends of Andhra Pradesh *by Sri N. Ramesan*
11. Pracheenandra Charitrika Bhogolam *by Sri K. Eswar Dutt*

19. Venturu—Situated at a distance of 4 miles from Ramachandrapuram and 16 miles from Bikkavolu Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 3,668 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Settibalija, Bhatraju, Chakali, Mangali; Scheduled Castes (513)—Adi Andhra; and Scheduled Tribes (30)—Yerukula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Someswaraswamy, Kesavaswamy, Pattabhi Ramaswamy and of the village deity Maremma with the image of the deity in female form are the places of worship in the village.

Maremma Teertham is celebrated for 15 days from *Phalguna Suddha Vidiya* (February-March). Goats and fowls are sacrificed to the deity. This Teertham is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate without any distinction of caste.

Sri Someswaraswamy and Kesavaswamy Kalyanams are celebrated for one day on *Vaisakha Suddha Ekadasi* (April-May). *Pujari* for Someswaraswamy is a Velanati Brahmin and the *pujari* for Kesavaswamy is a Vaishnava Brahmin.

Sri Rama Kalyanam is celebrated for 5 days from *Chaitra Suddha Navami* (March-April). The deity is taken out in procession accompanied by *bhajans* on *garudavahanam*. *Prasadam* is distributed to all. *Pujari* is a Vaishnava Brahmin with hereditary rights.

SOURCE : *Sri Nanduri Sitarama Murthy, Karnam, Venturu*

20. Kurakallapalle—Situated at a distance of one and a half mile from Pamarru and 6 miles from Ramachandrapuram.

The total population of the village is 823 and it is made up of the following communities : Caste Hindus—Settibalija, Chakali, Mangali; Scheduled Castes (87)—Adi Andhra, Adi Dravida; and Scheduled Tribes (10)—Yerukula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Rama and of the village deity Gatlamma are the places of worship in the village.

Gatlamma Sambaram is celebrated for 3 days during Sankranti from 13th to 15th January. *Garagalu* are taken in a procession around the village, along with the animals which are to be sacrificed to the accompaniment of beating of *dappulu*. Later goats and fowls are sacrificed at the temple. *Naivedyam* is offered to the deity at home. This festival is being celebrated from ancient times and is of local significance. Settibalijas (Gowds) are the patrons. The Hindu devotees of the village congregate. Present *pujari* is Peddasetti, a Settibalija.

Sitarama Kalyanam is celebrated on *Chaitra Suddha Navami* (March-April). There is free feeding on that day.

SOURCE: *Sri S. Venkata Surya Subba Rao, Karnam, Kurakallapalle*

21. Kurmapuram—Situated at a distance of 3 miles from Teki—Kakinada bus route, 7 miles from Ramachandrapuram and 21 miles from Dwarapudi Railway Station.

The total population of the village is 2,020 and it is made up of the following communities: Caste Hindus—Brahmin, Kamma, Kapu, Settibalija, Chakali; and Scheduled Castes (426). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Venugopalaswamy, Ramalingeswaraswamy and Gollalamma are the places of worship in the village.

Gollalamma festival is celebrated for one day every year. The festival is being celebrated from ancient times and is of local significance. The trustees are Kammas. The Hindu devotees of the village congregate without any distinction of caste.

SOURCE: *Sri Chamarthi Suryanarayana Murthi, Head Karnam, Kurmapuram*

22. Kalavacherla—Situated at a distance of 2 miles from Alamuru and 14 miles from Dwarapudi Railway Station.

The total population of the village is 972 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Chakali, Mangali, Agnikulakshatriya; and Scheduled Castes (44). The chief means of liveli hood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Rama and of the village deity Vakulamma are the places of worship in the village. The image of Vakulamma is in female form holding sword in one hand.

Vakulamma festival is celebrated for 15 days from *Chaitra Suddha Padyami* to *Purnima* (March-April). Bananas are offerd to the deity. Vows are fulfilled. The deity is taken in a procession on *Triodasi* and *Chathurdasi*. The Hindu devotees local and from neighbouring villages congregate. *Pujaris* are Agnikulakshatriyas of Ravikala *gotram*.

A fair is held in connection with the festival near the temple. Eatables, mirrors, combs and pictures are brought and sold.

Dramas, leather puppet shows etc., provide entertainment to the visitors.

SOURCE: *Sri G. S. V. Prasada Rao, Teacher, H. Z. P. Higher Secondary School, Alamuru*

23. Jonnada—Situated on the bank of Godavari river at a distance of 1¼ miles from Alamuru, about 18 miles from Kadiyam Railway Station and 19 miles from Ramachandrapuram. It is said that Brahma did *yagnam* here. *Jannam* in vernacular means *yagnam* and hence it was called Jannavada and gradually it became corrupted as Jonnada.

The total population of the village is 6,502 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Kamma, Kapu, Reddy, etc.; Scheduled Castes (783)—Adi Andhra; and Scheduled Tribes (41). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Janardhanaswamy, Malleswaraswamy and of the village deity Syamalamba are the the places of worship in the village. The image of Janardhanaswamy is 6 feet high with 4 hands holding *sankhu*, *chakra* and *pushpam*. Mythically, it is said that Narada installed *nava* (nine) Janardhanas on the banks of Goutami and Janardhanaswamy in this village is believed, to be one of them.

The temples of Rama, Muleswara and of the village deity Somalamma with the image of the deity made of brass are the places of worship in Mulasthanam, hamlet of this village.

Sri Janardhanaswamy festival is celebrated for 6 days from *Phalguna Suddha Ekadasi* (February–March). *Kalyanam* and *rathotsavam* are performed. The lord is taken out in a procession on *Garudavahanam*. This festival is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate. *Pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to all.

Harikathas, bhajans and leather puppet shows afford entertainment.

Sri Subbaraya Shashti on *Margasira Suddha Shashti* (November–December) and Sri Malleswaraswamy Teertham on *Chaitra Suddha Ekadasi* (March–April) are also celebrated.

In Mulasthanam, Somalamma festival is celebrated for one day during Sankranti *i.e.*, on 14th January. Fowls are sacrificed to the deity. This festival is being celebrated since the origin of the village and is of local significance. About 1,000 Hindu devotees local and from the neigbouring villages congregate without any distinction of caste. *Pujari* is a Kapu. *Prasadam* is distributed to all. The beating of flat wide drums, dances etc., provide entertainment.

Sri Muleswaraswamy Kalyanam is celebrated for 5 days from *Magha Bahula Navami* to *Triodasi* (January–February). *Pujari* is a Brahmin of Kowsikasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

A petty fair is held in connection with the festival. Eatables, combs, etc., are sold.

Harikathas, burrakathas and leather puppet shows provide entertainment to the visitors.

SOURCE : *1. Sri V. V. Siva Rao, Science Assistant, H. Z. P. Higher Secondary School, Alamuru*

2. Sri Shanmukhi Sree Rama Raju, B.A., B.Ed., Mathematics Assistant, H. Z. P. Higher Secondary School, Alamuru

24. Alamuru— Situated at a distance of one mile from the Gowthami Godavari river, 12 miles from Dwarapudi Railway Station and 16 miles from Ramachandrapuram. Buses are plying to Kakinada and Rajahmundry from here.

The total population of the village is 5,423 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Settibalija (Gowd), Chakali, etc.; Scheduled Castes (1,007)—Mala; and Scheduled Tribes (42). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Janardhanaswamy with the image of the deity in human form is the place of worship in the village.

Sri Janardhanaswamy festival is celebrated for 5 days every year. Fruits and rice are offered to the Lord. About 3,000 Hindu devotees local and from neighbouring villages congregate. *Pujari* is a Vaishnava Brahmin with hereditary rights.

A fair is held for one day in connection with the festival. Eatables, pictures of deities etc., are brought and sold.

Dramas, *burrakathas* and *Harikathas* afford entertainment to the visitors.

SOURCE : *Sri Y. Venkatarao, Teacher, Alamuru*

25. Chintaluru—Situated at a distance of one mile from Alamuru, 13 miles from Dwarapudi Railway Station and 15 miles from Ramachandrapuram.

The total population of the village is 2,160 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, Kshatriya, Agnikulakshatriya, Settibalija, Rajaka, Mangali; Scheduled Castes (462)—Mala, Madiga, Panchama, etc.; and Scheduled Tribes (16). The chief means of livelihood of the people are agriculture, agricultural labour, spinning, weaving, employment in a firm preparing Ayurvedic drugs and other traditional occupations. The village is famous for its Ayurvedic drugs.

The temples of Siva, Vishnu, Rama, Subrahmanyeswaraswamy, Dhanavantri and of the village deity, Nukambika are the places of worship in the village. The image of Nukambika is in the form of *Shakthi* with awe-inspiring looks beautifully carved. Dhanavantri and Subrahmanyeswaraswamy temples are constructed by Sri Dwibhashyam Venkateswarlu.

Nukambika festival is celebrated for 30 days from *Magha Bahula Amavasya* to *Phalguna Bahula Amavasya* (February–March). Goats and fowls are sacrificed to the deity in fulfilment of vows taken during the prevalence of epidemics. The devotees observe fasting and *jagarana*. This festival is of

ancient origin and is widely known. Some thousands of Hindu devotees, local and from distant places congregate. *Pujaris* are Kapus of Pydipala *gotram* with hereditary rights.

A fair is held in connection with the festival near the temple on an area of one acre. Eatables, utensils, lanterns, torchlights, mirrors, combs, Ayurvedic drugs, pictures, toys, mill-cloth, handloom cloth and agricultural implements are brought and sold.

Swings, circus, magic, gambling and lottery afford entertainment to the visitors.

There is a choultry for Vaisyas and free-feeding is arranged by Sri Dwibhashyam Venkatasuryanarayana Murthy.

Sri Dhanvantri Jayanti is celebrated for one day on *Karthika Bahula Triodasi* (October-November) in his memory. He was the inventor of the Ayurvedic drugs. Great authors and poets are invited in connection with the *Jayanti. Pujas* and *abhishekams* are performed. *Prasadam* is distributed to all. There is poor feeding. *Harikathas* and *puranakalakshepam* provide entertainment.

Sanskrit is imparted freely to the students here. Sri Dwibhashyam Venkateswarlu founded Ayurvedic Nilayam a well known Ayurvedic House and it has branches at several places in Andhra Pradesh. About 250 varieties of Ayurvedic drugs are processed here. It provides employment to a good number of people.

SOURCE : *Sri A. V. Subrahmanyam, B A., B.Ed., Teacher, Z. P. Higher Secondary School, Alamuru*

26. **Teki**—Situated at a distance of 8 miles from Alamuru, 10 miles from Ramachandrapuram and 12 miles from Dwarapudi Railway Station.

The total population of the village is 4,597 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Kamma, Kapu, Settibalija, Kummari, Sale, Mangali, Chakali, Jangam, Agnikulakshatriya; Scheduled Castes (706)—Adi Andhra, Arundhatiya, etc.; Scheduled Tribes (16)—Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, weaving, fishing and other traditional occupations.

The temples of the village are of Someswaraswamy, Venkateswaraswamy, Lakshmi Nrusimhaswamy, Mutyalamma, Velagalamma. There are 8 Rama temples also in the village. The images of the deities Mutyalamma and Velagalamma are of stone in female form.

Mutyalamma Jagaram is celebrated for one day on *Chaitra Bahula Amavasya* for the welfare of the people (March-April). The *garagalu*, procession symbols of the deity are decorated with cloths and taken in procession to the accompaniment of music consisting of flat wide drums, band and shrill pipes. Fire works are displayed throughout the night during the procession. Devotees offer fruits, cocoanuts, *vadapappu* and *panakam* to the deity. Some of the devotees offer sarees, blouse pieces and *garagalu* also. Animal slaughter, which was in vogue some years back, is now discontinued. The devotees clean their homes and prepare sweets for offering as *naivedyam* at homes. This festival is being celebrated from ancient times. The patrons are Kammas. About 4 to 5 hundred Hindu devotees of the village congregate. An Asadi is the *pujari* with hereditary rights.

A fair is held on the following day of *jagaram* near Mutyalamma temple. Eatables, utensils, lanterns, mirrors, combs, pictures and toys are brought and sold.

Velagalamma festival is celebrated for one day on *Chaitra Bahula Vidiya* (March-April).

According to a legend Parvatidevi when she suspected some danger to Lord Siva, made a vow that she would pass through *jwalathoranam* if her husband overcomes it. In commemoration of this incident, Jwalathoranothsavam is celebrated for one day on *Karthika Suddha Purnima* (October-November). On that day image of Lord Someswaraswamy is taken out in procession on a palanquin and brought back to the temple. In the evening near the temple a rope of straw is tied between two poles or pillars fixed vertically to the earth. Three big balls of straw are tied to the rope. The rope and balls about eight to ten feet high above the ground are set fire and the palanquin is carried under the fire to and fro three times and then taken into the temple. Then the ryots rush to the spot, gather the unburnt straw and the ash and preserve them in their house for the welfare of their cattle. This festival is being celebrated from ancient times. The Hindu devotees local and from neighbouring villages congregate.

Kanupasavari Uthsavam is celebrated on 15th January. On that day Someswaraswamy and Venkateswaraswamy are taken out in procession to the bank of

the tank and there, jowar and jaggery mixture is offered as *naivedyam* to the deities. Flowers are offered.

Prabhala Uthsavam is celebrated for one day on 16th January at Kandiravula Cheruvu, the centre for the participant villages of Korumilli, Machera, Kapileswarapuram and Teki. The decorated *prabhas* with the images of the Lords of the respective villages are taken to Kandiravula Cheruvu, where fruits are offered to the procession deities on the *prabhas*. In the evening the deities are taken back and processions are arranged in their respective villages. This festival is being celebrated for the last 60 years and the people local and from neighbouring villages congregate.

A fair is held in connection with the festival. About 1,000 people, local and from the neighbouring villages congregate. Eatables, utensils, lanterns, mirrors, combs, toys, pictures, books, handloom cloth are brought and sold.

Sri Someswaraswamy Kalyanam on *Magha Suddha Ekadasi* (January-February), Sri Venkateswaraswamy Kalyanam on *Chaitra Suddha Ekadasi* (March–April), Sri Lakshmi Nrusimhaswamy Kalyanam on *Karthika Suddha Ekadasi* (October–November) and Sri Rama Kalyanam on *Chaitra Suddha Navami* (March–April) are also celebrated.

Jammisavari Uthsavam is celebrated for one day on *Asviyuja Suddha Dasami* (September-October). It is said that on that day Arjuna, one of the Pandava brothers took his *ayudhams* from the *sami* tree and won the battle. On *Dasami* night, the images of Someswaraswamy, Venkateswaraswamy and Lakshmi Nrusimhaswamy are brought to the *sami* tree in a palanquin and *pujas* are performed. They are taken back in a procession through the village.

SOURCE : *Sri Chavali Subrahmanyam, Teacher, Zilla Parishad Higher Secondary School, Pamarru*

27. Vakathippa—Situated at a distance of one mile to the north of Gowthami Godavari, 3 miles from Pamarru and 20 miles from Dwarapudi Railway Station.

The total population of the village is 2,275 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Viswabrahmin, Kapu, Chakali, Mangali, Kummari, Settibalija; Scheduled Castes (408)—Adi Andhra, Adi Dravida; Scheduled Tribes (8); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Rama, Kesavaswamy, Venkateswaraswamy and of the village deities Vanumulamma and Gontemma are the places of worship in the village. The image of Vanumulamma is in female form.

Vanumulamma festival is celebrated for 15 days from *Vaisakha Bahula Padyami* to *Amavasya* (April–May). Every evening during the festival days *garagalu* are taken out in procession and rice is collected from house to house. *Jagaram* is performed on the night of *Chathurdasi* when fireworks are displayed. The deity is taken out in procession accompanied by the musical instruments like *dappus*, pipes, etc. On *Amavasya* day, the devotees prepare sweets and offer it as *naivedyam* to the deity. *Chalimidi panakam*, *vadapappu* and fruits are offered and fowls are sacrificed to the deity. This festival is being celebrated for the past 60 years and is of local significance. There is some land in the name of the deity and Kammas are the trustees. The Hindu devotees of the village congregate. *Pujaris* are Asadis with hereditary rights.

Sri Kesavaswamy Kalyanam on *Phalguna Suddha Ekadasi* (February–March), Venkateswaraswamy Kalyanam on *Chaitra Suddha Ekadasi* (March–April) and Srirama Navami on *Chaitra Suddha Navami* (March–April) are also celebrated.

SOURCE : *Sri Geddam Sarveswara Rao, Headmaster, Samithi Junior Basic School, Pamarru*

28. Endagandi—Situated at the 3rd milestone on Angara—Gangavaram road, at a distance of 16 miles from Dwarapudi Railway Station and 18 miles from Ramachandrapuram. There is a *gandi* (breach) between the rivers Godavari and Thulyabhaga and there will be water in the breach even during summer. As the place is surrounded by water even during summer by the existence of the *gandi*, the place was given the name Endagandi. In vernacular *enda* means summer and *gandi*, breach.

The total population of the village is 1,269 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Settibalija (Gowd); Scheduled Castes (300); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, cattle breeding and other traditional occupations.

The temples of Rama, Someswaraswamy represented by a stone Sivalingam and of the village deity Mutyalamma are the places of worship in the village.

Srirama Kalyanam is celebrated for one day on *Chaitra Suddha Navami* (March–April). It is being celebrated for the past 20 years and is of local significance only. The Hindu devotees of the village congregate. *Prasadam* is distributed to all.

SOURCE: *Sri Kunapuli Venkatramaiah, Teacher, Pamarru*

29. **Pamarru**—Situated on Teki—Kakinada bus route, at a distance of 7 miles from Ramachandrapuram and 20 miles from Dwarapudi Railway Station.

The total population of the village is 3,025 and it is made up of the following communities: Caste Hindus—Brahmin, Kamma, Settibalija (Gowd), Kapu, Kamsali, Vadrangi, Kummari, Chakali, Mangali, etc.; Scheduled Castes (515)—Adi Andhra; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Rama, Pattabhiramaswamy, Malleswaraswamy, Subrahmanyaswamy, Puttalamma, Kameswari and Gontelamma are the places of worship in the village.

Subrahmanya Shashti is celebrated for one day on *Margasira Suddha Shashti* (November–December). *Aradhana* is performed and *naivedyam* is offered. Fruits, flowers, cash and cloths are offered to the Lord. Fasting is observed. The festival is being celebrated from ancient times. Festival arrangements are made 3 days in advance. About 400 Hindu devotees, local and from the neighbouring villages, congregate. *Pujari* is a Brahmin of Bharadwajasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival for one day near the temple. Eatables, utensils, mirrors, combs, pictures, books, toys and agricultural implements are brought and sold.

Bhajans, Harikathas, burrakathas, lottery, gambling, magic, circus, swings and dramas afford entertainment to the visitors. Pandals are erected.

Sitarama Kalyanam is celebrated every year on *Chaitra Suddha Navami* (March–April). *Bhajans* are performed. There is free feeding.

SOURCE: *Sri D. Apparao, Teacher, Zilla Parishad High School, Pamarru*

30. **Amjuru**—Situated on Gangavaram—Angara bus route at a distance of 9 miles from Ramachandrapuram and 17 miles from Dwarapudi Railway Station.

The total population of the village is 2,255 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Viswabrahmin, Kapu, Golla, Chakali, Mangali, Settibalija (Gowd); Scheduled Castes (420)—Adi Andhra, Adi Dravida; Scheduled Tribes (12); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Siva, Vishnu, Rama, and of the village deities Gollalamma and Mysamma are the places of worship in the village. The image of Gollalamma is made of stone and is painted with colours every year.

There is a choultry. It is said that Gollalamma has come to this village with the cattle of Nemani family from the agency area and hence Nemanivaru are the patrons. *Puttintivaru* and *attintivaru* are Balusu and Nalamati families respectively.

Gollalamma festival is celebrated for 30 days from *Chaitra Suddha Padyami* to *Bahula Amavasya* (March–April). Goats, fowls are sacrificed and fruits and cloths are offered to the deity. Since two decades the practice of sacrificing buffaloes is discontinued. This festival is being celebrated for the past two centuries. The deity gets 15 bags of paddy every year. About 10,000 Hindu devotees, local and from neighbouring villages, congregate. *Pujari* is a Settibalija with hereditary rights.

A fair is held in connection with the festival for one day on *Amavasya* near the temple. About 4,000 people attend the fair. Eatables, earthenware, utensils, lanterns, mirrors, combs, pictures, earthen and wooden toys and cloth are brought and sold.

Swings, gambling, lottery, circus and magic afford entertainment to the visitors.

SOURCE: *1. Sri Avasarala Rama Rao, Teacher, Samithi Junior Basic School, Pamarru*

2. Sri N. V. V. U. Bhaskaran, Teacher, P. H. School, Pamarru

31. Vegayammapeta—Situated on Yanam—Draksharama—Rajahmundry bus route at a distance of 6 furlongs from Draksharama, 6 miles from Ramachandrapuram and 16 miles from Dwarapudi Railway Station as also from Kakinada Railway Station. The East Godavari District Gazetteer records:

> "It is the chief village of an ancient Zamindari which comprises eight villages and pays a Peshkash of Rs. 8,045. It is said that the estate was originally given by the Nizam of Hyderabad to one of the ancestors of the last male holder for his literary ability..... ... .The estate was diminished by a partition in 1809 and in 1879 a suit about it went as far as the Privy Council. The late Zamindarini Sri Raja Vadrevu Ranganayakamma was according to her statement the eleventh in descent from the original founder. The estate has now descended to Mr. Viswa Sunder Rao Pantulu a grandson by her daughter, who was adopted as her heir after a suit to set aside the same by another daughter's son had been unsuccessful in the civil courts. To the west of the village, near the shrine to the village goddess, is a Jain statue."[1]

The total population of the village is 3,722 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, Settibalija (Gamalla), Padmasale, Kamsali, Telukula, Chakali, Mangali; Scheduled Castes (586)—Adi Andhra; Scheduled Tribes (15)—Yerukula; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade, service and other traditional occupations.

The temples of Rama and village deity Yellaramma are the places of worship in the village. The image of Yellaramma is a huge feminine one, very finely coloured and with awe-inspiring looks. There are beautifully carved stone images of Sri Rama, Sita and Lakshmana in the temple of Rama. The village deity Gollalamma is also worshipped.

Yellaramma Teertham is celebrated for one day on *Chaitra Bahula Amavasya* (March–April). Goats, sheep and fowls are sacrificed; fruits and *kumbham* are offered to the deity. Sweets are prepared and offered as *naivedyam*. The devotees keep vigil in the nights. *Prasadam* is distributed to all. The deity is worshipped throughout the month of *Chaitram*. The actual Teertham is on *Amavasya*. This festival is being celebrated from ancient times and is of local significance only. The Zamindar of the village is the patron. The Hindu devotees of the village congregate. *Pujaris* are Kapus with hereditary rights.

A fair is held in connection with the festival for 1 day on *Amavasya*. Eatables, utensils, mirrors, combs and toys are sold.

Sitarama Kalyanam is also celebrated for 5 days from *Chaitra Suddha Navami* (March–April).

Gollalamma Sambaram is celebrated once is 3 years.

SOURCE : *1. Sri N. Ramachandra Rao, B.A.,B.Ed., Headmaster, S.P.V.R. High School, Draksharama*
2. Sri R.V. Ramana Murthy, Teacher, Vegayammapeta
3. Sri G. Seshadri Sastry, Teacher, Vegayammapeta
4. Sri R. Ramalingamurthy, Craft Instructor, P.V.R.High School, Draksharama
5. Sri K. Bhimachandra Rao, Teacher, Vegayammapeta

32. Dangeru—Situated at a distance of 2½ miles by cart from Gangavaram on Rajahmundry—Kotipalle and Kakinada—Kotipalle bus routes, 10 miles from Ramachandrapuram and 22 miles from Dwarapudi Railway Station. Teki drain, a canal, joins the Atreya river near this village. Time and again, the river erupts suddenly and it will be impossible to cross it. The people named it as *dongeru* and it overflows unexpectedly (*donga* means thief and *eru* means river). Hence the village is called Dangeru which is a corrupted form of Dongeru.

The total population of the village is 4,436 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, Settibalija (Gamalla) etc.; Scheduled Castes (539); and Scheduled Tribes (13). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Satyanarayanaswamy, Gopalaswamy, Siva and of the village deities Papamma, Katlamma and Durgamma are the places of worship in the village. The image of Katlamma is of wood painted exquisitely with colours.

One Papamma was the daughter-in-law of the local Kamma family. She performed *sati* and desired that she may be worshipped during Sankranti every year.

Papamma festival is celebrated on 15th January every year according to her wish. On that day *prabhas*

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1 *Gazetteer of the East Godavari District*, Vol. II, p. 405

from neighbouring villages are brought to the accompaniment of music to participate in the festival. Offerings are made. Fowls are rarely sacrificed in fulfilment of vows. The devotees, local and from the neighbouring villages, congregate. All Hindu communities take part in the festival.

Katlamma festival and Durgamma festival are celebrated on *Chaitra Bahula Amavasya* (March–April) and on *Vaisakha Bahula Amavasya* (April–May) respectively. Sri Gopalaswamy Kalyanam for 5 days from *Phalguna Suddha Ekadasi* (February–March) and Eswara Kalyanam for 5 days from *Vaisakha Suddha Ekadasi* (April–May) are the other festivals of the village.

SOURCE : *Sri A. V. Rama Murthy, Teacher, Dangeru*

33. Konduru—Situated at a distance of 2½ miles from Venkatayapalem on the Kakinada—Kotipalle bus route, 6 miles from Ramachandrapuram, 18 miles from Dwarapudi Railway Station and 20 miles from Kakinada.

The total population of the village is 2,559 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, Vadrangi, Viswabrahmin, Chakali, Mangali, Settibalija (Gamalla); Scheduled Castes (257)—Adi Andhra; and Scheduled Tribes (19). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Siva, Vishnu, Rama (numbering four) and of the village deity Kundalamma are the places of worship in the village. The image of Kundalamma is in the form of *Shakthi*.

Kundalamma festival is celebrated for 3 days in *Bhadrapadam* (August–September). Goats and fowls are sacrificed to the deity. This festival is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate. *Prasadam* is distributed to all.

SOURCE : *Sri C. Sambasiva Rao, B.A., B. Ed., Teacher, Zilla Parishad High School, Dangeru*

34. Gangavaram—Situated at a distance of 2 miles from Kotipalle, 8 miles from Ramachandrapuram and 22 miles from Kakinada Railway Station.

The total population of the village is 2,813 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, Settibalija (Gowd), Chakali, Kummari; and Scheduled Castes (354)—Adi Andhra, Adi Dravida, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Rama, Venugopalaswamy and Mutyalamma are the places of worship in the village. The image of the deity Mutyalamma is in human form.

Mutyalamma festival is celebrated for one day on *Vaisakha Bahula Amavasya* (April–May). Goats and fowls are sacrificed to the deity. This festival is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate. *Prasadam* is distributed to all.

Sri Venugopalaswamy festival is celebrated for 5 days from *Magha Suddha Ekadasi* to *Purnima* (January–February).

Sri Sita Rama Kalyanam is celebrated for 5 days from *Chaitra Suddha Navami* (March–April).

SOURCE : *Sri C. Sambasiva Rao, B.A., B. Ed., Teacher, Zilla Parishad High School, Dangeru*

35. Thamarapalle—Situated at a distance of 8 miles from Teki on Teki—Kakinada bus route, 10 miles from Ramachandrapuram and 22 miles from Kakinada and 24 miles from Dwarapudi Railway Station.

The total population of the village is 1,226 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Sale, Kamsali, Vadrangi, Chakali; Scheduled Castes (257)—Adi Andhra and Adi Dravida. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Gopalaswamy, Subrahmanyaswamy and of the village deity Gogulamma with her image in human form on the banks of the tank in a cocoanut grove are the places of worship in the village.

Sri Venugopalaswamy festival is celebrated for 5 days from *Phalguna Suddha Ekadasi* (February–March). *Pujas* are performed. *Kalyanam* of the Lord is celebrated to the accompaniment of music. People decorate their houses with slaked lime and wear new clothes. The festival is being celebrated since 80 years. Kammas are the patrons. There is 18 acres of land in the name of the deity. The local Hindu devotees congregate.

Pujari is a Vaighanasa of Athreyasa *gotram* with hereditary rights. *Prasadam* is distributed to all present. Pandals are erected.

Gogulamma Teertham is celebrated for one day on *Chaitra Suddha Padyami* (March–April). Fruits are offered to the deity. This festival is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate.

Subrahmanyeswaraswamy Teertham is celebrated for one day on *Margasira Suddha Shashti* (November–December).

SOURCE : *Sri N. V. Subba Rao, B. A., Teacher, Zilla Parishad High School, Dangeru*

36. Satyavada—Situated at a distance of 22 miles from Dwarapudi Railway Station.

The total population of the village is 2,509 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Viswabrahmin, Telaga, Settibalija (Kalali), Mangali, Chakali, Sale, Kummari, etc.; Scheduled Castes (203)—Madiga, Mala; and Scheduled Tribes (6)—Yerukula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Rama (three in number), Siva, Veerabhadra and of the village deities Vanivilamma, Sattemma, Musalamma and Mutyalamma are the places of worship in the village.

Sitarama Kalyanam is celebrated for 5 days in three Rama temples from *Chaitra Suddha Navami* (March–April). Festival arrangements are made one month in advance. The people flick dust in their houses, smear the floor with cow dung and decorate it with the drawings of slaked lime. This festival is being celebrated for the past 60 years. The Hindu devotees, local and from neighbouring villages, congregate. *Pujari* is a Vaishnava Brahmin. There is free feeding for 5 days.

Pandals are erected and decorated with paper floral festoons. The organisers of the three temples vie with each other in decorating the pandals and work hard in showing up things with the co-operation of young as well as the old to receive the applause from the public. The people from neighbouring villages pay a visit to see the pandals.

Vanivilamma festival is celebrated for 14 days from *Vaisakha Suddha Vidiya* to *Purnima* (April–May). *Teertham* is performed on *Purnima*. Hair is offered and goats and fowls are sacrificed to the deity. This festival is being celebrated for the past one and half centuries and is of local significance. Telagas are the patrons. The Hindu devotees, local and from the neighbouring villages, congregate. *Pujari* is a Settibalija.

A fair is held in connection with the festival. Eatables, lanterns, mirrors, combs, pictures, books and handloom and mill cloth are brought and sold. *Bhogam* and *koya* dances, band and gambling afford entertainment.

Sattemma festival is celebrated in *Magham* (January–February) and it is being celebrated for the past 50 years.

SOURCE : *Sri Saladi Satti Raju, Teacher, Zilla Parishad High School, Pamarru*

37. Kotipalle—Situated at a distance of 24 miles from Kakinada and 30 miles from Rajahmundry. Kotipalle with its ancient temples, is a very sacred spot and is attracting pilgrims in very large numbers. It is also situated at a picturesque spot and one can visit it as much for the beauty of the natural surroundings as for the sanctity of the place.

> "Its correct name seems to be Kodipaili which Dr. Macleane translates 'border village', apparently from the Tamil *kodi*. It is also sometimes called Kotipali which means 'a crore of benefits' and is explained by the assertion that the value of a good deed done there is increased one crore-fold by the sanctity of the place. The place is in fact held very sacred by Hindus. A bath in the Godavari here has virtue to expiate the most terrible of sins, even incest with a mother, and the bathing-ghat is called *matrigamanaghahari* for this reason. A story is told of a Brahman who inadvertently committed this sin, and was in consequence turned into a leper until he bathed here."[1]

The total population of the village is 4,785 and it is made up of the following communities. Caste Hindus—Brahmin, Vaisya, Kapu, Kamma, Chakali, Mangali, etc.; Scheduled Castes (481)—Mala, Madiga; Scheduled Tribes (9); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Someswara is very important.

1 Madras District Gazetteers, *Godavari*, Vol. I, p. 252

"Kotipalli, otherwise known as Kotitirtham, is an ancient place where Lord Siva is worshipped as Someswara. Popular legend has it, that whoever has his '*punyasnana*, at this *tirtham* will get salvation immediately. There are a number of popular legends and *sthalapuranas* connected with this famous temple and *tirtha*. They are as follows:

Once in the pleasant valley of Kashmir there lived an old man called Subharita, in the town of Kalyanapura. He had a young wife by name Durmadhani and to them was born a son called Sumitra. Subharita died when his wife was young. The widow who was lustful by nature was unable to resist the temptations of the flesh and erred. The villagers came to know of this, and public opinion against her conduct was so great that she had to leave the village. She went out and settled in a distant village called Somaprabha. The young boy Sumitra was thus deprived of both his father and mother. He completed his education on public bounty, and started wandering all over the country and came to Somaprabha village during his tours. One day while passing along the street Durmadhani, who was his own mother, happened to see him, and they both fell in love with each other, being unaware of the fact that they were mother and son. Next morning Sumitra found, as soon as he got up from his bed, that his whole body was full of leprous sores. Hiding them in shame, he went and bathed in the river Godavari and to his surprise found that all the sores had disappeared and that he had regained his full health. At the same time Sumitra was not aware of the fact that the leprosy sores had come about because of his incestuous love for the woman who was his own mother, though he was unaware of it. He thought that the waters of the river Godavari had some curative properties, and therefore he carried on with Durmadhani for sometime and every time he was afflicted by leprosy and every time he came and cured himself by a bath in the sacred Godavari.

This fact was noticed by a rishi called Romasu, who was also in the habit of coming to the sacred Godavari at about the same time when Sumitra came there for his bath. Rishi Romasu who saw the young boy afflicted every day with leprosy asked him one day as to how it was happening and what sin he was committing. The boy replied that he was an orphan and had no living parent and that while leading a wandering care-free life he came across a beautiful woman in the village and that her company produced the leprosy sores. The rishi then advised the youth to ascertain from the woman when he next met her, as to what family and country she belonged to, and what her antecedents were.

Sumitra did so, on the same night when Durmadhani revealed to him all the incidents of her past life Sumitra then, with a conscience stricken with deep grief and agony over his incest, recognised in the woman his own mother and fell on the floor weeping and crying. Durmadhani who could not recognise the reason was astonished by it and asked him the reason for the same. Sumitra then revealed to her that she was none other than his own mother, and that he was repenting and feeling sorry for the heinousness of the sin that he had committed, and has to how best he could atone it, if at all. Durmadhani also became ashamed and both spent the whole night in deep prayer. The day dawned and the sun rose. Both of them went to Rishi Romasu and confessed the sins to him and begged him to indicate some means of washing off their sins. Rishi Romasu informed them that a bath in the holy and sacred river Godavari would purify them from all sins, and make them chaste and virtuous again, since Godavari possessed such greatness of remedial powers.

Rishi Romasu narrated to them an ancient previous instance in connection with this. He said that the Lord Moon once committed a heinous sin, whereby he lost his natural brilliance and lustre and came down to earth lamenting for his sins. He approached the place of Siddhalingam who at the mere sight, ensures success in all attempts and wipes out all impurities. He bathed in the Kotitirtham by which he became perfect and regained his lustre. He installed in his own name the Someswaralinga to the south of the Kotitirtham and close to Siddhalingam, and went back to his original abode, being cured of all his sins. The Kotitirtham became famous on account of his, since the like of it existed nowhere else on the earth and since a bath in these holy waters and worship of the powerful Lord here, would wash off all dreadful and heinous sins.

Rishi Romasu therefore advised both Durmadhani and Sumitra to have their bath in Kotitirtham and offer their prayer and worship to the saviour of all souls, the Lord Someswara, and thus purify themselves of their heinous sins. All persons who visited, bathed and worshipped at this sacred place of pilgrimage, would get the benefits of several sacrifices, construction of temples etc. So saying the Rishi vanished. The mother and son scrupulously obeyed the instructions of Rishi Romasu and reaped the full benefits of the bath in the Kotitirtham and were relieved of their sins.

There are also a number of legends about the temple and the greatness of the Lord also known as Koteeswarasiddha Janardana. Sounaka and other great rishis once went to the learned Suta, and requested him to narrate to them the wondrous powers of Koteeswara and the grandeur of Siddheswara. Suta then narrated to Sounaka and other rishis the following description of the Lord.

Rishi Narada once went to the Heavens, and approached Lord Brahma respectfully and asked him to clear off some of his doubts and tell him how Gowtami and Kotitirtham acquired such sanctity as to attract Lord Someswara to take his permanent residence there. Lord Brahma answered him that the land comprising an area of three to four miles to the south of Kotitirtham and near Mukteswaram is a very sacred place and at Gowtami and Kotitirtham they all meet together in the holy Vishnutirtham, the Brahmatirtham, and Maheswaratirtham and the Ramatirtham.

Once the benefactor of the devatas, Pundarikaksha, thought the place to be quite suited for silent meditation and performed his tapascharya there for many ages. King Bali, son of Virochana, who was the Lord of the Rakshasas, conquered Indra and other Devas, acquired the heavens, and ruled over all the three worlds. Thereupon Agni, Indra and other Devas approached the Lord in meditation at Kotitirtham and represented to him that King Bali was performing a great sacrifice, and that some method may be employed to prevent its successful completion lest Dharma should be completely rid out of the land. King Bali invariably granted all the gifts that were asked of him by any one and therefore the Devas represented that the Lord himself should go to the place of sacrifice and obtain gifts from Bali and save the Devas. Kasyapa also came there and prayed to Narayana who was in deep tapascharya to save the Devas.

Lord Narayana informed Kasyapa that he was greatly pleased with Kasyapa's prayers and that he may ask him a boon which he will readily grant. Kasyapa then asked the Lord to get up from his tapascharya, and be born to him as his son and brother to Mahendra and thereby help the Devas at the time of their grief. The Lord acceded to this and was born to Diti and in his Avatara of Vamana entered the sacrificial place of King Bali and asked for enough land which will be covered by his three feet. He covered the entire universe with his two feet and for the third foot he placed it over the head of Bali and sent him down to the netherworlds. Having thus achieved his purpose he returned back to Kotitirtham and continued his tapascharya.

The Devas expressed their deep gratitude to the Lord in many prayers and Kasyapa founded this temple in the name of Janardhana Siddheswara for the benefit of all devotees.

Ever since the Lord became famous as Siddheswara or a giver of boons and the sacred Kotitirtham or Siddhakshetram became a holy place of pilgrimage.

There are also other popular legends about the sanctity and greatness of the place. According to one legend, once upon a time, Indra fell in love with Ahalya who was the wife of Rishi Gauthama, who was highly respected by all the Devas. Since Ahalya was known for her impregnable chastity, Indra adopted a device and assumed the form of a cock and crowed at dead of night. Rishi Gautama took it as the usual cock's crow at dawn, woke up from his bed, and proceeded to the river Godavari for his bath. Indra then assumed the disguise of Rishi Gautama and entered the house and was enjoining the company of Ahalya in the guise of her husband. In the meantime, Gautama found out at the river bank that it was mid-night and returned to his house without his bath and called on his wife to open the door. Ahalya was perplexed at the trick that was played on her and became silent with grief. Indra then assumed the guise of a cat and was trying to get out of the window. This was noticed by Gautama who called on him to stop and let him know what he was doing. Indra, knowing fully well the great powers of the Rishi, stood trembling before him. The Rishi, who could by his divine power see what had happened cursed that Ahalya should be turned into a stone and that Indra should be punished with torment of his body in several ways. Ahalya prayed to her husband and represented that she had not misbehaved intentionally and that she was a victim of a trick. Rshi Gautama consoled her saying that Lord Narayana himself would be born to King Dasaratha at Ayodhya as Sriramachandra and that during his wandering in the forest, Srirama will come to her, and the mere touch of his feet will make her regain her original shape. Indra also prostrated before Rishi Gautama and implored him to save him from the curse, whereupon Gautama Rishi instructed him to go to the sacred Godavari river, offer penance, prayers and worship at Kotitirtham and be constantly worshipping the great Lord Siddheswara, install Lord Siva in the name of Koteeswara with all rites, and thus save himself from the evil effects of the curse. Indra dutifully carried out all the instructions of Rishi Gautama and realised the several blessings that accrue out of a bath in Kotitirtham and worship of Lord Siddheswara. Thus Brahma told Narada that Kotitirtham will confer all kinds of boons, and will give beneficial results to every devotee and purify every sinner and remove his sins. Hence it is, that it is visited even by Gods and is therefore known as Rudra Kotitirtham, and became the abode of Koteeswara.

There are also several legends about the greatness of Lord Someswara. The sthalapurana mentions that once there lived an old king called Sudhakara. In the month of *Asviyuja*, he had the worship of Goddess Mahalakshmi performed by his queens. All the women attended it and the king gave them many valuable gifts of elephants and horses as offerings. Sudhakara fell in love with the wife of his own Guru, who was a chaste and pious lady and who happened to come there, and made overtures to her. Since he had violated a strict rule of conduct and cast covetous glances at the Gurupatni he fell disease-stricken. The king thereupon repented for his misbehaviour and being unable to bear the suffering from his disease prayed to the Lord to save him from his troubles.

Lord Narayana took pity on him, appeared before him, and asked him to let him know what he wanted and learnt that he wanted to be relieved from the torment. The Lord thereupon directed Sudhakara to go to Kotitirtham and to bathe there and pray to Lord Siddheswara. Then he was told that he will be free from the disease and be restored to his good health. Sudhakara accordingly went to Kotitirtham, bathed there and was relieved of his pain after worshipping Lord Siddheswara and Koteeswara. Ever since this incident, this tirtham became famous as Somatirtham and Lord Someswara settled there permanently.

Kotipalli is thus a very famous and ancient place which attracts thousands of pilgrims even to this day. The most important festival of this shrine is the Mahasivaratri which falls on *Magha Bahula Amavasya* day. On that day, at night there will be a great and sacred festival at Kotitirtham, when the visitors will be purified of all their sins. Those who bathe in the river, and worship the Goddess Parvati here on that day, will derive numerous other benefits. People who bathe in the river, worship the Lord and distribute offerings will be rid of all their sins, and will enjoy the blessings of Lord Siva. Those who make gifts of salagramas on this day will attain salvation and Mukthi. Performance of funeral rites and feeding of poor will accordingly benefit the forefathers and ancestors. The worship of Eswara with sincerity and devotion at this Kshetram will make one pure and virtuous.

Two hours before sunrise, one should bathe in the river, on that day, and he will be freed from all his troubles and sins, and success will attend all his dealings. The bath in the river is the most effective and beneficial of all the kinds of services which one can render the Lord even on ordinary days. Particularly it is a great benefit if a bath is done in the months of *Vaisakha* and *Magha*. One should perform the baths in the month of *Kartika* to derive benefits."[1]

The Mahasivaratri festival is a very ancient festival of all-India fame, celebrated for 5 days from *Magha Bahula Triodasi* (January-February). The old Rajas of Vijayanagar are the hereditary trustees. The management is under an Executive Officer. Over 30,000 Hindus from all over India congregate. The *pujaris* are Brahmins.

Mention has to be made of three choultries for the shelter of the visitors. One of them is purely a private one run by the Pynda family. This family is running a choultry at Draksharama. The choultry at Kotipalle is a branch of the choultry run at Draksharama. As there is a daily flow of visitors, some of them are fed in the choultry every day and three to four thousands during Mahasivaratri on *Amavasya*, *Padyami* and *Vidiya*. One of the choultries is built by temple *archakas* in which a white marble image of Sri Nilakantacharya, a local monk of the Sankaracharya school is kept and worshipped along with a stone image of the donor of the choultry.

Special arrangements are made by the Police and Health Departments and hundreds of shops cater to the needs of the visitors during the five days. *Harikathas*, dramas and *bhajans* are arranged.

1 N. Ramesan, *Temples and Legends of Andhra Pradesh*, pp. 120-128

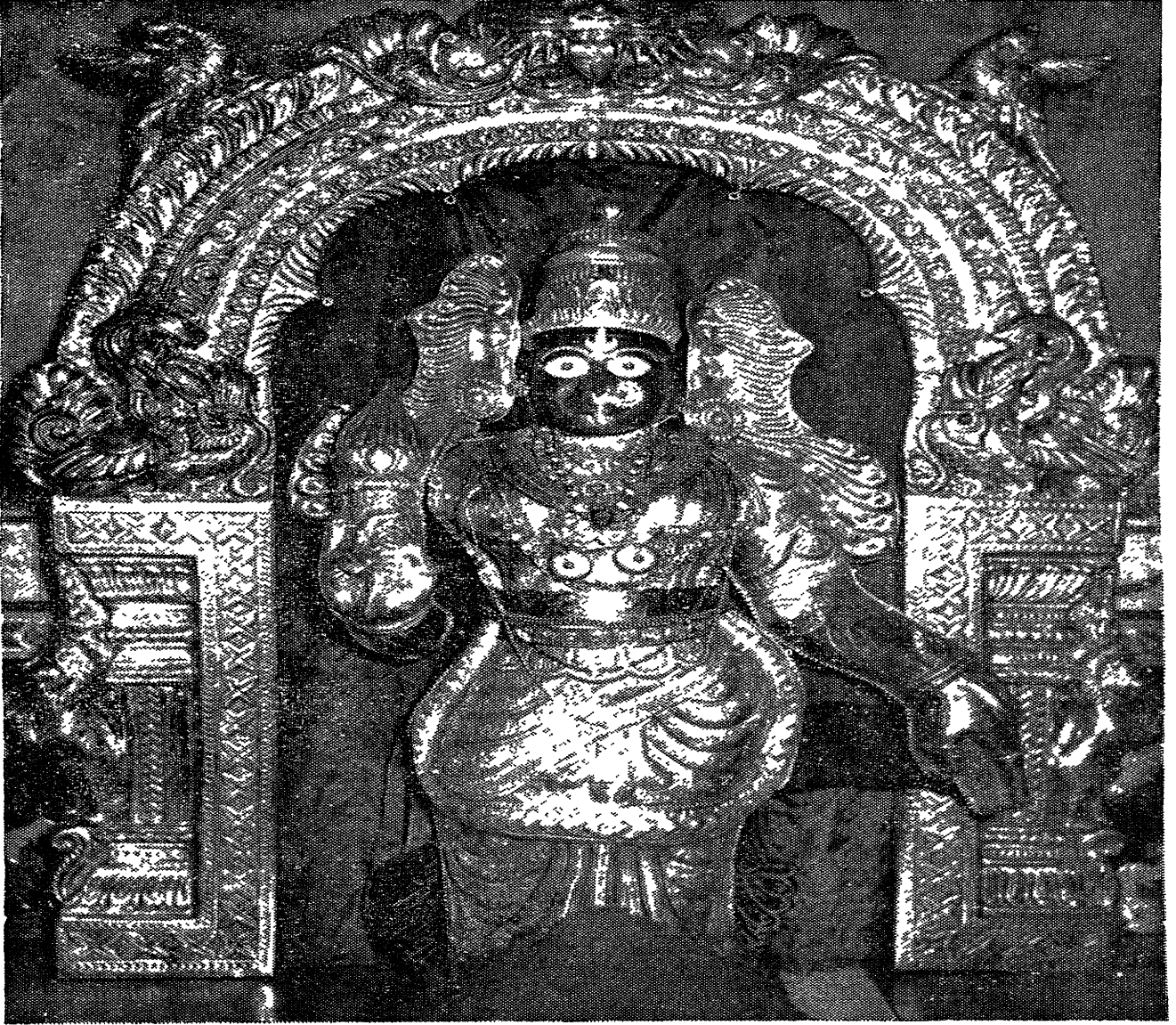



Plate X: Parvati Devi, consort of Sri Someswaraswamy.

—*Courtesy: Devasthanam Officer, Sri Someswaraswamy Temple, Kotipalle.*

SOURCE: 1. *Statement of Fairs and Festivals from District Health Officer, East Godavari*
2. Temples and Legends of Andhra Pradesh *by Sri N. Ramesan*

38. Masakapalle—Situated at a distance of 11 miles from Ramachandrapuram and 24 miles from Kakinada Railway Station. Once sage Maskara performed penance here and so it was called Maskarapuri. Masakapalle is the corrupted form of Maskarapuri.

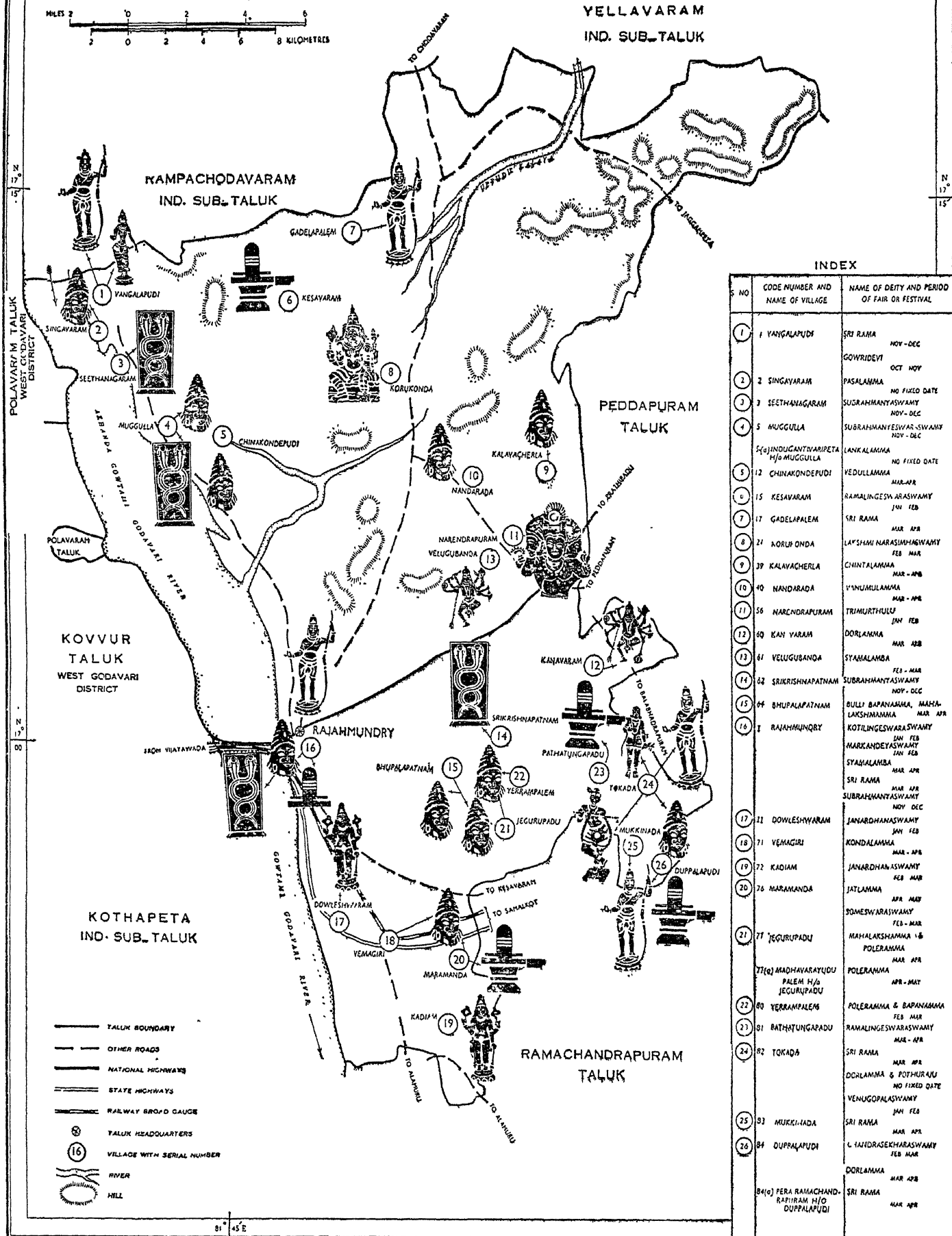
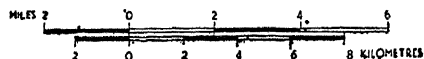
The total population of the village is 2,851 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Palle, Settibalija, Kapu, Golla; and Scheduled Castes (699). The chief means of livelihood of the people are agriculture, agricultural labour, fishing and other traditional occupations.

The temples of Siva, Vishnu and of the village deity Masakapallamma with the image of the deity in human form are the places of worship in the village.

Masakapallamma Jatara is celebrated for one day on an appointed day between March and May. Goats and fowls are sacrificed to the deity. This Jatara is being celebrated since the origin of the village and is of local significance. About 1,000 Hindu devotees, local and from neighbouring villages, congregate. *Pujari* is a Golla. *Prasadam* is distributed to all.

A fair is held in connection with the Jatara for one day near the temple. Eatables, utensils, lanterns, mirrors, combs, pictures, toys, handloom and mill cloth are brought and sold.

Swings, whirling-wheels and gambling provide entertainment to the visitors.

SOURCE: *Sri Duvvuri Lakshmi Bhaskarulu, Telugu Pandit, Zilla Parishad Higher Secondary School, Ramachandrapuram*

S NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	1 VANGALAPUDI	SRI RAMA NOV-DEC
		GOWRIDEVI OCT NOV
2	2 SINGAVARAM	PASALAMMA NO FIXED DATE
3	3 SEETHANAGARAM	SUBRAHMANYASWAMY NOV-DEC
4	5 MUGGULLA	SUBRAHMANYESWARASWAMY NOV-DEC
	5(a) INDUGANTIVARIPETA H/o MUGGULLA	LANKALAMMA NO FIXED DATE
5	12 CHINAKONDEPUDI	VEDULLAMMA MAR-APR
6	15 KESAVARAM	RAMALINGESWARASWAMY JAN FEB
7	17 GADELAPALEM	SRI RAMA MAR APR
8	21 KORUKONDA	LAKSHMI NARASIMHASWAMY FEB MAR
9	39 KALAVACHERLA	CHINTALAMMA MAR-APR
10	40 NANDARADA	VANUMULAMMA MAR-APR
11	56 NARENDRAPURAM	TRIMURTHULU JAN FEB
12	60 KANAVARAM	DORLAMMA MAR APR
13	61 VELUGUBANDA	SYAMALAMBA FEB-MAR
14	62 SRIKRISHNAPATNAM	SUBRAHMANYASWAMY NOV-DEC
15	64 BHUPALAPATNAM	BULLI BAPANAMMA, MAHALAKSHMAMMA MAR APR
16	1 RAJAHMUNDRY	KOTILINGESWARASWAMY JAN FEB
		MARKANDEYASWAMY JAN FEB
		SYAMALAMBA MAR APR
		SRI RAMA MAR APR
		SUBRAHMANYASWAMY NOV DEC
17	11 DOWLESHWARAM	JANARDHANASWAMY JAN FEB
18	71 VEMAGIRI	KONDALAMMA MAR-APR
19	72 KADIAM	JANARDHANASWAMY FEB MAR
20	76 MARAMANDA	JATLAMMA APR MAY
		SOMESWARASWAMY FEB-MAR
21	77 JEGURUPADU	MAHALAKSHAMMA & POLERAMMA MAR APR
	77(a) MADHAVARAYUDU PALEM H/o JEGURUPADU	POLERAMMA APR-MAY
22	80 YERRAMPALEM	POLERAMMA & BAPANAMMA FEB MAR
23	81 PATHATUNGAPADU	RAMALINGESWARASWAMY MAR-APR
24	82 TOKADA	SRI RAMA MAR APR
		DORLAMMA & POTHURAJU NO FIXED DATE
		VENUGOPALASWAMY JAN FEB
25	83 MUKKINADA	SRI RAMA MAR APR
26	84 DUPPALAPUDI	CHANDRASEKHARASWAMY FEB MAR
		DORLAMMA MAR APR
	84(a) PERA RAMACHANDRAPURAM H/O DUPPALAPUDI	SRI RAMA MAR APR

Section VI

RAJAHMUNDRY TALUK

Vangalapudi—Situated at a distance of 15 miles from the Rajahmundry Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 2,847 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Kummari, Perika, Kamma, Koppuvelama, etc.; Scheduled Castes (574)—Madiga, Mala, etc.; and Scheduled Tribes (72)—Yenadi. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Rama and Vishnu are the places of worship in the village. A temple of Sri Rama and of village deity Gowridevi are the places of worship in China Vangalapudi, a hamlet of this village.

Mukkoti Ekadasi festival is celebrated for 5 days from *Margasira Suddha Ekadasi* (November-December) in Sri Rama temple. The devotees observe fasting. This festival is being celebrated for the past 50 years and is of local significance. The chief patrons of this festival are Kammas. Hindus, local and from neighbouring villages, congregate. *Pujari* is a Vaishnava of Kasyapasa *gotram* with hereditary rights. *Prasadam* is distributed to all. There is free feeding.

Gowridevi festival is celebrated for 5 days from *Karthika Purnima* (October-November). Sweet dishes are offered as *naivedyam* to the deity. Women devotees observe *nomulu* and fasting in fulfilment of vows. A procession is arranged with an image of Gowri. The image is immersed on the 5th day in the River Godavari. This festival is being celebrated for the past many years and is of local significance. Local Koppuvelamas are the chief patrons of this festival and the *pujari* is also from that caste. Devotees, local and from neighbouring villages, congregate. During these five days *Harikathas, burrakathas* and dramas are arranged to afford entertainment to the public.

SOURCE: 1. *Sri Peddinti Satyanarayana Prasad, Headmaster, Panchayat Samithi Elementary School, Vangalapudi*
2. *Sri Dasari Tatayya, Headmaster, China Vangalapudi*

2. **Singavaram**—Situated at a distance of 17 miles from the Godavari Railway Station and 18 miles from Rajahmundry by boat.

The total population of the village is 886 and it is made up of the following communities: Caste Hindus—Brahmin, Perika, Kummari, Chakali, Kamma, Balija, Gamalla, Mangali, Telaga, Kapu, etc.; and Scheduled Castes (335)—Mala, Madiga, etc. The chief means of livelihoood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Sri Rama and of the village deity Pasalamma are the places of worship in this village. Pasalamma is supposed to be the daughter of *Harijan* (untouchable) family. Once when there was a general set back in the health of the villagers, she established herself in the village and improved the health of the people. Pasalamma is worshipped in several villages as the presiding deity of health.

Pasalamma festival is celebrated for a day once a year or once in 3 years. There is no fixed date for the celebration of this festival. Goats and fowls are sacrificed to the deity in fulfilment of vows. This festival is being celebrated for the past several years and is of local significance. Local Hindus congregate. *Pujari* is a Brahmin.

SOURCE: *Sri G. Sarasamrutham, Headmaster, Singavaram*

3. **Seethanagaram**—Situated at a distance of 15 miles from the Godavari Railway Station and 16 miles from Rajahmundry. There is a village in the name of Mandapati Raghupathy Maharaj at a distance of 1½ miles from here. This village was constructed in the name of his wife, Sitamma.

The total population of the village is 4,391 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Kapu, Settibalija (Goundla), Yadava, Satani, Chakali, Mangali, Kamma, Vadde, Devanga, Teli, Kamsali, Kummari, Medari, Velama, etc.; Scheduled Castes (58)—Mala, etc.; Scheduled Tribes (52); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Gopalaswamy, Subrahmanyaswamy, Ramalingeswaraswamy and Mavullamma are the places of worship in the village.

Subrahmanya Shashti is celebrated for 5 days from *Margasira Suddha Shashti* (November-December). This festival is being celebrated for the past 25 years and is of local significance. Local Hindus congregate.

Mavullamma festival is celebrated once in 2 or 3 years on the Telugu New Year's day *i.e.*, on *Chaitra Suddha Padyami* (March-April) for one day. *Vadapapu*, *chalimidi*, and *panakam* are offered as *naivedyam* and fowls are sacrificed to the deity in fulfilment of vows.

SOURCE : *Sri V. V. Jagganna Sharma, Headmaster, Sitanagaram*

4. Muggulla—Situated on the banks of the river Godavari at a distance of 12 miles from the Godavari Railway Station. There is a bus route from Sitanagaram to Rajahmundry *via* Muggulla.

The total population of the village is 4,790 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Vadrangi, Chakali, Kapu, etc.; Scheduled Castes (1,127)—Adi Andhra, Mala, Madiga, etc.; Scheduled Tribes (5); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Temples of Sri Rama, Siva, Subrahmanyeswaraswamy, Komareswaraswamy and of village deity Pasalamma and a few mosques are the places of worship in this village.

The shrines of Sri Rama and of the village deity Lankalamma are the places of worship at Inugantivaripet, hamlet of Muggulla.

Subrahmanya Shashti is celebrated from *Margasira Suddha Panchami* (November-December) for 6 days. The devotees take bath in the Godavari river and observe fasting and *jagarana*. Local Hindus congregate. *Pujari* is a Brahmin with hereditary rights. *Teertham* and *prasadam* are distributed to all.

Pasalamma festival is also celebrated in this village when the villagers desire. Goats and fowls are sacrificed to the deity.

Ganapathi Navarathrulu and Srirama Navami are also celebrated for 9 days from *Bhadrapada Suddha Chavithi* (August-September) and *Chaitra Suddha Navami* (March-April) respectively.

There is a choultry.

Lankalamma Jatara is celebrated in Inugantivaripet for 30 days once in a year. There is no fixed period for this festival. The deity is worshipped in the form of a *kalasam* for one month before starting the actual festival. Every day the *kalasam* is taken round the village and *naivedyam* is offered. On the 29th day, Jatara is celebrated and on this occasion a he-buffaloe is sacrificed during the night and it is buried in the centre of the village. Goats are sacrificed at the four boundaries of the village. Young pigs are buried upto their necks at the village boundary and the cattle are taken over their heads to the temple. It is believed that the observance of this ritual will protect the cattle.

This festival is being celebrated for the past 40 years but is of local significance. The chief patrons of this festival are Kapus and Kammas.

Srirama Navami is celebrated for 9 days from *Chaitra Suddha Navami* (March-April) in the hamlet also.

SOURCE : 1. *Sri M. V. L. Narasimharao, Karnam, Muggulla*
2. *Sri Mahidhara Sitaramasastry, Headmaster, Inugantivaripet*

5. Chinakondepudi—Situated at a distance of 16 miles by road from the Godavari Railway Station by road. Tradition says that Raja Mandapathi Narasimhavarma who ruled over Raghudevapuram region had two concubines called Chinakondi and Pedakondi. Two villages were constructed where they were living in their names as Chinakondepudi and Pedakondepudi. The latter is the hamlet of the former.

The total population of the village is 4,160 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Kapu, etc.; Scheduled Castes (715)—Mala, Madiga, etc.; Scheduled Tribes (175); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Sri Rama and of village deity Vedullamma are the places of worship in the village. *Garagalu* or *ghatams* are worshipped in the name of the village deity.

Vedullamma Jatara is celebrated once in 6 years in *Phalgunam* (February-March) or *Chaitram* (March-April) for 3 days according to convenience of the villagers.

Goats and fowls are sacrificed to the deity in fulfilment of vows. Sweets are prepared and offered as *naivedyam.* This festival is being celebrated for the past one century and is of local significance. The chief patrons of this festival are Kammas. Hindu devotees, local and from neighbouring villages, congregate without any distinction of caste or creed. *Pujari* is a Rajaka. *Pasupumudda* and *vepaku* are distributed as *prasadam* to all.

SOURCE : *Sri M. Papa Rao, Teacher, Chinakondepudi*

6. **Kesavaram**—Situated at a distance of 20 miles from Rajahmundry Railway Station. As this village happens to be near the village Kota, it is known as *Koti* Kesavaram.

The total population of the village is 2,147 and it is made up of the following communities of Caste Hindus—Brahmin, Vaisya, Kamma, Gavara, Kammara, Settibalija (including Goundla), etc.; Scheduled Castes (893)—Adi Andhra, Mala, etc.; Scheduled Tribes (2); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, palm fibre making and other traditional occupations.

Temple of Ramalingeswaraswamy is the place of worship in this village. Lord Ramalingeswaraswamy is in the form of a stone Sivalingam. The image of village deity Musullamma is also worshipped.

Sri Ramalingeswaraswamy Teertham is celebrated from *Magha Suddha Ekadasi* to *Purnima* (January-February) for 5 days. Fruits and flowers are offered to God. About 300 Hindus, local and from the neighbouring villages congregate. *Pujari* is a Brahmin of Kasyapasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival for 5 days near the temple. Eatables, lanterns, mirrors and combs, mill and handloom cloth and toys are brought and sold. There is a choultry. *Harikathas, burrakathas* and dances provide entertainment to the visitors.

A festival is also celebrated on *Karthika Purnima*, when the Lord is taken out in procession.

SOURCE : 1. *Sri T. Rama Rao, Teacher, Kesavaram*
2. *Sri K. R. K. Prabhakara Rao, Headmaster, Kesavaram*

7. **Gadelapalem**—Situated at a distance of 23 miles from Godavari Railway Station.

The total population of the village is 2,658 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatria (Raju), Telaga, Kapu, Settibalija, Kammara, etc.; Scheduled Castes (542)—Mala, Madiga, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are two temples of Sri Rama in this village.

Sri Sita Rama Kalyanam is celebrated for one day on *Chaitra Suddha Navami* (March-April). The local Hindus congregate.

SOURCE : *Sri G. David, Teacher, Gadelapalem*

8. **Korukonda**—Situated on the Rajahmundry—Gokavaram bus route at a distance of 13 miles from Rajahmundry and 36 miles from Kakinada. This place is a very ancient, sacred and historical place. The conical hill with the sacred temple a top is a prominent feature in the landscape and is visible for several miles around. To go to the summit is not an easy task though there are steps leading to the summit. The steps are very steep and in many portions are too high to climb easily. The Pandava caves are on a nearby hill which is a mile apart from Korukonda hill and the ruins of the old fort are close to this hill. On the southern side of the Pandava hill about nine caves of 8 to 10 feet square each are found with two rock cut wells each 7 feet deep in front of them. The images of Pandavas and their common consort Draupadi are found in a big cave. It is believed that the Pandavas lived in them during their exile. These caves are said to belong to a date prior to the fifth century A. D. On the top of the hill, there are the ruins of a Buddhist Stupa. Evidently this place must have been a flourishing place since fifth century A. D.

This place is known by several names. It is believed locally that Lord Lakshmi Narasimhaswamy of this place was worshipped by the great Parasara Maharshi till the end of Dwaparayuga. Hence it is known as Parasara Sailam or Parasaragiri. It is believed that there are many herbs on the hillock and that the plant of *Sparsavedi* which transmutes iron into gold is also there. This hill is therefore called Swarnagiri (*swarna* means gold and *giri* means hill). As there is abundant growth of *Parijatha* (nyetanthes arbortristis) trees, this hill is also known as Parijathagiri. But its well-known name is Vedadri. Great Telugu poet Srinatha referred this place as Vedadri in his book *Kasikhandam*. An

inscription by Kataya Vema Reddy discovered at Madhurapudi of Pithapuram taluk refers to a grant in the year 1327 Saka to Vedadri Narasimhaswamy. Another inscription of Lakshmineswaram village in Narasapur Taluk of West Godavari District states that in the year 1365 *Saka era* one Marineni Ramanayaningaru installed the image of Parankusa in the Narasimhaswamy temple of Vedadri which is to the north of Rajahmundry and to the east of River Gowthami. It also refers to the dedication of some land to Lord Narasimhaswamy.

There are interesting legends connected with the origin of the temple of Lakshmi Narasimhaswamy.

It is said Mummudinayaka ruled over the region called Chengara, Kona and Panara, from Korukonda as his capital. At his instance, a Vaishnava saint by name Parasarabhatt came to Korukonda and made Mummudinayaka and his brother embrace Vaishnavism and christened Mummudinayaka as Rangavardhana. At the time of his death Parasarabhatt sent for the king and told him that he would manifest as Narasimhaswamy on Korukonda hill after his death. Accordingly he manifested there and conveyed the news to a dancing girl called Lakshmi, in a dream. Lakshmi narrated the facts to the king Mummudinayaka, who helped the girl to construct the temple for the Swamy on the hillock.

Another version is that a maid-servant of the Reddy kings who went up the hill to fetch *Parijatha* flowers, saw a basket with the image of Lakshmi Narasimhaswamy and reported the fact to the king, who constructed a temple and enshrined the Lord.

"A pilgrimage to the temple of Narasimhaswami at Korukonda is supposed to be of unrivalled efficacy in granting offspring to childless women, and the place is often thronged with suppliants of this class. Rumour avers that the Brahmans of the place take a personal and direct share in ensuring that their prayers shall not be fruitless, and the belief has passed into a proverb."1

This proverb is supposed to be—

కోరిక లీదేర్చు
Korika leederchu
కోరుకొండ నారసింహూడు
Korukonda Narasimhudu
కోరితె కొమాళ్ళనిచ్చు
Koritė Komalla nichu."

"Korukonda and its neighbour Koti appear once to have been of some political importance. One of the Mackenzie MSS. which deals with the ancient history of the district gives some account of their early fortunes. It says that Koti and 101 Siva temples were founded by king Rajaraja of the Eastern Chalukya line, who reigned from 1022 to 1063 and is prominent in the traditional history of Rajahmundry, and that about two hundred years later a fort was built in Koti by an early Reddi chief named Annala Deva. The MS goes on to quote a local inscription of 1322-23, apparently still in existence at the end of the eighteenth century, which recorded the revenue arrangements made in the village by the Kakatiya King, Pratapa Rudra, who reigned till 1324. The Korukonda fort was built some time afterwards by Kuna Reddy, 'a good Sudra who became ruler of the adjoining country', and who governed wisely and well. He was succeeded by his son Mummidi Reddi, one of whose servants erected the Lakshminarsimha temple The date of this event is given both in the MS. and in an inscription quoted by Mr. Sewell as 1353. Mummidi Reddi's three immediate successors ruled for the next 40 years. One of them rebuilt the Ranganathasvami temple in 1394-95 A.D." 2

"The hill is called Parasaragiri in the inscription on the slab set up in the hill temple, which records certain gifts made in 1448 A.D. to the idol by a lady named Lakhasani The record on the pillar gives a genealogical account of Mummudi Nayaka and refers to the foundations of this temple to Narasimha by a courtesan. These two inscriptions were copied by the Epigraphical Department in 1912. A copper plate grant of this chief (popularly known as the Akkalapundi plates) gives the genealogy of his family and says that while he ruled at this village his brother Singaya occupied Kotipuri (or Kotipalli) founded Mummidividu on the Pampa which he made the capital later on and that another brother Gannaya occupied Tatipaka. The record notifies the grant of Akkalapundi to a doctor named Parihitacharya (on the occasion of a solar eclipse) and is dated 1368 A.D. The late Mr. H. Krishna Sastri, the Government Epigraphist, believes that this chief was the contemporary and, as his poetical works indicated, an admirer of Vedanta Desika." 3

"From this point until Muhammadan times are reached, the MS. is silent, but it gives details of the lessees of the place under the Musalmans. The fort was apparently destroyed by the vigorous and cruel Rustum Khan (1730-37) x x x x . Its ruins are still to be seen, and there is another ruined fortress at Koti."4

The total population of the village is 3,960 and it is made up of the following communities of Caste Hindus—Brahmin, Kamma, Palli, Kapu, etc.; Scheduled Castes (187)—Mala, Madiga, etc.; and Scheduled Tribes (16). The chief means of livelihood of the people are agriculture, agricultural labour, fishing and other traditional occupations.

There is the temple of Sri Lakshmi Narasimhaswamy on the hillock. The *swayambhu* idol is in the temple on the hillock and the procession images are worshipped in another temple down the hillock. The temple was constructed in the Saka Year 1275. The story of Ramayana is carved in stone on the walls of

1 to 2 Madras District Gazetteers, *Godavari*, Vol. I, pp. 242-243
3 *Gazetteer of the East Godavari District*, Vol. II, p. 392
4 Madras District Gazetteers, *Godavari*, Vol. I, pp. 242-243

the temple. Some stories of Bhagavatham are depicted on the wooden temple car.

Sri Lakshmi Narasimhaswamy Kalyanamahothsavam is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February-March). *Kalyanam* and *rathostavam* are the chief rituals of the festival. Offerings are made in the form of cash and kind. Hair-cutting ceremonies and also *upanayanams* are celebrated on this hillock. This festival is being celebrated for the past 600 years and is widely known. About 50,000 Hindus, local and from distant places too, congregate. *Pujari* is a Vaishnava Brahmin with hereditary rights. *Prasadam* is distributed to all. There are choultries. The devotees take bath in a pond called Lakshmi Narasimhasagaram on *Ekadasi* day and observe fasting and *jagarana*. There is an *asram* near the bus-stand for *sadhus* and saints. The *sadhus* from distant places also attend the festival.

A fair is held in connection with the festival for 15 days. Utensils, lanterns, torchlights, mirrors and combs, pictures and photos, mill-cloth, handloom cloth and toys of Nakkapalle and Kondapalle are brought and sold. *Harikathas*, *burrakathas*, whirling-wheels, circus, magic, dramas, music performances afford entertainment to the visitors.

SOURCE : 1. *Sri T. Suryanaraya Murthy, Assistant Teacher, Ramachandrapuram*
2. *Sri Tupurani Ranga Chary, Teacher, Korukonda*
3. Prachinandhra Charitrika Bhoogolam *by Sri K. Eswar Dutt*

9. Kalavacherla— Situated at a distance of 16 miles from the Godavari Railway Station.

The total population of the village is 2,986 and it is made up of the following communities of Caste Hindus—Brahmin, Vaisya, Kshatriya, Telaga, Chakali, Mangali, etc.; and Scheduled Castes (297)—Mala and Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Chintalamma, the village deity, is the only place of worship in this village.

Chintalamma Teertham is celebrated from *Chaitra Bahula Padyami* (March-April) for 5 days. Fruits are offered to the deity. This festival is being celebrated since the year 1945 A. D. but is of local significance. The devotees, local and from the neighbouring villages, congregate. The chief patrons of this festival are Kshatriyas. *Pujari* is a Chakali.

SOURCE : *Sri Pokkuluri Satyanarayanamurthy, Narendrapuram*

10. Nandarada— Situated at a distance of 14 miles from the Godavari Railway Station. The Rajahmundry—Kesavaram and Gokavaram—Kakinada bus routes pass through the village.

The total population of the village is 2,017and it is made up of the following communities of Caste Hindus—Brahmin, Vaisya, Kamma, Chakali, Mangali, Settibalija, etc.; Scheduled Castes (87)—Mala, Madiga, etc.; and Scheduled Tribes (8). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Vanumulamma, the village deity, is the only place of worship in this village.

Vanumulamma festival is celebrated for 5 days from *Chaitra Bahula Amavasya* (March-April). Fruits are offered to the deity. This festival is being celebrated from ancient times. The Hindus, local and from the neighbouring villages, congregate. *Pujaris* are Chakalis.

A petty fair is held with a few shops selling eatables.

SOURCE : *Sri Pokkuluri Satyanarayanamurthy, Narendrapuram*

11. Narendrapuram—Situated at a distance of 12 miles from the Godavari Railway Station.

The total population of the village is 2,736 and it is made up of the following communities of Caste Hindus—Brahmin, Vaisya, Chakali, Mangali, Telaga, Settibalija, etc.; Scheduled Castes (239)— Mala, Madiga, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Trimurthulu is the only place of worship in the village.

Trimurthula Teertham is celebrated for 5 days from *Magha Suddha Purnima* (January-February). Fruits are offered. The Hindus, local and from the neighbouring villages, congregate. The patrons and *pujaris* are Kapus.

A fair is held in connection with the festival for 5 days near the temple. Lanterns, torchlights, mirrors, combs, and books etc., are brought and sold. Dramas, *Harikathas* and *burrakathas* provide entertainment to the public.

SOURCE : *Sri Pokkuluri Satyanarayanamurthy, Narendrapuram*

12. Kanavaram—Situated on the Anaparthi—Rajanagaram road at a distance of 10 miles from the Anaparthi Railway Station and 13 miles from Rajahmundry.

The total population of the village is 3,835 and it is made up of the following communities of Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Telaga, Kamma, Kummari, Settibalija, Chakali, Mangali, etc.; Scheduled Castes (767); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Sri Rama and Dorlamma are the places of worship in the village. The image of Dorlamma, the village deity, is in the form of *Shakthi.* The images of Sri Rama and Sita are of stone.

Dorlamma Teertham is celebrated for 19 days from *Phalguna Bahula Amavasya* (February–March) to *Chaitra Bahula Tadiya* (March–April) for 19 days. Goats and fowls are sacrificed to the deity in fulfilment of vows. The deity is taken in a procession with music around the village. This festival is being celebrated for the past 100 years and is of local significance. Hindu devotees, local and from neighbouring villages, congregate without any distinction of caste or creed.

Sri Rama Kalyanam is celebrated for 5 days from *Magha Suddha Ekadasi* (January–February). *Ekaham* on the first day, *kalyanam* on the second day, *samaradhana* on the third, *sadasyam* on the fourth day and *vasanthothsavam* on the fifth day are celebrated in this connection. This festival is being celebrated for the past 30 years and is of local significance. Hindu devotees, local and from neighbouring villages, congrerate.

SOURCE : *Sri B. Mallikarjana Rao, Village Level Worker, Kanavaram*

13. Velugubanda—Situated at a distance of 10 miles from the Rajahmundry Railway Station.

The total population of the village is 4,082 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kammara, Kummari, Chakali, Mangali, Telaga, Settibalija (including Gowd), Yadava, Kamsali, etc.; Scheduled Castes (383)—Madiga, Mala, etc.; Scheduled Tribes (12); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Temples of Sri Rama and of the village deity Syamalamba are the places of worship in the village. The image of Syamalamba is in the form of *Shakthi.*

Syamalamba Teertham is celebrated for a day on *Phalguna Bahula Chathurdasi* (February–March). Goats and fowls are sacrificed to the deity. Hindus of the village congregate.

Sri Rama Kalyanam is celebrated for 5 days from *Chaitra Suddha Navami* (March–April). *Ekaham, samaradhana, sadasyam* and *vasanthothasvam* are the rituals observed during the festival. This festival is being celebrated for the past 20 years. Local Hindu devotees congregate.

SOURCE : *Sri B. Mallikarjana Rao, Village Level Worker, Kanavaram*

14. Srikrishnapatnam—Situated at a distance of 10 miles from the Godavari Railway Station.

The total population of the village is 1,354 and it is made up of the following communities of Caste Hindus — Brahmin, Vaisya, Mangali, Chakali, Kummari, Telaga, Settibalija (including Kalali), and Yadava, etc.; Scheduled Castes (380)—Mala, Madiga, etc.; and Scheduled Tribes (13). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Sri Rama, Sathemma, Gonthemma, and a church are the places of worship in the village. The image of the deity Subrahmanyeswaraswamy in the form of a serpent is enshrined in a thatched hut and is worshipped.

Sri Subrahmanyeswaraswamy festival is celebrated for 4 days from *Margasira Suddha Shashti* (November–December). Fruits and flowers are offered to the Lord. The devotees observe fasting and *jagarana* during the festival. Hindu devotees, local and from neighbouring villages, congregate without any distinction of caste or creed. Contributions are collected from the villagers to meet the expenses of the festival.

Sri Rama Kalyanothsavam is celebrated for 3 days from *Chaitra Suddha Navami* (March-April).

Sathemma Sambaram and Gonthemma Sambaram celebrated in *Chaitram* (March-April) are the other festivals of this village.

SOURCE: *Sri D. Rama Rao, Village Level Worker, Bhupalapatnam*

15. **Bhupalapatnam**—Situated at a distance of 5 miles from the Rajahmundry Railway Station.

The total population of the village is 2,086 and it is made up of the following communities of Caste Hindus—Brahmin, Vaisya, Kshatria (Raju), Kalali, Chakali, Mangali, Telaga, Settibalija, Yadava, Teli, etc.; Scheduled Castes (100)— Mala, Madiga, etc.; Scheduled Tribes (8) and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Sri Rama and of the village deities, Bulli Bapanamma, Mahalakshamma, Dosalamma, Gangamma, Sathemma, Masaramma and Garagalamma which are the places of worship in this village.

Ammavari Jataras are celebrated from *Chaitra Suddha Padyami* (March-April) for 30 days. Fruits and flowers are offered to the deities. *Garagalu* are taken in a procession accompanied by music every day for 30 days and Jatara is celebrated on the last day. The devotees observe fasting and *jagarana.* This festival is being celebrated for the past many years and is of local significance. Hindu devotees, local and from the neighbouring villages, congregate without any distinction of caste or creed.

Sri Rama Kalyanam is celebrated for 5 days from *Chaitra Suddha Navami* (March-April) in Rama Temple.

SOURCE: *Sri D. Rama Rao, Village Level Worker, Bhupalapatnam*

16. **Rajahmundry**—A Railway Station on the Madras—Waltair broad gauge section of the Southern Railway and Sub-Collector's headquarters in East Godavari District. The city is situated on 17°1' N. latitude and 81°46'E. longitude on the left bank of the Godavari River, 360 miles from Madras by railway which crosses here the river by a girder bridge of 56 spans with a total length of 9,000 feet between abutments. A second railway bridge across the river is being constructed here. There is a second railway station called Godavari near the bank of that river, the distance between the two stations being about 2 miles. It is a centre of communications by rail, road and river and a great distribution centre of merchandise and also for the timber floated down the river Godavari.

"The founding of Rajahmundry has been variously ascribed to either the Orissa or the Challukyan Kings, but it was almost certainly founded by the latter. Being the key to the passage of the Godavari. it at once became a fortress of importance It passed in turn to the Chola Kings and the Ganapatis of Warangal and Muhamadan influence must have been felt early, as the inscription over the gateway of the principal mosque records its erection in 1324. With the decline of the Warangal power, Rajahmundry came into the possession of the Gajapatis of Orissa. From them in 1470 it was wrested by Muhammad II of the Bhahmani line. Not long afterwards, however, the Raja of Orissa made a determined attempt to regain the lost provinces, and Muhammad's general was besieged in Rajahmundry. He was relieved by the Sultan in person, and the latter remained three years at Rajahmundry settling the country. The place was soon, however, reoccupied by the Gajapatis. In 1512 the great Krishna Deva of Vijayanagar captured the city, but restored it to Orissa. It was not till 1572 after two protracted sieges had failed, that it yielded to the Muhammadans under Rafat Khan. Rajahmundry was Bussy's headquarters from 1754 to 1757, and it was hither that Conflans' army retreated after its defeat at Condore. The place was taken by the English without any difficulty but after Forde's departure to attack Masulipatnam, the French recaptured it, only to evacuate it almost immediately. Portions of the fort ramparts still remain, giving a picturesque appearnce to the town."[1]

Tradition says that this town was constructed by Rajarajanarendra, the Chalukyan Emperor in 1022 A.D. that was why it was called Rajarajanarendrapuram, Rajamahendravaram, Rajamandiram and finally Rajahmundry.

"The earliest mention of Rajahmundry in any extant literature is in the introduction to the Telugu translation of the Mahabharata, which was composed by Nannayabhatta in the reign of the Eastern Chalukya King Rajaraja (1022-62) who is known to popular tradition as Rajaraja Narendra. In this the town is called Rajamahendrapattanam (the city of Rajamahendra) and is referred to as the capital of the Eastern Chalukya kingdom and 'the central gem of the Vengi country.' Rajamahendra, was a title borne by two of Rajaraja's predecessors, namely Amma I (918-25) and Amma II (945-70), and the town was perhaps founded by and called after one or other of these kings. But one of the Mackenzie MSS. attributes its foundation to an earlier king named Vijayaditya Mahendra." 2

There is literary evidence to show that the town was built by Rajaraja Narendra (1022-1062 A.D.) who was surnamed Rajamahendra. The Telugu poet Vinnakota Peddanna in his renowned work

1 *Imperial Gazetteer of India,* (Oxford Clarendon Press: 1908) Vol. XXI, p. 64
2 Madras District Gazetteers, *Godavari,* Vol. I. p. 243-244

Kavyalankara-Chudamani states that the builder of Rajahmundry was Rajaraja Narendra and that he called the city after his own name. He also gives a graphic account of the city in the following poem.

"సీ. గంభీర పరిఘ నాగస్త్రీల కస్రాంత
Gambhira parigha nagasthrila kasrantha
కేళీ విహారదీర్ఘిక యనంగ
kelee viharadeerghika yananga
నుత్తాలసాల మన్యులకుబ్బి దివిబ్రాక
Nuthalasaala manyulakubbi divibraka
జేసిన దీర్ఘనిశ్రేణి యనగ
jesina deerghanisreni yanaga
జతురచాతుర్వర్ణ్య సంఘమత్తులపాలి
jaturachathurvarnya sanghamaı thulapali
రాజిత కల్పకా రామమనగ
raajitha kalpaka ramamanaga
భ్రాంత సుస్థితయైన భవజూట వాహిని
Bhrantha susthithayaina bhavajuta vahini
భుక్తి ముక్తి ప్రదస్ఫూర్తి యనగ
bhukthi mukthi pradaspurthi yanaga
గీ॥ నెప్పుడును నొప్పు రాజమహేంద్రవరము
Neppudunu noppu Rajamahendravaram
ధరణి గల్పించె నేరాజు తనదుపేర
Dharani galpinche neraju tanadupera
నట్టి రాజమహేంద్రుని యనుగు మనుమ
Natti Rajamahendruni yanugu manuma
డెసగు జాళుక్య విశ్వనరేశ్వరుండు
Desagu Jalukya Viswanaı eswarundu."

Rajaraja Narendra the son of Vimaladitya by the great Chola Rajaraja's daughter, Kundavai, was born in Tanjore and he succeeded to his father's throne on 16th August 1022 A.D. He desired to construct a capital in his name and chose the sacred banks of Gowthami (Godavari) as the site, and constructed Rajamahendravaram, shifting the capital to this place. He was fond of learning and encouraged poets and scholars with munificent gifts. At his instance his chief court poet Nannaya composed the Andhra Mahabharata based on Vyasa's great epic. It is said that the king granted the village Nandampundi as *agraharam* in A.D.1051 to the distinguished scholar Narayanabhatta. A local story is current tarnishing the fame of this great emperor. The story lacks historical corroboration. Rajaraja married his cousin Ammangai, the daughter of his maternal uncle Rajendra Chola I, and had by her a son Rajendra, named after the great Chola Emperor and also a daughter. But the popular story narrates that Rajaraja Narendra had a son Sarangadhara, by his Maharani Ratnagi, and he grew to be a handsome and cultured prince full of fine qualities. The king wanted to get him married to a beautiful princess. Sarangadhara was proposed to a handsome princess called Chithrangi. She had seen the picture of Saranghadara and fell in love with him. But Rajaraja was so overpowered by the bewitching beauty of the bride-elect that he himself managed to marry her as his second wife. But Chithrangi's heart was on the prince and she pined for the prince. When the innocent prince chanced to enter her palace, during the absence of the king, following his pigeon, she revealed to him her intense and profound love for him. She stooped to conquer him. But she utterly failed in her attempts to subdue him to her wishes. The enraged queen charged the young, innocent prince with attempting to outrage her modesty and produced proofs in support when her husband returned to the city. The king believed her story and ordered that the limbs of the prince be cut off. The king came to know the truth by a searching enquiry. He punished the queen more severely and ordered her to be put to a more cruel death and her body was thrown into a well on the same mound where Sarangadhara's limbs were cut. Saranghadharunimetta that brought blemish to the benevolent ruler is an elevation or a small earthern mound on the outskirts of the city. There is a flight of steps leading to the top and there is a Kali temple. It is said that Rajaraja used to worship the Goddess before starting on an invasion. The stone slab on which the limbs of Sarangadhara were cut off and the well into which Chithrangi was thrown into are seen there. The maimed idol of Sarangadhara is preserved. It is also said swords, spears and other weapons of those days which were perhaps used to kill Chithrangi and were thrown into the well along with her still exist in it. This alleged story of Sarangadhara is first referred to by one Kakunuri Appa Kavi who lived in the middle of the seventeenth century. Perhaps the tradition might have existed even then.

"The extension of the Eastern Chalukya dominions into the Kingdom of Kalinga on the north must have rendered Rajahmundry an important strategical point. It is described in comparatively recent times as the barrier and key to the Vizagapatam country."[1]

It was for some time under the yoke of Kakatiya Kings of Warangal. It is mentioned in *Sivayogasarapitika* that Rajahmundry fort was ruled by one Parvatha Mallu, nephew of Induluri Annaiah who was a vassal of Kakatiyas.

"సీ. వేగిధరిత్రిలో విలసిల్లు నెడ శూర
Vegidharitrilo vilasillu neda soora
వరమునా దనపురముజేసి
varamuna danapuramjesi

1 Madras District Gazetteers, *Godavari*, Vol I, p. 244

కొలనివీడాదిగాగల నిజభూముల
Kolaniveedaadigaagala nijabhumula
భద్రుని గన్నయ రుద్రునునిచి
Bhadruni Gannaya Rudrununichi
రాజమహేంద్ర దుర్గమ్మున దనమేన
Rajamahendra durgammuna danamena
మరదియౌ పర్వతమల్లు నునిచి
maradiyou Parvathamallu nunichi

*   *   *   *   * "

The Gajapatis of Orissa were also the rulers of this famous city. The vassal of Kapileswara Gajapati, King Raghudeva in one of his copper plates declared that he ruled the area in between Rajahmundry and Simhachalam with Rajahmundry as his capital. It states:

"తిష్టన్ రాజమహేంద్రనామనగరే సమ్య
Tishtan Rajamahendranamanagare samya
క్ప్రజాహః పాలయాన్
kprajaha palayan
ఆ సింహాచలమాగిరి వ్రజమిమాం
Aa Simhachalamagiri vrajamimam
భూమింతధాకంటకాం
bhumimtadhakantakam
వీర శ్రీ కపిలేశ్వరస్య కృపయా కుర్వన్
Veera Sri Kapileswarasya krupaya kurvan
కుమారాగ్రణీ
kumaragranee
ధర శ్రీ రఘుదేవరాజ తనయః శ్రీ శప్రియో
Dhara Sri Raghudevaraja tanayah Sri Sapriyo
వర్ధతే
vardhathe."

"On the downfall of the Kakatiya dynasty of Warangal before the armies of the Muhammadans in 1323, the conquerors made their way as far as Rajahmundry, and the 'Royal masjid' there contains an inscription dated 1323-24 which mentions Muhammad Tughlak of Delhi. Local tradition says that this building was formerly a Hindu temple and was converted it its present use by these Musalmans.

Rajahmundry next comes into prominence as the capital of one of the lines of Reddy kings. Its first independent sovereign of that line has left inscriptions in it the dates of which range from 1385 to 1422. By 1458-59 a minister of the Gajapati knig Kapilesvara was ruling at Rajahmundry; and in 1470-71 the town was captured by the armies of the Muhammadan Sultan of Kulbarga. About 1478 the Hindus revolted and the Muhammadan garrison was besieged and perhaps reduced. The Vijayanagar chieftain Narasimha seems to have occupied the town at this time and to have been driven thence by a relieving force from Kulbarga. In any case Muhammadans soon recaptured Rajahmundry and king Muhammad of Kulbarga made the town his headquarters for some three years (1478-80)." 1

The great poet Srinadha of the court of Vema Reddy, king of Rajahmundry gives a vivid picture of Rajahmundry as it stood in the fifteenth century in his renowned work *Bhimeswarapuranam*. He states thus:

"సీ॥ కమలా చలాగ్ర మార్కండేయ శివశిర
Kamala chalagra Markandeya Sivasira
శ్శశిచంద్రికా ధౌత సౌధ వీధి
ssasichandrika dhouta sowdha veedhi
గోదావరీపుణ్య కూలంకషా జల
Godavareepunya kulankasha jala
స్ఫాలిత శ్రీ రుద్రపాదయుగళి
spalitha Sree Rudrapadayugali
బలవదభ్యున్నత ప్రాకార పరివేశ
Balavadabhyunnata prakara parivesa
గండూషితా జాండమండలంబు
gandushita jandamandalambu
గంధ దంతావళ గ్రైవేయఘంటికా
Gandha dantavala graiveyaghantika
ఠంకార ముఖర ఘంటాపథంబు
thankara mukhara ghantapadhambu

తే॥ రాజబింబాననా నూత్న రత్నపేటి
Rajabimbananaa nutna ratnapeti
వీరరాహుత్త సుభట కంఠీరవాద్రి
Veerarahutha subhata kanthiravadri
వేమభూపాల రాజ్యాభివృద్ధికరము
Vemabhupala Rajyabhivrudhikaramu
సాంద్రవిభవంబు రాజమహేంద్రవరము
Sandravibhavambu Rajamahendravaramu."

There is also good description of Rajahmundry in *Sivaleelavilasam* written by Nissanka Kommanna. An attempt is made to locate the important and fine places that once adorned it in the past. The *Gazetteer of the East Godavari* mentions some of them.

"We can get a fairly good idea of this city as it stood in the fifteenth century from the *Bhimeswarapuranam* of Srinatha, the celebrated Telugu poet of the court of Vema Reddi, King of Rajahmundry. Stripped of its poetic exaggerations, we learn from it that the city had two lines of fortifications with deep moats around each line. The citadel was on the inner fort. There were several temples in it and palaces and public buildings which have either disappeared or are scarcely recognisable in the present town. There was, for instance, a temple to Siva as Markandeya at the southern part of the outer fort and close under the outer wall, and another temple to Madanagopalaswami in the inner fort; and in the north-east corner of the walled city was the temple to Sri Mallagiri Sakthi, the

1 Madras District Gazetteers, *Godavari*, Vol. I, p. 244

guardian deity of the place The king's city guards included "an invincible and splendid array of elephants, horses, chariots and an army of brave soldiers. The fortress had impregnable gates fixed in strong and well-built towers. The lay-out of the fort and the town that sprang around it was on the sides of a hill or hills which sloped towards the river. Three hills or eminences on the site are mentioed Kamalachala, Pushpagiri and Vedadri. The Marakandeya temple stood on the first hill with what is known as Rudrapadam (or Siva's feet) close by, on the bank of the river, butteressed by a high fort wall. Pushpagiri is believed to have stood near the Godavari railway Station, and the bathing ghat near the bridge still goes by that name; and on Vedadri stood a temple to Narayanaswamy. Massive state elephants marched up and down the streets, the bells hanging on either side of them sounding as they moved. A temple to Virabhadraswamy and the tall and spacious place of the Reddi Kings called Thrailokyavijaya were secure within the inner citadel and were notable landmarks for boats sailing on the river.

.................There were seven parallel streets in the town that lay outside the inner fort, all leading to the river but the principal thoroughfare which was the same as the present bazaar street ran across the town and was wide enough for royal processions in which more than one elephant could march abreast. The present Jamma Masjid in that street was apparently then a Hindu temple and adjoined the gate at the southern outer wall. The lofty bastions of the ancient fortress overlooking the river can be seen from the railway bridge; but of the many ramparts that once fortified the citadel only three are now left. On one of them stands the bungalow of the railway engineer, near which was the king's palace Trailokyavijaya, but the Madanagopal temple which lay near the palace on what is now the Godavari Station platform has entirely disappeared, its idol being the one left on the verandah of the municipal office and museum not far from the engineer's bungalow. It is a fine piece of sculpture and has been well preserved. The Virabhadra temple must have stood in the site of the mission bungalow "Riverdale", lying to the west of the fort, and the low ground near the district munsiff's court is believed to have been the bed of the tank of this temple. Some of the ruins of the temple are reported to have been carted away by the mission authorities soon after they acquired the site, but there are others found in the compound of the Imperial Bank of India and in front of the English Club close by. Beneath the bastion on which stands the engineer's bungalow, is a huge archway built of stone, through which, people say, a subterranean passage led to the Peddapuram or Korukonda fort, but this cannot be believed. The entrance to it has now been closed with a brick wall. The shrine to Sri Mallagiri Sakthi temple has also disappeared, though an apology for a temple has been raised by some pious man near the veterinary hospital, the goddess name having been corrupted to Koralamma.

The police maidan, the Godavari railway station, museum gardens and other public buildings to the west as far the river, lie in what was the inner fort. The Pithapuram Raja's bungalows, the district court and a few other buildings formed part of the outer fort, portions of whose walls can still be seen. This was both high and thick and was faced with rough stone. Water for the inner ditch was supplied for a channel, cut across the rock at the north-western corner of the fort. Several parts of the outer wall were visible until a few years ago but earth from them was carted away for house building, and now only a portion of it can be seen near the old judge's bungalow on the north of the Kumbhamvari choultry on the south. The outer ditch has practically disappeared, but part of it was a stream called Tulyabaga which branched off from the river to the north of the citadel and flowed round the town and discharged itself into the river to the south of the fort near the Red Hill close to the Kumbhamvari choultry. The present Tulyabaga is a small drainage channel flowing past Kadiyam and falling into the sea at Chollangi near Cocanada. The Markandeya temple stands near its old site to-day though the Rudrapada has disappeared. The Narasimha temple near the Kumbhamvari choultry is what remains of the old temple on Vedadri. The Jamma Masjid which is the principal mosque in the town in the main street, was a temple to Vishnu under the name of Gopinatha. It appears to have been looted during the Muhammadan invasion and its priests murdered, after the deity had been removed by the priests to a place of safety, and the building converted into a mosque. The pillars, roof and doorway are Hindu in structure though the sculptures on them have been skilfully chipped off. Another mosque near the Godavari station was also a Siva temple, and a third mosque in the Kazi street now in ruins belonged to the palace of the Muhammadan rulers of Rajahmundry which stood near it The idol of the original Markandeya temple had been pulled down and thrown out, and a potter's family picked up the *lingam* and successive potters used it as a polishing stone for their pots, until early in the nineteenth century the Zamindar of Rajahmundry, Gundu Sobanadri, took it up and constructed the present Markandeya temple. The ruined mosque was evidently the original Markandeya temple.

The old city lay several feet below the present town for in digging foundations people often come across open massive structures of brick and mortar. The bed of the river has been slowly rising after the construction of the great dam at Dowlaishwaram and so also the level of the present town A remarkable find in January 1933 when certain excavations for the town water-works were made was an idol of Shanmugam (the six-faced God Subrahmanya) riding on a peacock wrought in excellent black granite, also Nandi (with its head missing) and several parts of a Saivite temple and temple utensils. This site is part of Pushpagiri or Padmagiri as described in *Bhimakhandam* by the poet Srinatha. An inscribed stone was discovered nearly 6 feet below the earth on the spot It is dated 1072 A.D. the twelfth regnal year of Vishnu Vardhana Maharaja, younger brother of Rajaraja Narendra (1022-1063 A.D.) This Vishnu Vardhana is also known as Vijayaditya VII. It registers a grant by Bhima Pregada, a minister of the king, for the temple of Markandeya for burning a lamp This was not far away from the spot where the Markandeya temple in Kamalachala stood and the idol of Shanmugam must have been set up in that old temple."[1]

"Soon after, during the dissensions among the Musalman powers in the Deccan, Rajahmundry was taken by the king of Orissa. About 1515, however, the town was captured by Krishna Deva, the king of Vijayanagar, in the course of his campaign against the Orissa dynasty.

By 1543 Rajahmundry was the frontier town of the Orissa country and lay on the borders of the new Muhammadan conquests south and west of the Godavari river. It was ruled by a prince of the Gajapati house one Vidiadri, who seems to have effected independence. He was ill-advised enough to join in an attack upon his Muhammadan neighbours sometime between 1550 and 1564, and paid a heavy penalty. Defeated in the field, he was shut up in Rajahmundry. The Muhammadan powers of the Deccan then combined to deal a death-blow to the Vijayanagar kingdom, and he obtained a short respite. But on the return of the Musalman invaders he was again defeated outside the walls of Rajahmundry. At their first onset in this battle his troops broke the right wing of the enemy, but, on their reserve coming up, the fugitives rallied and drove their assailants inside the fort. Vidiadri was besieged there for four months, and at last (1571-72) was compelled to surrender. The fire of the heavy artillery of the Musalmans had made a breach nearly fifty paces in length in the curtain of the fort, and further resistance seemed useless. Vidiadri was permitted to go unharmed and Rajahmundry was never again a Hindu possession.

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1 *Gazetteer of the East Godavari District*, Vol. II, pp. 393-396

The neighbourhood was the scene of a stubborn battle a few years later, when the Muhammadan governor defeated the insurgent raja of Kasimkota. The fate of the day hung long in the balance and victory was only secured by a charge of Muhammadan cavalry which had turned the flank of the Hindu army.

On the disruption of Aurangazeb's empire, Rajahmundry became the headquarters of a nawabship of the province of Golconda. The names of the nawabs, and indeed of all the Musalman governors of the town from 1573 to 1769, are given in the Mackenzie MS. referred to above.

After the cession of the Northern Circars to the French in 1753, Rajahmundry, on account of its central position, was chosen by Bussy as his headquarters in preferece to Masulipatam. It remained the French capital till the English invasion of 1758. On the evening after the battle of Condore, a force of 1,500 sepoys was sent on by Colonel Forde to occupy the town. They arrived on the following evening (December 10th. 1758) and found the French, who imagined the whole English force to be upon them, in the act of evacuating the fort. One boat laden with several Europeans was in the middle of the Godavari river, and some others with a few small field-pieces had just reached the opposite bank, when the English arrived. The English sepoys opend fire on them from the walls of the fort and this deterred them from carrying off their guns, or remaining in the vicinity. Fifteen Frenchmen were taken prisoners in the fort, and also a quantity of ammunition and stores. The town was shortly afterwards however, retaken by the French. When Colonel Forde advanced southwards against Masulipatam in February 1759, only a small garrison, some sick and wounded, and some treasure has been left there; and a detached French force made a dash for the place and easily captured it. The Commandant had only just time to send his treasure to Cocanada and his able bodied men in retreat towards Vizagapatam before the French arrived. The latter, however, did not attempt to hold the place.

During the few years thereafter in which the district was again in the hands of the Nizam, Rajahmundry was the headquarters of his local representative, Hussain Ali Khan The latter's position was precarious, and an English force of 200 sepoys and twelve artillery men under Lieutenant (afterwards Sir Henry) Cosby was sent to Rajahmundry to support him. Two rival claimants were at that time competing for the position of Nawab A near relative of one of them was Commandant of the fort at Rajahmundry, and had 500 Arabs, ready for any mischief, under him. He had entered into a conspiracy to take the town and hold it for his relative, but his design was defeated by the vigour and promptitude of Cosby, who, despite the insignificance of his force, took him prisoner. Reinforcements were soon received from Masulipatam and Cosby maintained his position at Rajahmundry till the country was ceded to the English.

Though Masulipatnam then became the centre of the administration, troops appear to have been stationed at Rajahmundry for many years. When in 1794, the Chief and Concil at Masulipatam were replaced by Collectors, one of the latter was stationed at Rajahmundry. When the Rajahmundry district was constituted, the Collector did not live in the town which gave his charge its name, though from the very first this had contained the court of the Zilla Judge appointed in 1802, and it was not until 1867 that even the Sub-Collector was stationed there."1

"Rajahmundry is not only of interest historically and as an administrative centre, but is also of importance of Hindus from a religious point of view. It is held that all pilgrims going from this district to Benares should also visit Rajahmundry, and most of these people bathe in the river there on their way back from the holy city. They also observe the curious custom of emptying half the contents of the pots of Ganges water they bring back with them into the Godavari, and fill them up again from the latter river. It is believed that if this is not done, the Ganges water will quickly dry up in the pot. The sanctifying effect of a bath in the Godavari at Rajahmundry is placed so high that people come by train all the way from Madras for the purpose, often going back the next day. The bathing place is called the Kotilingam ('crore lingams') gate. The name is explained by a story that the Brahman sages at one time wanted to make the place as sacred as Benares, where there are supposed to be a crore of lingams, and therefore set themselves to found the same number here in a single night. Unfortunately the day dawned before the last one was made. The lingams are supposed to lie buried in the bed of the Godavari opposite the ghat. The river is held to be particularly sacred at Rajahmundry (and Dowlaishweram) because, like the Cauvery above the delta, it is still undiminished by division into many branches. It is called the Aganda ('entire') Godavari, just as the other is called the Aganda Cauvery. The Rajahmundry ghat is one of the centres of the great pushkaram festival. which takes place once in thirteen years."2

It is here that Godavari splits up into several branches which are named after the seven Maharshis. No less is the contribution of modern men of letters, reformers and social workers in maintaining the reputation of Rajahmundry. Late revered Kandukuri Veeresalingam Panthulu, a powerful writer and courageous social reformer who advocated and brought into practice the Hindu widow remarriage and who had established a widows' home at Rajahmundry and the poet laureate of Andhra Government late Sripada Krishna Murthi Sasthri lived here. Late Chilakamarthi Lakshmi Narasimham Panthulu, the blind bard of Andhra who had the gift of not only poetry but also of extraordinary memory also lived here.

Gowthami Jeevakarunya Sangham, established in 1940 for rendering voluntary and free service to sufferers by fire, flood, disease and immigration, with *manavaseva is madhavaseva* (service to man is service to God) as its motto, is a standing example for the munificence of the citizens. There are several tobacco companies, cotton mills, paper mills, saw mills and the porcelain industry in the city and thus it is an industrial centre too. The Prakruthi Vydyasramam (centre of naturopathy) established by Colonel D. S. Raju, a colleague and doctor of Subhas Chandra Bose, is a unique type of hospital here in the city.

The total population of the city is 130,002 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (10,459); Scheduled Tribes (201);

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1 Madras District Gazetteer, *Godavari*, Vol. I, pp. 244–246
2 *Ibid*, p. 247

Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, labour in several industries, employment, government service and other traditional occupations.

Temples of Markandeyaswamy, Gopalaswamy, Janardanaswamy, Sita Ramanjaneyaswamy, Siva, Vishnu, Anjaneya, Kotilingeswara, Visweswara, Vighneswara, Sathyanarayanaswamy, Chamundeswari, Shyamalamba, Gantalamma, Muthyalamma, Maridi Mahalakshmamma, Adilakshmi, Golla Maremma, Kannamma Perantalu, Nukalamma and Saibaba; churches, mosques, a temple for Jains, Sankar Mutt and Ramakrishna Mutt are some of the named places of worship and prayer in the city.

The Markandeya temple on the banks of the Godavari is one of the important temples of the place. Markandeya temple situated on the river bank of Godavari in the heart of the city, is said to have been in existence even much prior to the Chalukya dynasty *i.e.*, before 10th century A.D. The Chalukya Emperor Rajarajanarendra was believed to have renovated this temple. It is also believed that the Sivalingam was installed by Sage Markandeya. There are the images of Parvathi and Vighneswara on either side of the Sivalingam. Once *devathas* wanted to decrease the importance of Benaras, and make Rajahmundry the Benaras of the south by installing a crore of Sivalingams in one night. But Siva loved Benaras so much that He did not like the idea of residing both at Benaras and Rajahmundry. Just before the last Sivalingam was installed by the *devathas* he took the form of a cock and crew before time. The *devathas* had to give up the installation of the last of the one crore Lingams and return to their abode discomfitured in their attempt. It is said that the Muslim invaders had thrown Sivalingam of Markandeya temple into the Godavari and converted the temple into a mosque. After sometime a devotee came across the Lingam in Godavari and installed it in the present Marakandeya temple at the *pushkaralarevu*. This Lingam is not of the usual black stone but of special white marble stone. It is said that the image of Parvati also was discovered in the River Godavari.

Kotilingalakshetram is a particular locality of Rajahmundry city. It is believed that there are here one crore of Sivalingams short of one as mentioned earlier. When the river dries up some of the Sivalingams are seen in the river bed. A pilgrimage to Kasi is considered to be incomplete unless Ganga water is brought and mingled with Godavari water and *puja* is performed at Rajahmundry. Kotilingeswaraswamy temple is constructed here. The Lord is worshipped in the form of stone Sivalingam.

Mahasivarathri festival is celebrated in the two Siva temples for two days from *Magha Bahula Triodasi* (January–February). *Aradhana* and *adhishekams* are performed to Lord Siva by the devotees. Cocoanuts, *pasupu*, *kumkum*, *maredu patri*, plantains and flowers are offered. Fasting and *jagarana* are observed by the devotees on Sivaratri day. This festival is being celebrated for the past hundreds of years and is widely known. There are a few Inam lands also to this temple donated by the devotees. About 40 to 50 thousands Hindus, local and from neighbouring villages, towns, and distant places also congregate. *Pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival for 2 days nearby the temples. Utensils, lanterns, torchlights, mirrors and combs, pictures, photos, toys and agricultural implements etc., are brought and sold. There are choultries. Dramas, circus, lottery, magic shows, *Harikathas* and gambling afford entertainment to the visitors.

"The place is also noted for the worship of a very widely known village goddess called Chamalamma (Syamalamba) whose image reposes under a tree about a mile away. A fortnight's festival in her honour is celebrated [in the last month of the Telugu year (March–April) but it is since reported that the festival is now being held for only 5 days from *Phalguna Bahula Amavasya* (March–April)] and at this a mud pot which her spirit is supposed to be there is taken round the town every day and worshipped. Various peculiar rites are performed at the festival. The buffalo which is sacrificed is not killed outright; but a wound is first made in its neck and a potful of its blood is collected. A hook-swinging is conducted, but a sheep is the victim and not a man, and it is swung by a rope tied round its body. The ordinary offerings of sheep, fowls, buffaloes, *etc.*, are also made in fulfilment of vows.

Another local deity is called Kannamma Perantalu ('housewife Kannamma'). She was a Reddi woman. She, her husband, and her six sons all died on one day of cholera about 40 years ago, and her soul appeared to one of her relatives and said she had been deified. Ever since then she has been worshipped by all the non-Brahmin Hindus of the place, who offer her sheep, fowls, cloths, etc. Her shrine is an unprentious tiled house." 1

Srirama Navami festival is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March–April). Pandals are erected in various junctions of the city and the pictures or images of Sita and Rama are kept and *kalyanams* and *puja* are performed during these nine days. Dramas, *Harikathas* and *burrakathas* etc.,

1 Madras District Gazetters, *Godavari*, Vol. I, pp. 247-248

afford entertainment to the public. Hindu devotees, local and from neighbouring and distant places also, congregate. *Prasadam* is distributed to all and free feeding is also arranged. The celebrations held in this Rajahmundry city are famous throughout Andhra Pradesh as only next to Bhadrachalam in pomp and grandeur.

Subrahmanya Shashti is celebrated on *Margasira Suddha Shashti* (November-December) for a day. Hindus, local and from neighbouring villages, congregate.

Veerabhadruni Sambaralu are observed now and then by the local minor community Saivas. They go to the river early in the morning with *prabhas*, martial music and worship Veerabhadra. Some person, male or female, gets possessed of the deity and is unconscious of the surroundings and exhibits martial spirit for which Veerabhadra, son of Lord Siva, is reputed. In fact Veerabhadra was born with the main purpose of beheading Daksha who insulted Parvati the consort of Lord Siva, which resulted in her burning herself in the sacrificial fire.

On the Sankara Jayanthi day (the day of anniversary of Sri Sankaracharya, the *adwaitha* religious head and annotator of Bhagavat Gita) *i.e.*, *Vaisakha Suddha Panchami* (April–May), *sadhus* and heads of mutts congregate in the Sankaracharya mutt on the Godavari bank and celebrate the anniversary and discuss religious matters.

In Aryapuram, festivities are observed for a week during *Margasiram* (November–December) in Satyanarayanaswamy temple. In Lingampeta area Durga or Nookalamma festival is observed for a week when it suits the residents of the area with *bhajans*, processions and *Harikathas*.

Marwaris celebrate Deepavali at home, in the shops and in their temple in *Asviyujam* (September–October).

Godavari Pushkaram

River Godavari adds sanctity to the city Rajahmundry and is an additional source of attraction to pilgrims from all over India, particularly during Godavari Pushkaram that comes once in twelve years. There is an interesting legend current for the birth of this sacred river and for its derivation of the name as Godavari.

Lord Siva was loving one of his consorts Ganga very much, keeping her always in his matted hair. This sored the eyes of His another consort Partvati. She was very much worried and she unhesitatingly requested Siva to part with Ganga. Lord Siva laughed over the suggestion and kept quiet. Parvati thought it would be a menace for her to live as Ganga gained the heart of her Lord. So Parvati summoned her sons Vinayaka, Kumaraswamy and Jaya and narrated to them about her mental agony and about her intention to do penance in Himalayas to conquer the love of the Lord. Vinayaka consoled his mother promising that he will see that Ganga leaves Lord Siva.

Then there was a terrible drought in *Bhulokam* (Earth) and all Brahmins ran to the *ashramam* of great sage Gowthama on Brahmagiri to get shelter. Gowthama with his spiritual powers extended his hospitality to all the Brahmins that came to him. Vinayaka soon came to know about the powers of sage Gowthama. He went to his mother Parvati and told her that he will go to Gowthama and through him fulfil her long cherished desire, to see that Ganga leaves her Lord. Vinayaka along with Kumaraswamy and Jaya came to the *ashramam* of Gowthama in the guise of a Brahmin. He implored the Brahmins there to leave the *ashramam* as there was no drought in the country and it will be improper to trouble the great sage any longer. All the Brahmins heeded to the words of Vinayaka and they were about to leave the *ashramam*. When Gowthama came he humbly persuaded them to live with him. They did so. Then Vinayaka chalked out a plan. He asked Jaya to graze in the lands of Gowthama in the form of a cow and fall on the ground, as if dead, when sage Gowthama comes to scare it away. Accordingly Jaya took the form of a cow and was grazing in the lands of Gowthama. When sage Gowthama saw the cow grazing in the lands, he took a straw and hit with it the cow and instantaneously, Jaya, who was in the form of the cow, fell on the earth as if dead. The Brahmins who witnessed this incident immediately wanted to leave the *ashramam* as he had committed greatest of sins by killing a cow. Sage Gowthama requested the Brahmins to let him know what he should do to expiate the sin of killing a cow. Then Vinayaka who was in the guise of a Brahmin came forward and ordained that Gowthama should do penance and please Lord Siva and bring Ganga to the place where the cow died, so that the cow may come to life again. Gowthama agreed to this. He went to Himalayas along with his wife and did great penance. Pleased with his penance, Lord Siva appeared before him and gave him a boon. Sage Gowthama requested the Lord Siva, to part with Ganga and leave her on Brahmagiri. Lord Siva did so. Parvati was thus pleased. As sage Gowthama

rought this river it is known as Gowthami. This egend finds place in *Brahmandupurana*. There is also mention about river Godavari in the great epics Ramayana and Mahabharata. In *Markandeyapurana* and *Vishnupurana* also there is a reference to the river Godavari.

It is interesting to know the complete course of this great, sacred river from its birth place, till it embraces the sea.

> "The word Godavari literally means 'granting water or kine'. Crooke thinks that the name is probably a sanskritized form of the original Dravidian term '*goda*' (Telugu *gode*), 'limit,' 'boundary,' in the sense that it divided two regions of Dakshinapatha, apparently the region of trap in the north and the granitic and calcareous country in the south
>
> The river ranks high among the sacred streams of India. The people of the south call it Ganga or Gautami Ganga and regard it as equal in holiness to the Bhagirathi Ganga that flows through Aryavarta A Gautami-mahatmya forms part of the Brahmapurana and testifies to its great sanctıty One of its sources springs from a hill behind the holy spot of Trimbak, Skt. *Tryambaka*, named after the god Siva. It lies in the Nasik District about fiifty miles from the shore of the Arabian Sea. Here is shown the *Gomukha*, 'cow's mouth', where the water drips down from a lofty cliff through a stone cow's mouth. A larger branch takes its rise in the ridge that joins the Trimbak and Brahma mountains. After passing the holy precincts of Trimbak the river cuts a deep rocky bed through the Ghatmatha (hill-top) country and leaps into the famous falls of Gangapur. It then flows past the sacred city of Nasik—identified with the Panchavati of epic tradition—through a succession of masonry pools, styled *kunds* much used in ceremonial ablutions It receives several affluents such as the Kadrava (Kadwa) and the Pravara before it reaches Paithan 'the royal seat' of Pulumayi in the second century A.D It then runs right across the state of Hyderabad receiving on its left bank the Purna, and on the right the Manjira, the Vanjara of the *Brahma* and Vanjula of the *Mastya* and *Vayu Puranas*, which forms part of the boundary line between the Maratha country and the land of the Telugus. Farther on it is joined by the Pranhita which conveys the united waters of the Penganga, the Wardha (Varada), and the Wainganga (Venva). From this point of the river takes a marked shoth-easterly bend dividing the ancient realm of Chakrakuta (Bastar) from Andhra or Telingana of which Anmakomda (Hanamkonda) was the ornament (*Andhravanimandana*). About thirty miles below the confluence of the Pranhita the Godavari receives the Indravati from the Bastar State. It then passes by Bhadrachalam, sacred to the memory of the *hero of the Ramayana*, and is next joined by the Sabari, which probably takes its name from one of the primitive tribes mentioned as early as the *Aitareya Brahmana*. The river now forces its way through the Eastern Ghats and, flowing past Rajahmundry (Rajamahendrapattana), opens out and forms a series of broad reaches studded with low alluvial islands styled *lankas*. The sea is reached by seven branches (*sapta-Godavari*) styled the Vaisishthi (on the west), Vaisvamitri, Vamadevi, Gautami, Bharadwaji, Atreyi and Jamadagni. The chief sanctity attaches to the Gautami and branch on the east."[1]

We find a similar description by the great Telugu poet Srinadha in *Bhimeswarapurana*:

"సీ. త్ర్యంబకాచల శిఖాగ్రమునందు నుదయించి
Trayambakachala sıkhagramunandu nudayinchi
పొదలి యార్యావర్త భూమి దఱిసి
podali yaryavarta bhumi darisi
మలగి దండకవనీ మధ్యభాగమున నా
Malagi dandakavanee madhyabhagamunana
వ్రస్రవణాచల ప్రస్థ మొఱసి
vrasravanachala prastha morasi
పట్టిస శ్రీ వీరభద్రేశు సేవించి
Pattisa Sri Veerabhadresu sevinchi
తిల సోమనాథు మందిరము డాసి
tila Somanathu mandiramu dasi
యేచి యనంత భోగేశ్వర స్థానంబు
Yechi yananta bhogeswara sthanambu
రుద్రపాదములపై ద్రోవగాఁగ
Rudrapadamulapai drovagaga
తే॥ కోటిపల్లీశు కోమలాంఘ్రులకు మ్రొక్కి
Kotipallisu komalanghrulaku mrokki
కుండలాముఖ క్షేత్రంబు గుస్తరించి
Kundalaamukha kshetrambu gustarinchi
భీమమండలి డాపల బెట్టుకొనుచు
Bhimamandali dapala bettukonuchu
గౌతమీగంగ లవణాబ్ధి గౌగలించె
Gowthamiganga lavanabdhi gougalinche."

Godavari Pushkaram which comes off once in twelve years is an event of very great significance. Hindus consider that a bath in the sacred rivers is as important as pilgrimages to sacred places. A bath in the twelve sacred rivers *viz*., (1) Ganga (2) Godavari (3) Krishna (4) Narmada (5) Saraswathi (6) Yamuna (7) Kaveri (8) Bheema (9) Pushkara (10) Thungabhadra (11) Sindhu and (12) Pranahitha during the period of *Pushkaram* is considered most sacred since such a bath cleanses a person of the worst sins. Brahma created Pushkara; made him the Lord of all *teerthams* (sacred rivers) and ordered him to reside in the Pushkara teertham which contains three crores and fifty lakhs of *teerthams*. Brahma ordered Pushkara to spend a part of the year by turns in one of the twelve sacred rivers. Brihaspathi, the *guru* of *devas*, wished to have a bath every day in the sacred waters of *Pushkara teertham*. He requested Pushkara to be constantly accessible to him. But since Brihaspathi had to go round the twelve *lagnams* (zodiacs) during the twelve months in a year, Pushkara agreed to reside for a year in each *lagnam* on condition that he would be permanently there for twelve days in the beginning and twelve days towards the end of the year. During the intervening period he would reside in the particular river for a

1 G. Yazdani, *The Early History of the Deccan*, Parts I-VI, pp. 9-10

short period during midday having permanent residence at *Manikarnika Ghat* at Benaras. Thus when *Brihaspathi* (Jupiter) enters the twelve zodiacs, *viz.*, *(1) Mesha, (2) Vrushabha, (3) Mithuna, (4) Karkataka, (5) Simha, (6) Kanya, (7) Thula, (8) Vrischika, (9) Dhanassu, (10) Makaram, (11) Kumbham* and *(12) Meenam*, the Pushkarinis commence in the above orders at the twelve rivers. Thus Godavari Pushkarini commences when Jupiter enters *Simha Lagnam* the sign of the Zodiac Leo and also when Jupiter returns from *Kanya Lagnam*, the sign Zodiac Virgo (during both the forward and retrograde movements of Jupiter). The former occurs during May-June and the latter in January-February. The *pushkarams* of the other sacred rivers of India are celebrated only once.

During *pushkaram*, Rajahmundry assumes very great importance and Hindu pilgrims without any difference of caste or creed state or language rush to Rajahmundry from all parts of India making up an uncontrollable crowd of a few lakhs to take their bath in the river and offer *pindams* to the departed. The last *pushkaram* had occurred in 1956 and the next will be in 1968. The *pushkaram* will be for the duration of a fortnight. Special trains run during the period. Special police and sanitary arrangements are made. The Government, the Municipality and several private organisations and individuals look to the comforts of the visitors.

SOURCE :
1. *Sri M. Suryanarayana Murthy, Teacher, Ramachandrapuram*
2. *Sri Nedunuri Gangadharam, Ramakrishna School, Lakshmivarapupeta, Rajahmundry*
3. *Sri A. Adi Bhaskaran, Municipal High School, Rajahmundry*
4. *Sri D. Narasimhavarma, B.Ed. Assistant, Municipal High School, Rajahmundry*
5. *Sri Ch. Kameswara Rao, B.A., B.Ed., Municipal High School, Rajahmundry*
6. *Sri D.S. Ramakrishna Rao, B.Sc.,B.Ed., D. M. H. School, Rajahmundry*
7. *Sri B. Subba Rao, Co-operative Sub-Registrar, Rajahmundry*
8. *Sri Chebrolu Chinmaya Brahmam, Telugu Pandit, Municipal High School, Rajahmundry*
9. *Sri Sahadeva Surya Prakasa Rao, Telugu Pandit, Municipal High School, Rajahmundry*
10. *Sri Pannala Subbaraidu, Teacher, Municipal High School, Rajahmundry*
11. *Sri P. Venkata Ratnam, Headmaster, Government Basic Training School, Rajahmundry*
12. *Sri P. S. R. Sarma, Radio Supervisor, Rajahmundry*
13. *Sri P. A. V. Rama Murthy, Sanitary Inspector Rajahmundry Municipality, Rajahmundry*
14. *Sri Varanasi Viswanadham, B.Ed., Teacher, 9/273 Seetampeta, Rajahmundry*
15. *Sri C. B. B. Ramawadia, Headmaster, A. M. H. School, Alcott Gardens, Rajahmundry*
16. *An article from* Andhra Prabha Illustrated Weekly, *dated 11-12-1963*
17. Pracheenandhra Charitrika Bhoogolam *by Sri K. Eswar Dutt*

17. Dowleshwaram— Situated at a distance of 3 miles from the Rajahmundry Railway Station. It has a Railway Station on the Madras—Waltair railway line beside Rajahmundry.

> "The village was famous in the early struggles between the Bahmini Kings and the Hindu chiefs of Rajahmundry for supremacy It is said that a fort called Yomagiri (or Vemagiri) durg was built on the hill near this village by Chalukya Vijayaditya Mahendra before he planned and constructed, according to one account, the fort of Rajahmundry. Traces of the fort are still found. It was the headquarters of the Muslim General Ruffut Khan before he started to attack Tatipaka fort that was held by a powerful Zamindar named Narasinga Rao. Here he failed and his army was called away to help in putting down Vijayanagar which was done in the famous battle of Tallikota (1565 A D.)."1

The total population of the town is 14,692 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,808); Scheduled Tribes (72); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, fishing, services, boat building and other traditional occupations.

> "Dowlaishweram possesses considerable religious interest for Hindus. The name Dowlaishweram is derived from that of the neighbouring hill Daulagiri. There, it is said, a saint named Narada used to live; and he is credited with the foundation of the Vaishnavite temple of

1 Gazetteer of the East Godavari District Vol II, p. 391

Janardhanaswamy on the hill, as well as of many other shrines to the same god in the villages on the river bank in this and the Ramachandrapuram taluk. That in Dowlaishweram has an annual festival lasting six days in February or March. A cave on the side of the hill is supposed to be the mouth of a subterranean passage leading to Benares. In it is a stone image called *Konda Nivasudu* or *Santana Gopalasvami*, which is visited by women who desire to have children. The temple of Anjaneya contains two *ravi* trees said to have been planted by Rama and Sita respectively; and there are two foot steps in the rock there which are supposed to be those of these two deities. Dowlaishweram is in consequence sometimes called *Rama pada kshetram*, 'the holy place of Rama's feet'. The sanctity of the village is also enhanced by the fact that it is the last place at which the waters of the Godavari flow down united and undiminished, and by a fanciful legend that 108 Siva temples lie buried somewhere or other in the neighbourhood. The result is that Dowlaishweram is one of the holiest of the bathing-places along this holy river, and is thronged by pilgrims during the pushkaram festival."[1]

Temples of Janardhanaswamy, Agasthyeswaraswamy, Muthyalamma and Ankalamma are the places of worship in the village.

Bhishma Ekadasi festival is celebrated for 5 days from *Magha Suddha Ekadasi* (January-February) in Janardhanaswamy temple. This festival is celebrated in connection with the *vardhanthi* day of Bhishma. Cocoanuts and furits are offered to the deity. There is free feeding. The Hindus of the village congregate. *Prasadam* is distributed to all.

"A feast to the village goddess Mutyalamma is held in the village once every three years. A buffalo is sacrificed and afterwards votive offerings of pots of buttermilk are presented to the goddess, she is taken outside the village, and the pots are emptied there. The head of the buffalo and a pot of its blood are also carried round the village by a Mala and a pig is sacrificed in a unusual and cruel manner. It is buried up to its neck and cattle are driven over it until it is trampled to death. This is supposed to ensure the health of men and cattle in the ensuing year."[2]

SOURCE : *Sri Tathapudi Rama Mohan Rao, Village Level Worker, Hukumpet, Rajanagaram Block*

18. Vemagiri—Situated at a distance of 3 miles from Kadiam Railway Station on the Rajahmundry—Waltair section of the Southern Railway and 5 miles from Rajahmundry. It is believed that it was called Kanakagiridurgam during the times of Sri Krishnadeva Raya. In other words, it was also known as Hemagiri (*Hema-Kanaka*-gold) and gradually it became Vemagiri.

The total population of the village is 5,558 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,630); Scheduled Tribes (21); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Temples of Sri Rama, Siva, Gonthelamma and Kondalamma are the places of worship in the village. The image of Kondalamma is made of stone and is of 5 feet height.

Kondalamma festival is celebrated from *Chaitra Suddha Tadiya* (March-April) for 15 days. Goats and fowls are sacrificed and fruits and flowers are offered to the deity. It is being celebrated from ancient times. Local Hindus congregate. *Pujaris* are Chakalis with hereditary rights.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April) in Rama temple.

Subrahmanya Shashti is celebrated for a day on *Margasira Suddha Shashti* (November-December).

Gonthelamma festival is celebrated in January.

SOURCE : *Sri Thadi Veera Venkata Satyanarayana, Village Level Worker, Kadiam*

19. Kadiam—Situated at a distance of one mile from the Kadiam Railway Station on the Rajahmundry—Kakinada road and 7 miles from Rajahmundry.

The total population of the village is 12,330 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,830); Scheduled Tribes (38); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, raising fruit groves, employment, trade and other traditional occupations.

The temples of Subrahmanyeswaraswamy, Sri Rama, Anjaneyaswamy, Mallikarjunaswamy, Janardhanaswamy and of the village deities Vanuvulamma, Donalamma, Mahalakshmamma and Pallalamma are the places of worship in the village. The image of Lord Janardhanaswamy is of stone in human form. Lord Mallikarjunaswamy is represented by a stone Sivalingam. The image of Vanuvulamma is of wood in human form.

1 Madras District Gazetteers, *Godavari*, Vol. I, p. 241
2 *Ibid.* p. 241

Janardhanaswamy festival is celebrated for 5 days from *Phalguna Suddha Ekadasi* (February-March). Fruits and flowers are offered to the deity. The Hindus, local and from the neighbouring villages, congregate. *Pujari* is a Vykhanasa Brahmin of Kasyapasa *gotram* with hereditary rights.

Mallikarjunaswamy festival is celebrated for 5 days from *Magha Bahula Ekadasi* to *Amavasya* (January-February). Local Hindu devotees congregate. *Pujari* is a Brahmin of Athreyasa *gotram* with hereditary rights.

Vanuvulamma Jatara is celebrated for 15 days in *Chaitram* (March-April). Goats and fowls are sacrificed to the deity in fulfilment of vows. Local Hindu devotees congregate. *Pujari* is a Kapu with hereditary rights and there are *manyam* lands for the temple.

Anjaneyaswamy festival and Subrahmanya Shashti are also celebrated in this village in the respective temples annually.

SOURCE : *Sri Tadi Veera Venkata Satyanarayana, Village Level Worker, Kadiam*

20. Maramanda—Situated at a distance of 6 miles from the Kadiam Railway Station and 14 miles from Rajahmundry.

The total population of the village is 4,480 and it is made up of the following communities of Caste Hindus—Brahmin, Kamma, Chakali, Mangali, Kamsali, Kapu, Settibalija, etc.; Scheduled Castes (722)—Madiga, Mala, etc.; Scheduled Tribes (22): Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Five temples of Sri Rama and the temples of Someswaraswamy, Veerabhadraswamy, Gonthelamma, Jatlamma and Mutyalamma and a church are the places of worship in the village.

Jatlamma Teertham is celebrated for one day on *Vaisakha Suddha Purnima* (April-May). Goats, fowls are sacrificed and fruits are offered to the deity. This festival is being celebrated from ancient times. The devotees, local and from the neighbouring villages, congregate without any distinction of caste or creed.

Someswaraswamy Kalyanam is celebrated for 5 days from *Phalguna Suddha Ekadasi* (February-March). *Rathothsavam*, *teertham* and *pushpothsavam* are the rituals of the festival. There is free feeding and the devotees observe fasting and *jagarana* during the festive days. *Naivedyam* is offered to the deity. This festival is being celebrated from ancient times. About 300 devotees, local and from the neighbouring villages, congregate. *Pujari* is a Brahmin of Kasyapasa *gotram* with hereditary rights.

A fair is held in connection with the festival for a day near the temple. Eatables, lanterns, mirrors, combs, pictures and books are brought and sold.

Pandals are erected and there is free feeding. Merry-go-rounds, dramas, magic and *Harikathas* afford entertainment to the public.

Subrahmanya Shashti is celebrated in *Margasiram* (November-December) every year.

SOURCE : *Sri K. Sree Ramulu, Village Level Worker, Maramanda*

21. Jegurupadu—Situated at a distance of 1½ miles from Kadiam Railway Station and 10 miles from Rajahmundry.

The total population of the village is 5,821 and it is made up of the following communities of Caste Hindus—Brahmin, Kamma, Chakali, Mangali, Kapu, Settibalija, etc.; Scheduled Castes (1,113)—Madiga, Mala, etc.; Scheduled Tribes (51); Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Sri Rama, Vishnu, Siva, Kunthidevi, Mahalakshmamma, Poleramma and Gonthelamma and a church are the places of worship in the village. There are Rama temples, Poleramma and Pothuraju temple in Madhavarayudupalem, hamlet of Jegurupadu.

Ammavari Teertham is celebrated for a day on *Chaitra Bahula Vidiya* (March-April). Goats, fowls are sacrificed. Cocoanuts and fruits are offered to the deity. There is free freeding. The devotees offer *naivedyam* and observe *jagarana*. About 2,500 Hindus, local and from the neighbouring villages congregate, without any distinction of caste or creed. *Prasadam* is distributed to all.

A fair is held in connection with the festival for a day at the centre of the village. Eatables, utensils, lanterns, mirrors and combs, etc., are brought and sold.

to the deity. About 1,000 Hindus, local and from the neighbouring villages, congregate. *Prasadam* is distributed to all.

A fair is held in connection with the festival for 3 days under Dorlamma marri (banyan) tree. Eatables, utensils, lanterns, pictures, photos and clothes, etc., are brought and sold.

Sri Rama Kalyanam is celebrated in the Sri Rama temple at Pera Ramachandrapuram for one day on *Chaitra Suddha Navami* (March–April). *Prasadam* and *panakam* are distributed to all. *Bhajans* and *Harikathas* are held.

SOURCE : *Sri Ch. Pentaiah, Village Level Worker, Pera Ramachandrapuram*

M. HASSAN,

Prepared at the Office of the Superintendent of Census Operations Andhra Pradesh, Hyderabad.

Section VII

RAMPACHODAVARAM INDEPENDENT SUB-TALUK

Rampa—Situated at a distance of 3 miles to the north of Rampachodavaram and 37 miles from Rajahmundry Railway Station on the Madras—Waltair broad gauge section of the Southern Railway. There is bus route upto Rampachodavaram covering a distance of 34 miles, the remaining 3 miles to be trekked by foot.

This was an ancient hill fort and was believed to be the capital of kings of Naga family. It is also believed that the Reddy kings conquered this fort. The celebrated Telugu poet Srinatha in his book *Bhimeswarapuranam* mentions that the Reddy kings annexed the hill fort 'Rambha' identified as the present 'Rampa'

*   *   *   *   *

దండకారణ్య మధ్య పుళింద రాజ రం

Dandakaaranya madhya pulinda raja ram

భాహివంశజులకు నభయమొసగి

bhahivamsajulaku nabhayamosagi

Another Telugu poet Nissanka Kommanna in his work *Sivaleelavilasam* mentioned this place as 'Rampa'

సీ॥ రంప యిమ్మడిరాజు సొంపు మానెన్నిక

Rampa emmadiraju sompu maanennika

*   *   *   *   *

The people of this village and other villages rose in revolt against the oppressive rule of the English. The Madras District Gazetteer gives a graphic account of the village and of the rebellion.

"Rampa was once the chief place in the small mutta of the same name and the residence of its muttadar. This man was chieftain over the whole of the old Rampa country and controlled the other muttadars there, and the rebellion in this which occurred in 1879 and is referred to below was in consequence called 'the Rampa rebellion'.

In the earliest records which mention him, the Zamindar, mansabdar or raja of Rampa is described as on independent ruler. Mr. Grant, in his *Political Survey of the Northern Circars* already several times referred to calls him as independent as the raja of Bastar; and the Committee of Circuit, writing in 1787, said that, though the zamindari of Rampa belonged to the Circar of Rajahmundry, yet neither the Company nor the Nizam's government received any tribute from it. 'The country' said this body, 'is represented to be extremely mountainous and full of jungle, the natives rude and uncultivated frequently making incursions on the adjacent countries, plundering the villages during the harvest, and driving off the cattle.'

At the time of the permanent settlement of 1802-03 the Rampa country was as entirely disregarded as if it has not existed, and no settlement of any part of it was made. During the disorders which arose in this district early in the nineteenth century, the mansabdar, Rambhupathi Devu, descended with an armed force from the hills and took forcible possession of some villages in the plains. He was driven out of these and submitted offering to acknowledge 'for ever the sovereignty of the Company.'

Then (1813) for the first time a settlement was made with him. The villages he had taken were restored to him as mokhasas and, along with his ancestral possessions in the hills, were confirmed to him free of peshkash on condition that he maintained order in them and prevented incursions into the low country. He appears to have leased his villages to certain subordinate hill chiefs or muttadars, whom he required to keep order in their own charges and from whom he received an income of Rs.8,750 per annum. These were the ancestors of the present muttadars.

He died in 1835 leaving a daughter and an illegitimate son named Sri Madhuvati Rambhupati Devu, and the former was recognized by the muttadars as heiress to the Zamindari. She declined to marry, declaring her intention of following the example of a former zamindarini of the country who had remained unwedded all her life. Sometime afterwards, however, her chastity was suspected, and she and her brother, both of whom were apparently detested, were driven out of the country.

They were maintained by the Government, and in 1840 the estate was placed under the Court of wards. Grave disturbances followed (a police force was cut up in 1840) but by 1845 the more turbulent of the muttadars had been apprehended or driven to flight. The zamindarini surrendered the estate in favour of her illegitimate brother; and in 1848, after protracted negotiations, the muttadars agreed to accept this man as mansabdar and to perform their old police duties, on condition that their united quit-rents should not exceed Rs.1,000 and that the mansabdar should never attempt to exact more from them.

The mansabdar agreed to this, but quickly broke his promise. His confiscations of muttas and oppressions of the people resulted in rising against his authority in 1858 and 1861; and such was the hatred he inspired that when, in 1862, he attempted to go and reside in his property an insurrection arose which had to be put down by a strong force of police. He continued his depredations, however, and by 1879 had succeeded in getting eight muttas into his own enjoyment, had doubled the quit-rent in several others, and was deriving a considerable revenue from taxes on fuel and grazing and other unauthorized cesses.

He succeeded in doing this largely by making it appear, sometime by disgraceful devices, that all his actions had the sanction of Government; and unfortunately the officers of Government neither adequately realised what

was going on in his country nor made sufficient endeavours to protect the muttadars. They forgot that the agreement of 1848 was made under the authority of Government; and some of the muttadars who complained of the mansabdars exactions were referred to the Civil Courts, though the hill men are notorious for their dread of the plains. The growing discontent among the people was increased by new abkari regulations preventing the drawing of toddy for domestic purposes and leasing the toddy revenue to renters. These renters demanded that the muttadars should pay fees (called *chigurupannu*) for right to tap toddy, and the mansabdar threatened to levy an additional tax, called *modalupannu*, at the rate of one-half or two-thirds of the *chigurupannu*.

This was the last straw, and was the immediate cause of the 'Rampa rebellion' of 1879. The unpopularity of the police, who had assisted in introducing the new toddy rules and also oppressed the people on their own account, was a contributory cause. The people said that 'they could not stand all the taxes that were being imposed; that three years ago came the *chigurupannu*; that this year the mansabdar was demanding *modalupannu*; that the constables were extorting fowls; and that, as they could not live they might as well kill the constables and die'. The operation of the civil law of the country was an additional grievance. Traders from the low country had taken advantage of the simplicity of the hill men, 'who would much sooner walk into a tiger's den than put in an appearance in the Rajahmundry court,' to make unfair contracts with them, and then, if these were not fulfilled according to the traders' own interpretation, to file suits against them, obtain *ex parte* decrees, and distraint as much of their property as they could lay hands on In satisfaction of a debt of Rs. 5, cattle and produce worth Rs.100 has been sometimes carried off in this manner, and sometimes, it was said, the formality of a suit was dispensed with, and the trader, accompanied by a friend personating an officer of the court, made the distraint without any authority whatever. The hill people laid the blame for all this injustice on Government and Government rules and regulations, and thought that their only remedy lay in rising against the authorities."1

The total population of the village is 423 and it is made up of Caste Hindus; Scheduled Castes (3); and Scheduled Tribes (347)—Koya and Konda Dhoras. The chief means of livelihood of the people are agriculture, labour and wood cutting in the forest.

The shrine of Ramalingeswara represented by a stone Sivalingam is the place of worship in the village. The Madras District Gazetteer gives the following description of the shrine.

"....beside a waterfall about 25 feet high is a shrine formed of three huge boulders, two of which make a kind of roof, and fitted with a doorway and one sidewall of cut stone. The water of the fall pours continually between the boulders. A rough lingam and other holy emblems have been carved out of the rock."2

Sivaratri is celebrated for 3 days from *Magha Bahula Chathurdasi* (January-February). Fruits and cocoanuts are offered and *abhishekam* is performed to the Lord. The devotees take bath in the near by canal and observe fasting and pernoctation. The festival is being celebrated since ancient days. Subscriptions are collected to meet the expenditure. About 5 to 6 thousand Hindus, local and from neighbouring villages, congregate. This is an agency area full of hills and forests with small and sparsely populated villages of hill tribes, with whom the worship of village deities is common. The shrine of Ramalingeswara and the yearly festival here attracts large numbers of people. For these backward and remote areas the 3-day festival is a great occasion of rejoicing. There is no regular *pujari*, as the temple has no fixed revenue, but during the festival the services of a priest are requisitioned.

A fair is held in connection with the festival opposite to the shrine. Eatables, utensils, earthenware, lanterns, torchlights, mirrors, combs, pictures, magazines and fishing nets are brought and sold.

Specil pandals are erected and there is free feeding to the visitors. *Harikathas*, *burrakathas*, dances, music and dramas afford entertainment to visitors.

SOURCE: *Sri R. Kameswara Rao, Headmaster, Government High School, Rampachodavaram*

2. Chodavaram—Headquarters of the Independent sub-taluk by name Rampachodavaram. The village is situated at a distance of 34 miles from Rajahmundry Railway Station on the Rajahmundry—Gokavaram—Devipatnam bus route in the midst of thick forests and hills. It is called Rampachodavaram because of the neighbouring village Rampa, which was noted for tribal chieftains in the earlier days. It is connected by bus to Kakinada also.

The total population of the village is 1,336 and it is made up of Caste Hindus—Brahmin, Vaisya and Davanga, etc.; Scheduled Castes (202)—Mala, Madiga, etc.; Scheduled Tribes (360)—Konda Reddi and Valmiki; and Christians. The chief means of livelihood of the people are services, labour, trade, collection of forest produce and cultivation.

There are a Siva temple and a Vighneswara temple in the village. Both are thatched hutments recently built by the villagers. The Sivalingam in the former temple was installed in 1962. Before the construction of these temples, the Ramalingeswara temple at Rampa was the place of worship for the people of this village also. There is village deity Gangamma.

1 Madras District Gazetteers, *Godavari*, Vol I, pp. 271-273
2 *Ibid.*, p. 270

Sivaratri festival is celebrated for one day on *Magha Bahula Chathurdasi* (January-February). Cocoanuts and fruits are offered to the deity. The festival is being celebrated for the last one year. A local congregation of about 1,000 attend the celebrations. One Sri J. Bhavanarayana is the patron and a *pujari* is appointed temporarily for that day. *Prasadam* is distributed to all.

A small fair is held in connection with the festival near the temple. Eatables, fruits, cocoanuts, vessels, lanterns, mirrors, pictures and books etc., are sold.

Harikathas, dramas, leather puppet doll plays, etc., afford entertainment to the visitors.

The village deity Ganganamma Jatara is celebrated in May by a section of the local community.

SOURCE : *Information collected by Sri T.V.S.R. Murti, Statistical Assistant, Census Office*

3. **Sitapalle**—Situated at a distance of about 29 miles from the Rajahmundry Railway Station.

The total population of the village is 140 and it is made up of Caste Hindus; Scheduled Castes (17); and Scheduled Tribes (92). The chief means of livelihood of the people are agriculture and agricultural labour.

Bapanamma festival is celebrated for one day in *Chaitram* (March-April) in memory of Bapanamma. About 1,000 Hindu devotees, local and from neighbouring villages, congregate without any distinction of caste or creed.

SOURCE : *Statement of Fairs & Festivals furnished by the Collector, East Godavari District*

4. **Devipatnam**—Situated at a distance of about 26 miles from the Rajahmundry Railway Station.

The total population of the village is 829 and it is made up of various sub-communities of Caste Hindus; Scheduled Castes (42); and Scheduled Tribes (25). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Subrahmanya Shashti is celebrated for 3 days from *Margasira Suddha Shashti* (November-December). About 2,000 Hindus, local and from neighbouring villages, congregate.

SOURCE : *Statement of Fairs & Festivals furnished by the Collector, East Godavari District*

5. **Pudupalle**—Situated at a distance of 23 miles from the Rajahmundry Railway Station.

The total population of the village is 603 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (48). The chief means of livelihood of the people are agriculture and agricultural labour.

Posemma festival is celebrated for 2 days in *Chaitram* (March-April). About 3,000 Hindus, local and from the neighbouring villages, congregate.

SOURCE: *Statement of Fairs & Festivals furnished by the Collector, East Godavari District*

6. **Nelakota**—Situated at a distance of 25 miles from the Rajahmundry Railway Station. Upto Purushothapatnam one has to go by launch and from there by cart track.

The total population of the village is 227 of which those belonging to the Scheduled Tribes number (219). The chief means of livelihood of the people are woodcutting and collection of forest produce.

The temples of Sri Rama, Siva and Krishna located on a hill called Pothukonda are places of worship for the villagers. There are stone idols of Sri Rama and Sri Krishna and Sivalingam in the respective temples.

Srirama Navami is celebrated for one day on *Chaitra Suddha Navami* (March-April). Cocoanuts and fruits are offered as *naivedyam*. This festival is being celebrated from olden days. Formerly, this festival had been organised by the late Gattu Venkatadas, who died about 10 years back. Now, the villagers are managing this festival. Hindus, local and from neighbouring villages, congregate. There are compound walls and a huge gateway on Pothurajukonda. On the top of the hill, there is a place known as *khajana*. If any body strikes the earth there with a crowbar, it sounds like bronze metal. The granite stones used for the gateway are as big as of dimensions 12′ x 6′ x 3′. The temples were built of hewn stone inside the compound walls. There are stone built rooms which were used as magazines in those days. There are some small ponds in which there is always water and they are

called *chakali banalu* and it is supposed that in olden days washermen used to wash the clothes in them.

SOURCE : *Sri Golla Suryanarayana, Headmaster, H.A.H. Elementary School, Indukurpeta*

7. **Pedda Bhimpalle** *alias* **Fajrullabad**—Situated at a distance of 16 miles from Rampachodavaram and 21 miles from the Rajahmundry Railway Station. It is said that about 50 years back this village was in another place going by the name Pedda Bhimpalle.

A story goes to say that once Fajrulla Saheb, the Divisional Officer of Polavaram, Chodavaram and Yellavaram Agencies went for hunting with his men and killed a serpent with his gun, whereupon he suddenly lost his eye sight. He called for some learned Brahmins and asked the reason for the loss of his eye sight. They told him that he had killed a divine serpent and to atone for his sin he should construct a village in his name and a temple and install an image of Subrahmanyaswamy with his consort Valli. Accordingly Fajrulla Saheb constructed this village and also a temple for Subrahmanyaswamy on a hillock there at and appointed trustees for the temple. Serpents are found very often in this temple. There is a pond down the hillock and it is called Ganapathi Gundam. It was constructed by Madireddi Ganapathi Rao Naidu, the then Tahsildar.

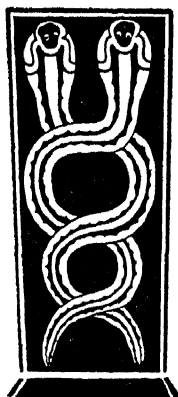
The total population of the village is 350 and it is made up of some Caste Hindus; Scheduled Castes (102); and Scheduled Tribes (54). The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Valli Subrahmanyaswamy with the stone image of the Lord and of the village deity are the places of worship in the village.

Subrahmanya Shashti is celebrated for 2 days on *Margasira Suddha Panchami* and *Shashti* (November–December). On *Panchami* the *kalyanam* of the Lord is performed, and on *Shashti*, procession of the Lord is taken out in the night. Cocoanuts and fruits are offered. Some devotees observe fasting. It is being celebrated for the past 45 years. About 10,000 Hindus, local and from neighbouring villages, congregate. *Pujari* is a Brahmin of Kasyapasa *gotram* with hereditary rights. *Prasadam* is distributed to all and there is free feeding too.

A fair is held in connection with the festival for 2 days. Eatables, lanterns, torchlights, mirrors, combs, toys, baskets, pictures, clothes, etc., are brought and sold.

Harikathas, dances and musical soirees afford entertainment to the visitors. There are choultries where free feeding is arranged.

SOURCE : *Sri Lanka Satyanarayana Murthy, Pujari and Karnam of Lothupalem, Pedda Bhimpalle*

FAIRS AND FESTIVALS
YELLAVARAM
IND. SUB-TALUK
EAST GODAVARI DISTRICT, A. P.
MILES
KILOMETRES
INDEX
S No | Code number and Name of Village* | Name of Deity and Period of Fair or Festival
1 | 22 GANDIKOTA | GANGADEVI MAR APR
2 | 27 KALLEPUGONDI | GANGADEVI MAR APR
3 | 42 SINGANUKOTA | GANGADEVI MAR APR
4 | 55 KOPPULAKOTA | GANGADEVI MAR APR
5 | 63 PATHAKOTA | GANGADEVI MAR APR
6 | 68 KARNIKOTA | GANGADEVI MAR APR
7 | 70 RAVADIKOTA | GANGADEVI MAR APR
8 | 77 SINGANURU | GANGALAMMA APR MAY
9 | 83 VATTIGADDA | GANGALAMMA APR MAY
10 | 85 EDLAKONDA | GANGALAMMA APR MAY
11 | 88 ALLURIGEDDA | GANGALAMMA APR MAY
12 | 94 POLOVA | GANGALAMMA APR-MAY
13 | 102 KANIVADA | GANGALAMMA MAR APR
14 | 107 IRLAVADA | GANGALAMMA MAR APR
15 | 130 CHINTALAPUDI | GANGADEVI MAR APR
16 | 142 TADEKOTA | GANGADEVI MAR APR
17 | 146 PASARUGINNE | GANGADEVI FEB MAR
18 | 147 PAIDIPUTTA | GUBBALAMMA MAR APR
19 | 150 NULAKAMADDI | MAVILAMMA SEP OCT
20 | 151 GORAMANDA | KASI VISVESWARASWAMY JAN FEB
21 | 162 RAMAVARAM | VEERABRAHMAM DEC JAN
22 | 164 CHEMAGADDA | GANGALAMMA MAR APR
23 | 166 RAMALAKONDA | GANGALAMMA MAR APR
24 | 167 DABBAMAMIDI | GANGALAMMA MAR APR
25 | 171 RACHAPALEM | GANGALAMMA MAR APR
26 | 172 KANATALABANDA | GANGALAMMA MAR APR
27 | 173 BURUGUVADA | GANGALAMMA MAR APR
28 | 174 MUVVALAVADA | GANGALAMMA MAR APR
29 | 176 PANASALAPALEM | GANGADEVI MAR APR
30 | 177 YERRAGONDA | GANGALAMMA MAR APR
31 | 180 MUNGALAPUDI | PALLALAMMA SEP OCT
32 | 181 BURUGUPALEM | CHINTALAMMA SEP OCT
33 | 182 ANNAMPALEM | CHINTALAMMA SEP OCT
34 | 183 SIRIMETTA | KONDALAMMA SEP OCT
35 | 184 VEDULLAPALLE | INJEVATAMMA SEP OCT
36 | 185 KOTA | INJEVATAMMA SEP OCT
37 | 186 BULESUPALEM | INJEVATAMMA SEP OCT
38 | 187 PUTTAPALLE | GANGADEVI MAY JUNE
39 | 188 NUVVUGANDI-PALEM | GANGADEVI MAY JUNE
40 | 189 YERRAMREDDI-PALEM | GANGADEVI MAY JUNE
41 | 191 NEELAVARAM | GANGADEVI NO FIXED DATE
42 | 192 GANDEMPALLE | GANGADEVI MAY JUNE
43 | 193 BODDAPALLE | GANGALAMMA APR MAY
44 | 196 YERRAGONDA | GANGALAMMA NO FIXED DATE
45 | 198 TUNIKELAPADU | GANGALAMMA NO FIXED DATE
46 | 208 DALIPADU | GANGALAMMA APR MAY
47 | 209 DEVARAMADUGU | GANGALAMMA APR MAY
48 | 214 REGULAPADU | GANGALAMMA NO FIXED DATE
49 | 220 RAVIGUDEM | KONDARAJULU APR MAY
50 | 221 LAKSHMIPURAM | GANGANAMMA MAR APR
51 | 224 PANDRAPOLU | GANGADEVI MAY JUNE
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54 | 229 PEDAMUNAKANA-GADDA | KONDARAJULU JAN FEB; GANGADEVI APR-MAY
55 | 231 NERRIMAMIDI | GANGADEVI MAY JUNE
56 | 234 BARRIMAMIDI | GANGADEVI MAY JUNE
57 | 235 KURAMGONDI | GANGALAMMA MAR-APR
58 | 236 YELLAPURAM | GANGADEVI MAY-JUNE
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60 | 238 JADERU | GANGALAMMA MAR-APR
61 | 241 MITLAPALEM | GANGADEVI NO FIXED DATE
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72 | 328 LODODDI | ADIVIRAJULU SINGARAJULU & BODIDEVATA MAR-APR
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75 | 375 KONDALINGAM-PARTHI | GANGADEVI & NUKALAMMA FEB MAR
76 | 376 VANCHANGI | UDUGULAMMA MAR APR
77 | 395 GONDOLU | GANGADEVI JAN FEB
78 | 401 CHENUPAKALU | GANGALAMMA MAR APR
79 | 402 PAPAMPETA | GANGALAMMA MAR APR
80 | 406 VETAMAMIDI | GANGADEVI MAR APR
81 | 410 YETIPALLE | GANGALAMMA MAR APR
82 | 417 LAKKONDA | GANGADEVI APR MAY
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87 | 445 PIDATHAMAMIDI | BAPANAMMA APR MAY
88 | 446 NELLIPUDI | ANTHARLAMMA MAR APR
89 | 467 MOLLERU | BANGARUPAPAMMA FEB MAR
ORISSA STATE
SILERU RIVER
BHADRACHALAM TALUK KHAMMAM DISTRICT
CHINTAPALLE TALUK
VISAKHAPATNAM DISTRICT
IND. SUB-TALUK
RAMPACHODAVARAM
NARASAPATNAM TALUK
VISAKHAPATNAM DISTRICT
TO NARASAPATNAM
MADERU RIVER
YELERU RIVER
PEDDA KALAVA
FROM YELESVARAM
PRATHIPADU TALUK
RAJAHMUNDRY TALUK
PEDDAPURAM TALUK
STATE BOUNDARY
TALUK BOUNDARY
OTHER ROADS
TALUK HEADQUARTERS
VILLAGE WITH SERIAL NUMBER
RIVER
HILLS
M HASSAN
Prepared at the Office of the Superintendent of Census Operations Andhra Pradesh Hyderabad

Section VIII

YELLAVARAM INDEPENDENT SUB-TALUK

Gandikota—Situated at a distance of 80 miles from Addathigala, the taluk headquarters of Yellavaram taluk.

The total population of the village is 53 and it comprises Konda Reddis, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Gangadevi's temple with Her stone image is the place of worship in the village.

Gangadevi festival is celebrated for 7 days during *Chaitram* (March-April). The festival is being celebrated from ancient times and is of local significance. The Hindus, local and from the neighbouring villages, congregate. Animal sacrifices are made in fulfilment of vows. The devotees observe *jagarana* during the festival. *Kolatams* by men and dances by women afford entertainment to the visitors.

SOURCE : *Sri Pothala Apparao, Teacher, Devaramadugu*

2. **Kallepugondi**—Situated at a distance of 80 miles from Addathigala, the taluk headquarters.

The total population of the village is 156 and it comprises entirely of Konda Reddis, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

There are no temples in this village but a stone image of the deity Gangadevi enshrined in a small hut, is worshipped.

Gangadevi festival is celebrated during *Chaitram* (March-April) for 7 days. Animals are sacrificed in fulfilment of vows. *Jagarana* is observed during nights. The devotees local and from the neighbouring villages congregate. All communities participate in the the festival. The village *pujari* performs *puja*. *Kolatams* and dances afford entertainment to the visitors.

SOURCE : *Sri Pothala Apparao, Teacher, Devaramadugu*

3. **Singanukota**—Situated at a distance of 70 miles from Addathigala, the taluk headquarters.

The total population of the village is 197 and it comprises Konda Reddis, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

There are no temples in the village. The village deity Gangadevi represented by a stone placed under a tree is worshipped in the village. Gangadevi festival is celebrated during *Chaitram* (March-April) for 7 days.

Grama pujari performs *puja* and goats and fowls are sacrificed to the deity in fulfilment of vows. The devotees observe *jagarana*. About 500 devotees local and from nearby villages, within a radius of 10 miles congregate without any distinction of caste or creed. *Kolatams* by men and dances and songs by women during nights afford entertainment to the visitors.

SOURCE : *Sri Pothala Apparao, Teacher, Devaramadugu*

4. **Koppulakota**—Situated at a distance of 69 miles from Addathigala and the nearest Railway Station is Samalkot.

This is an uninhabited village.

Gangadevi festival is celebrated for 4 days in *Chaitram* (March-April). Goats and fowls are sacrificed to the deity in fulfilment of vows. Intoxicants are used as a part of ritual. *Kolatams* and dances afford entertainment to the visitors. Devout Hindus from the neighbouring villages congregate without any distinction of caste or creed.

SOURCE : *Sri Pothala Apparao, Teacher, Devaramadugu*

5. **Pathakota**—Situated at a distance of 60 miles from Addathigala, the taluk headquarters. The nearest road is Addathigala—Ramavaram and this village is situated in a hilly region.

The total population of the village is 293 and it is made up of some sub-communities of Caste Hindus; and Scheduled Tribes (271)—Konda Reddis. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

The village deity Gangadevi represented by a stone image is worshipped in this village and there are no temples.

Gangadevi festival is celebrated for 7 days during *Chaitram* (March-April). The village *pujari* performs *puja*. Goats and fowls are sacrificed to the deity in fulfilment of vows. About 600 devotees local and from nearby villages within a radius of 10 miles participate in the festival. *Jagarana* is observed. *Kolatams* and dances during nights afford entertainment to the visitors.

SOURCE: *Sri Pothala Apparao, Teacher, Devaramadugu*

6. **Karnikota**—Situated at a distance of 80 miles from Addathigala, the taluk headquarters.

The total population of the village is 50 and it comprises Konda Reddis, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

The stone image of the village deity Gangadevi is worshipped in this village.

Gangadevi festival is celebrated during *Chaitram* (March-April) for 10 days. Animals are sacrificed to the deity in fulfilment of vows. The devotees observe *jagarana*. The devotees, local and from the neighbouring villages, congregate. All communities participate in the festival. *Pujas* are performed by the village *pujari*.

SOURCE: *Sri Pothala Apparao, Teacher, Devaramadugu*

7. **Ravadikota**—Situated at a distance of 79 miles from Addathigala taluk headquarters and lies in a hilly region.

The total population of the village is 122 and all belong to Konda Reddi, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a stone image of the village deity Gangadevi which is worshipped by the villagers.

Gangadevi festival is celebrated during *Chaitram* (March-April) for 7 days. Goats and fowls are sacrificed to the deity in fulfilment of vows. The devotees observe *jagarana*. About 400 devotees local and from the neighbouring villages congregate. All communities take part in the festival. *Kolatam* by males and dances by women afford entertainment to the visitors.

SOURCE: *Sri Pothala Apparao, Teacher, Devaramadugu*

8. **Singanuru**—Situated at a distance of 60 miles from Addathigala, the taluk headquarters.

The total population of the village is 153 and it comprises Konda Reddis. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Gangalamma represented by a *ghatam* (pot) is worshipped by the villagers.

Gangalamma Panduga is celebrated every year in *Vaisakham* (April-May), when convenient to the villagers. Fowls and birds are sacrificed to the deity in fulfilment of vows. All Konda Reddis of the place congregate. *Pujaris* are Konda Reddis.

SOURCE: *Sri N. Vadapalli, Teacher, Rayapalle*

9. **Vattigadda**—Situated at a distance of 49 miles from Addathigala, the taluk headquarters.

The total population of the village is 209 and it is made up of some sub-communities of Caste Hindus; and Scheduled Tribes (203)—Konda Reddis. The chief means of livelihood of the people are agriculture and agricultural labour.

There are no temples in this village. The village deity Gangalamma represented by a *ghatam* (earthen pot) is worshipped by the villagers.

Gangalamma Panduga is celebrated in *Vaisakham* (April-May) for one day. Fowls are sacrificed to the deity in fulfilment of vows. The Konda Reddis of the village congregate. *Pujaris* are Konda Reddis only.

SOURCE: *Sri N. Vadapalli, Teacher, Rayapalle*

10. **Edlakonda**—Situated at a distance of about 36 miles from Addathigala, the taluk headquarters.

The total population of the village is 76 and all the residents belong to Konda Reddis, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Gangalamma represented by an earthen pot is worshipped by the villagers.

Gangalamma Panduga is celebrated for a day in *Vaisakham* (April–May). Fowls are sacrificed to the deity in fulfilment of vows. The local Konda Reddis congregate. *Pujari* is a Konda Reddi.

SOURCE: *Sri N. Vadapalli, Teacher, Rayapalle*

11. Allurigedda—Situated at a distance of about 38 miles from Addathigala, the taluk headquarters.

The total population of the village is 42 and they are all Scheduled Tribes—Konda Reddis and Koya Doras. The chief means of livelihood of the people are agriculture and agricultural labour.

Gangalamma, the village deity, is worshipped in the form of an earthen pot.

Gangalamma Panduga is celebrated during *Vaisakham* (April–May) for a day. Fowls are sacrificed to the deity in fulfilment of vows. The local villagers congregate. *Pujari* is a Konda Reddi.

SOURCE: *Sri N. Vadapalli, Teacher, Rayapalle*

12. Polova—Situated at a distance of about 37 miles from Addathigala, the taluk headquarters.

The total population of the village is 105 and all belong to Konda Reddis, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

Gangalamma, the village deity, is worshipped in the form of an earthen pot.

Gangalamma Panduga is celebrated in *Vaisakham* (April–May) for a day. Fowls are sacrificed to the deity in fulfilment of vows. The local villagers congregate. *Pujari* is a Konda Reddi.

SOURCE: *Sri N. Vadapalli, Teacher, Rayapalle*

13. Kanivada—Situated at a distance of about 40 miles from Addathigala, the taluk headquarters.

The total population of the village is 451 and all belong to Konda Reddis, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

Gangalamma, the village deity represented by a stone smeared with turmeric is worshipped in this village.

Gangalamma Panduga is celebrated in *Chaitram* (March–April) for a day. This festival is being celebrated from ancient times but is of local significance. Animals and fowls are sacrificed to the deity in fulfilment of vows. Devotees take bath at their houses and offer eatables to the deity. Intoxicants are used as a part of ritual. Local devotees congregate in this festival. *Pujari* is a Konda Reddi.

SOURCE: *Sri G. Dhanoji, Teacher*

14. Irlavada—Situated at a distance of about 36 miles from Addathigala, the taluk headquarters.

The total population of the village is 59 and consists entirely of Konda Reddis, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

Gangalamma, the village deity represented by a stone image placed under a tree is worshipped in the village.

Gangalamma festival is celebrated during *Chaitram* (March–April) for a day. Animals are sacrificed to the deity in fulfilment of vows. Devotees take bath and offer eatables to the deity. The dance performed by the males and females is also one of the rituals. Local villagers congregate. *Pujari* is a Konda Reddi.

SOURCE: *Sri G. Dhanoji, Teacher*

15. Chintalapudi—Situated at a distance of about 18 miles from Addathigala, the taluk headquarters by foot.

The total population of the village is 92 and all the residents belong to Konda Reddis, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Gangadevi represented by a pot covered with lid and housed in a thatched hut of palm leaves is the place of worship in the village.

Gangadevi Panduga is celebrated during *Chaitram* (March–April) for 4 days. It is believed that the deity protects the village from all diseases and ailments. Hence this festival is celebrated. Cocoanuts, bananas and jaggery are offered to the deity. Goats and fowls are sacrificed to the deity in fulfilment of vows. This festival is being celebrated from ancient times. Devout Hindus of this village and from the neighbouring villages congregate without any distinction of caste or creed. *Pujari* is Kathula Lingareddy, a Konda Reddi. There are free feeding facilities to the pilgrims.

SOURCE: *Sri Sadabarthi Adinarayana,Pandraprolu*

16. **Tadekota**—Situated at a distance of about 18 miles from Addathigala, the taluk headquarters.

The total population of the village is 15 and all the residents are Konda Reddis, a Scheduled Tribe. The chief means of livelihood of the people are agriculture, agricultural labour and toddy tapping.

The village deity Gangadevi repesented by some stones placed under a tree is worshipped by the villagers.

Gangadevi festival is celebrated in *Chaitram* (March–April) for 3 days. The festival commences on a Monday and culminates on Wednesday. On the last day every house offers one fowl to the deity. The devotees local and from the neighbouring villages congregate. *Pujari* is Pallala Veerapureddy. There is free feeding for the pilgrims in the houses of the villagers.

SOURCE: *Sri Sadabarthi Adinarayana, Pandraprolu*

17. **Pasaruginne**—Situated at a distance of 18 miles from Addathigala the taluk headquarters by road.

The total population of the village is 131 and all belong to Konda Reddis, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

There are no temples in this village. Gangadevi is worshipped in the village.

Gangadevi festival is celebrated between *Phalguna Bahula Amavasya* (February–March) and *Chaitra Bahula Amavasya* (March–April) for any 3 days. It is being celebrated from ancient times. Cocoanuts, jaggery and plantains are offerd to the deity. On the last day, every house offers one fowl to the deity. A goat is also sacrificed in the evening. The Hindu devotees local and from the neighbouring villages congregate. *Pujari* is Pallala Jogireddy. There is free feeding for the pilgrims.

SOURCE: *Sri Sadabarthi Adinarayana, Pandraprolu*

18. **Paidiputta**—Situated at a distance of 18 miles from Addathigala, the taluk headquarters. The famous Andhra hero Rama Raju who revolted against the imperialism of the Britishers is said to have had lived in a cave near this village.

The total population of the village is 59 and all the residents are Konda Reddis, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

There are no temples in this village. But the image of the village deity Gubbalamma carved on a stone in female form and placed in a hut of palm leaves is worshipped.

Gubbalamma Sambaram is celebrated for 3 days in *Chaitram* (March–April). The festival commences on a Monday and culminates on Wednesday. Every house in the village offers a fowl to the deity and on the last day a goat is sacrificed. This festival is being celebrated from ancient times. The Hindu devotees local and from the neighbouring villages congregate without any distinction of caste or creed. *Pujari* is one Sri Pallala Jammireddy of Konda Reddi community and he is called Grama Goravadu. There is free feeding and *prasadam* is distributed to all. *Chirutalakolatam* entertains the visitors.

SOURCE: *Sri Sadabarthi Adinarayana, Cultivator, Pandraprolu*

19. **Nulakamaddi**—Situated at about 17½ miles from Addathigala, the taluk headquarters.

The total population of the village is 35 and all the residents belong to Konda Reddis, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Mavilamma and *phirangikattulu* (swords placed on a stone) are worshipped in the village.

Mavilamma Panduga is celebrated during Dasara *i.e., Asviyuja Suddha Padyami* to *Dasami* (September–October). Period is not specified. Fowls are sacrificed

to the deity in fulfilment of vows. Once in every seven years a calf is sacrificed to the deity. This festival is being celebrated from ancient times but is of local significance. Local Hindu devotees congregate without any distinction of caste or creed. *Pujari* is one Sri Pallala Balureddi.

A deity represented by *phirangikattulu* (swords) is worshipped and a festival known as Addakaya Panduga is celebrated every year. Period is not specified. The villagers worship this deity to protect their cattle and lands. Goats and fowls are sacrificed and fruits are offered to the deity in fulfilment of vows.

SOURCE : *Sri Kattipalle Venkayya, Yerlagadda Ramavaram*

20. Goramanda (Guramanda)—Situated at a distance of about 18 miles from Addathigala, the taluk headquarters.

This is an uninhabited village situated among hill ranges. On one of the hillocks resembling the spread-out hood of a serpent. Kasi Visweswaraswamy is believed to have manifested Himself. There is also the stone image of Vishnumurthy in reposing form and the image of Sri Mahalakshmi is carved out elegantly as decorating her hair with flowers and fanning the Lord and protecting him from the water drops, dripping down the rock above. There is a peculiar tree before the temple, the name of which is not known. It yields flowers on the Sivaratri day only when the festival of Kasi Visweswaraswamy (Siva) is performed and it seldom flowers on other occasions. It is said that nobody is unable to know the species of the tree and to account for this phenomena. Just opposite to the temple there is a rock as if protecting the image from wind and the images of *dwarapalakas* are carved on it. There is a stone Nandi very close to the Lord resembling the breast of the woman. It is believed that if the devotees desirous of having children worship the Lord with sincerety and press the breast with their hands, a few drops of milk-like liquid trickle into their hands. It is said that a devotee begets children equal to the number of drops that fall. After taking in the drops of milk from the Nandi, the devotees try to lift it up. If it is found to be light, it is believed that the devotee will be blessed with children soon and if it is felt heavy to lift, it may take a long period to be blessed with children. In fulfilment of vows, the children that are born are named as Viswa and Eswara since they are believed to have been born with the grace of Lord Visweswara. The Lord is also called in these parts as Guramanda Viswanadham.

Sivaratri festival is celebrated for one day on *Magha Bahula Chathurdasi* (January–February). Cocoanuts and flowers are offered to the deity in fulfilment of vows. This festival is of ancient origin but is of local significance. About 2,000 devout Hindus of the neighbouring villages, throng here for the festival. *Pujari* is one Sri Madapati Komataiah, a Jangam.

SOURCE : *Sri Kakuru Balaraju Reddy, Karnam, Bhimavaram*

21. Ramavaram—Situated at a distance of 21 miles from Addathigala, the taluk headquarters.

The famous Rama Raju seems to have encountered the attack by the Britishers at this village and expelled them.

"The village belongs to Yerlagadda, a Sub-mutta of Kota. On the 23rd October 1922, the rebels under Sri Rama Raju who had moved to this village from Rampa-Chodavaram encountered a police force under Mr. Saunders, District Superintendent of Police. The action lasted two hours, but the police force had to be withdrawn owing to failure of ammunition and the inability of the small force to outflank the rebels who, as usual, had the advantage of a commanding position. The following account of the action by Mr. Saunders shows the difficult nature of the country and its suitability for guerilla warfare of the kind which the rebels indulged in:-

"I started after the gang about 9 a.m., this morning and was ambushed on the first ghat about one mile out. The gang had an exceedingly strong position on the steep side of a ghat above the path on an oblique front of about 200, 300 yards. As soon as the advance party came under fire, I pushed up the main body in support and came under heavy fire. The fituridars were completely concealed and covered by rocks and broken ground, and, except the advance party who say they saw six men, I do not think any others were sighted. Personally I only fired one shot—some one fired out of a bush at me fifty or sixty yards away and I fired into the middle of it and nothing more happened. I got the main body together on a front of about 60-70 yards protected on each flank by some big boulders. Twenty yards below me down a slope was a stream and canal and across it a hill rising steeply forming the other side of the ghat. I got a non-commissioned officer, and five men across and a little way up on that side to prevent our being rushed in the rear and waited, hoping the gang would show themselves. They did move a big across our front towards the right flank, think with the idea of cutting off our retreat. The advance party was out on our left flank and detached and rather exposed. I was able to make them hear and ordered them to fall back one by one to the main body. They came with rather a rush all together, but steadied down and got under cover with the main body. I had one casualty, a man shot in the foot, not serious. A lot of ammunition had been expended rather wildly, I am afraid. The position was not of the best and it seemed to me the best thing to get out of it as best I could. I withdrew across the stream to the slope the other side and walked home. All the men and arms were properly accounted for. The men behaved exceedingly well.

They were quiet and steady under not too pleasant conditions and did the withdrawal without any rushing or fuss. Probably the gang will now go on to Gurtedu."[1]

The total population of the village is 487 and it is made up of some communities of Caste Hindus; Scheduled Castes (3); and Scheduled Tribes (421). The chief means of livelihood of the people are agriculture and agricultural labour.

There are no temples in this village. A photo of Sri Veerabrahmam is worshipped keeping it in a hut, at the centre of the village.

Sri Veerabrahmam was born in a Viswabrahman community in the Papaghani mutt at the foot of Nandi Hills in Mysore State, spent many years in penance in several hills of Kurnool District and entered *jeeva samadhi* in Kandimallayapalle, hamlet of Somireddypalle in Badvel taluk of Cuddapah District. He showed several miracles during his life time, wrote *kalagnanam* predicting several future happenings which are coming true. He predicted years back in his own language the invention of motor vehicles and the electric lights. His prediction that the State would be ruled in tents at Kurnool is a recent revelation. The history of his life described in detail in several monographs of Kurnool and Cuddapah districts.

Sri Veerabrahmam festival is celebrated for 3 days in *Pushyam* (December-January). The festival is being celebrated for the past 2 years. Flowers, fruits and *naivedyams* are offered to Sri Veerabrahmam. The residents of Komaravaram village participate in it. The Hindu devotees local and from the neighbouring villages congregate. This festival is celebrated with the help of the donations collected from the local and neighbouring villages. *Pujari* is a Vaishnava.

SOURCE : *Sri Kakuru Balaraju Reddy, Karnam, Bhimavaram*

22. Chemagadda—Situated at a distance of 2 miles from Addathigala—Ramavaram road, 14 miles from Addathigala by bus.

The total population of the village is 133 and it is made up of the some sub-communities of Hindus; and Scheduled Tribes (119). The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Gangalamma represented by an earthen pot is worshipped in this village.

Gangalamma Panduga is celebrated for 3 days in *Chaitram* (March-April). Cocoanuts and bananas are offered and goats are sacrificed to the deity in fulfilment of vows. Every house offers one fowl. The devotees erect small pandals before their respective houses and keep cooked rice in the centre of the pandal and sacrifice a fowl. This festival is being celebrated from ancient times. The devotees, local and from the neighbouring villages, congregate. All Hindu communities participate in the festival. *Pujari* is a Konda Reddi with hereditary rights. Free feeding is arranged for the pilgrims. *Kolatam* and dances afford entertainment to the visitors. Males display *kolatams* and females *nandalatalu*. After the festival, all the males and females of the village gather at one place. The males set out for hunting and females see them off and return to the village and dance.

SOURCE : *Sri Nadipalli Simhachalam, Mutta Clerk, Bhimavaram*

23. Ramalakonda—Situated at a distance of 5 miles from Addathigala—Ramavaram road, 16 miles from Addathigala, the taluk headquarters.

The total population of the village is 70 and it comprises 3 persons of Caste Hindus and Scheduled Tribes (67). The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Gangalamma is worshipped in the form of an earthen pot.

Gangalamma Panduga is celebrated for 3 days in *Chaitram* (March-April). Cocoanuts and bananas are offered and goats and fowls are sacrificed to the deity in fulfilment of vows. Every house offers one fowl after it is worshipped and is fed with cooked rice mixed with dal in the pandals before the houses. The festival is of ancient origin. All Hindus local and from the neighbouring villages participate in the festival. The celebrations are mainly confined to the Konda Reddi tribe. *Pujari* is a Konda Reddi with hereditary rights.

SOURCE : *Sri Nadipalli Simhachalam, Mutta Clerk, Bhimavaram*

24. Dabbamamidi—Situated at a distance of 4 miles from Addathigala—Ramavaram road, 17 miles from Addathigala, the taluk headquarters. This village is situated in a hilly region.

1 *Gazetteer of the East Godavari, District* Vol. II, pp. 427-428

The total population of the village is 117 and all the residents belong to Konda Reddis, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

There are no temples in this village. The village deity Gangalamma is worshipped in the form of an earthen pot.

Gangalamma Panduga is celebrated during *Chaitram* (March-April) for 3 days. Goats and fowls are sacrificed to the deity. Every house of the village offers one fowl to the deity. Pandals are erected before every house and cooked rice is kept. A fowl is then sacrificed. Cocoanuts and bananas are offered as *naivedyam* to the deity. This festival is being celebrated from ancient times. The devotees, local and from the neighbouring villages, congregate. All Hindu communities participate in the festival. *Pujari* is a Konda Reddi with hereditary rights. *Kolatam* and dances are played by the devotees. There is free feeding for the visitors. After the festival is over, some of the villagers set out for hunting when the women-folk see them off and return to the village and engage themselves in dance.

SOURCE : *Sri Nadipalli Simhachalam, Mutta Clerk, Bhimavaram*

25. Rachapalem—Situated at a distance of one mile from Panasalapalem on the Addathigala—Ramavaram road, 14 miles from Addathigala, the taluk headquarters.

The total population of the village is 219. Excepting 2 persons all the other inhabitants of this village are Konda Reddis, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

There is the only temple of the village deity Gangalamma with the image of the deity in the form of an earthen pot.

Gangalamma Panduga is celebrated during *Chaitram* (March-April) for 3 days Goats and fowls are sacrificed to the deity. A small pandal is erected before every house and cooked rice is heaped in the centre of of the pandals. This heap is worshipped, offering cocoanuts and bananas and sacrificing a fowl. This festival is of ancient origin. The devotees local and from the neighbouring villages congregate. All Hindus participate in the festival. *Pujari* is a Konda Reddi with hereditary rights. There is free feeding for the pilgrims. *Kolatams* and dances are performed.

SOURCE : *Sri Nadipalli Simhachalam, Mutta Clerk, Bhimavaram*

26. Kanatalabanda—Situated at a distance of 3 miles from Addathigala—Ramavaram road, 18 miles from Addathigala, the taluk headquarters.

The total population of the village is 121 and all the residents belong to Konda Reddi, a Scheduled Tribe. The chief means ef livelihood of the people are agriculture and agricultural labour.

The village deity Gangalamma represented by an earthen pot is worshipped by the villagers.

Gangalamma Panduga is celebrated during *Chaitram* (March-April) for 3 days. Goats and fowls are sacrificed to the deity. Cocoanuts and bananas are offered. Every household offers a fowl after keeping cooked rice and dal in the pandals erected before them by the devotees. This festival is of ancient origin. The devotees local and from the neighbouring villages congregate. All Hindu communities participate in the festival. *Pujari* is a Konda Reddi with hereditary rights. There is free feeding for the pilgrims. *Kolatams* and dances afford entertainment.

SOURCE : *Sri Nadipalli Simhachalam, Mutta Clerk, Bhimavaram*

27. Buruguvada—Situated at a distance of 3 miles from Addathigala—Ramavaram road, 13 miles from Addathigala, the taluk headquarters.

The total population of the village is 40 and all are Konda Reddis, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

There is the only temple of Gangalamma, the image being in the form of an earthen pot.

Gangalamma Panduga is celebrated during *Chaitram* (March-April) for 3 days. It is being celebrated from ancient times. Pandals are erected before every house and fowls are offered after keeping cooked rice in the pandals. Cocoanuts and bananas are offered and goats are sacrificed to the deity. The devotees local and from the neighbouring villages congregate. Hindus take part in the festival. *Pujari* is a Konda Reddi with hereditary rights. There are free feeding facilities for the pilgrims. *Kolatam* and dances are performed by males and females respectively.

SOURCE: *Sri Nadipalli Simhachalam, Mutta Clerk, Bhimavaram*

28. Muvvalavada—Situated at a distance of 6 miles from Addathigala—Ramavaram road, 16 miles from Addathigala, the taluk headquarters.

The total population of the village is 49 and all belong to Konda Reddis, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

Village deity Gangalamma in the form of an earthen pot is worshipped.

Gangalamma Panduga is celebrated in *Chaitram* (March–April) for 3 days. It is being celebrated from ancient times. Pandals are put up with small branches before the houses and fowls are sacrificed after placing a heap of cooked rice in the centre of the pandal. Cocoanuts and bananas are offered to the deity. This festival is mainly confined to the Konda Reddi tribe. All Hindu devotees local and from the neighbouring villages congregate. *Pujari* is a Konda Reddi with hereditary rights, There is free feeding for the pilgrims. *Kolatam* and dances are performed by the devotees.

SOURCE: *Sri Nadipalli Simhachalam, Mutta Clerk, Bhimavaram*

29. Panasalapalem—Situated at a distance of 15 miles from Addathigala, the taluk headquarters by foot.

The total population of the village is 389 and it is made up of the following communities: Caste Hindus—Kapu, Sristikaranam, etc.; and Scheduled Tribes (365)—Konda Reddi and Valmiki, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

The image of the village deity Gangalamma carved on a stone and housed in a small hut of palm leaves is worshipped by the villagers.

It is believed that Gangadevi protects the cattle and the village from the cruel animals of the forest.

Gangadevi Sambaram is celebrated for 3 days during *Chaitram* (March–April). The festival commences on Monday and culminates on Wednesday. Goats and fowls are sacrificed to the deity on the last day of the festival. This festival is of ancient origin and is confined mainly to the Konda Reddi tribe of this village. The Hindu devotees of the village congregate without any distinction of caste or creed. *Pujari* is Sri Pallala Sami Reddi, a Konda Reddi with hereditary rights. There is free feeding for the visitors on the last day.

SOURCE: *Sri Chintalapudi Nagabhushana Rao, Bhimavaram*

30. Yerragonda—Situated at a distance of 16 miles from Addathigala, the taluk headquarters.

The total population of the village is 290 and it consists of only Scheduled Tribes *viz*., Konda Reddi and Kammara. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Gangalamma, carved on a stone slab and housed in a small hut of palm leaves, is worshipped by the villagers.

Gangalamma Panduga is celebrated in *Chaitram* (March–April) for 3 days. The festival commences on a Monday and concludes on Wednesday. Goats and fowls are sacrificed on the last day. Every house of the village offers one fowl. This festival is of ancient origin and is celebrated for the protection of the village. The devotees local and from the neighbouring villages congregate without any distinction of caste or creed. *Pujari* is one Sri Kechalu Somaiah, a Konda Reddi with hereditary rights. *Chirutala kopu* and dances entertain the congregation.

SOURCE: *Sri C. Nagabhushana Rao, Clerk, Yerragonda*

31. Mungalapudi—Situated at a distance of 22 miles from Addathigala, the taluk headquarters.

The total population of the village is 64 and all the residents belong to Konda Reddis, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

There are no temples in this village but the village deity Pallalamma represented by a stone is worshipped.

Pallalamma festival is celebrated in *Asviyujam* (September–October) for 2 days either before or after Vijayadasami. Goats and fowls are sacrificed to the deity. Intoxicants are used as a part of ritual by the devotees. This festival is being celebrated from the origin of the village and is confined to the neighbouring

villages. The Hindu devotees local and from neighbouring villages congregate without any distinction of caste of creed. *Pujari* is a Konda Reddi. *Bhajans*, *kolatams* and swings afford entertainment to the visitors.

SOURCE : *Sri K. Chandrayya, Teacher, Barrimandi*

32. Burugupalem—Situated at a distance of 25 miles from Addathigala and 45 miles from Samalkot Railway Station.

The total population of the village is 83 out of whom as many as 73 people belong to Konda Reddis, a Seheduled Tribe, the rest belong to Scheduled Castes. The chief means of livelihood of the people are agriculture and agricultural labour.

There are no temples in this village. Chintalamma the village deity is worshipped in the form of a stone image.

Chintalamma festival is celebrated in *Asviyujam* (September-October) for 2 days. Goats and fowls are sacrificed to the deity in fulfilment of vows. Intoxicants are used as a part of ritual at the time of festival.

The devotees local and from neighbouring villages congregate. All Hindu communities participate in the festival. *Pujari* is a Konda Reddi. *Bhajans* and *kolatams* afford entertainment to the visitors.

SOURCE : *Sri K. Chandrayya, Teacher, Barrimandi*

33. Annampalem—Situated at a distance of 25 miles from Addathigala, the taluk headquarters.

The total population of the village is 66 and all belong to Koyas, a Seheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

There are no temples in this village. The stone image of Chintalamma is worshipped by the villagers.

Chintalamma festival is celebrated in *Asviyujam* (September-October) for 2 days. Goats and fowls are sacrificed to the deity in fulfilment of vows. *Bhajans* and *kolatams* are performed. Intoxicants are used as a part of the ritual at the time of festival. This festival is being celebrated from ancient times and is confined to the neighbouring villages. The devotees local and from the neighbouring villages congregate. *Pujari* is a Koya.

SOURCE : *Sri K. Chandrayya, Teacher, Barrimandi*

34. Sirimetta—Situated at a distance of 25 miles from Addathigala, the taluk headquarters.

The total population of the village is 56 and all belong to Konda Reddis, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

Kondalamma festival is celebrated in *Asviyujam* (September-October) for 2 or 3 days either before or after Vijayadasami. Goats and fowls are sacrificed to the deity in fulfilment of vows. The devotees local and from the neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Konda Reddi. *Kolatams*, swings and *bhajans* afford entertainment to the visitors.

SOURCE : *Sri K. Chandrayya, Teacher, Barrimandi*

35. Vedullapalle—Situated at a distance of 25 miles from Addathigala and 50 miles from Samalkot Railway Station. This village is situated in a forest region.

The total population of the village is 60 and it consists of Scheduled Tribes only—Konda Reddis and Konda Kapus. The chief means of livelihood of the people are agriculture and agricultural labour.

There are no temples in this village. The image of the village deity Injevatamma is worshipped in the from of a stone.

Injevatamma Panduga takes place in *Asviyujam* (September-October) for 2 or 3 days. It is being celebrated from ancient times. Goats, fowls and he-buffaloes are sacrificed to the deity in fulfilment of vows. Intoxicants are used by the devotees as a part of ritual at the time of the festival. The devotees local and from the neighbouring villages congregate without any distinction of caste or creed. *Pujari* is one Guravadu of Konda Kapu tribe.

SOURCE : *Sri K. Chandrayya, Teacher, Barrimandi*

36. Kota—Situated at a distance of 20 miles from Addathigala, the taluk headquarters. The village is said to have formed a part of the Rampa mansabdar's

estate. It is said the Police Station which was here was taken by the insurgents at the commencement of Rampa rebelion and an attempt made to regain it by a force of Police on March 17th, 1879 A.D. was woefully unsuccessful. It was re-occupied in April 1879 A.D.

The total population of the village is 175 and it is made up of the following communities: Scheduled Castes (65); and Scheduled Tribes (110)—Koya, Konda Kapu and Valmiki. The chief means of livelihood of the people are agriculture and agricultural labour.

There are no temples. But the village deity Injevatamma represented by a stone is worshipped by the villagers.

Injevatamma Panduga is celebrated for 2 days once in 2 years. No date is fixed and this festival is celebrated according to the convenience of the villagers. Goats and fowls are sacrificed to the deity. Intoxicants are used as a part of ritual at the time of the festival. This festival is being celebrated from the origin of the village. The devotees of the village congregate. All communities participate in the festival. *Pujari* is a Guravadu. *Bhajans* and *kolatams* afford entertainment to the visitors.

SOURCE: *Sri K. Chandrayya, Teacher, Barrimandi*

37. Bulesupalem—Situated at a distance of 25 miles from Addathigala, the taluk headquarters.

The total population of the village is 137 and it consists of the Scheduled Tribes—Konda Reddis, Konda Kapus, Kammaras and Koya Doras. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Injevatamma represented by a stone is worshipped.

Injevatamma Panduga is celebrated for 2 days once in two years according to the convenience of the villagers. The period is not specified. Generally it is celebrated either before Vijayadasami or after Vijayadasami. Goats, he-buffaloes and fowls are sacrificed to the deity in fulfilment of vows. Intoxicants are used as a part of ritual. This festival is of ancient origin but is of local significance. Local Hindu devotees congregate without any distinction of caste or creed. *Pujari* is called Goravadu who is a Konda Kapu. *Bhajans* and *kolatams* provide entertainment to the visitors.

SOURCE: *Sri K. Chandrayya, Teacher, Barrimandi*

38. Puttapalle—Situated at a distance of 20 miles from Addathigala.

The total population of the village is 176 and all the residents are Konda Kapus, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Gangadevi is worshipped in this village.

Gangadevi Panduga is celebrated in *Jaistham* (May-June) for 7 days. Goats and fowls are sacrificed to the deity in fulfilment of vows. The devotees of the village congregate without any distinction of caste or creed. *Pujari* is a Konda Dora.

SOURCE: *Sri E. Venkata Rao, Teacher, Addathigala*

39. Nuvvugandipalem—Situated at a distance of about 20 miles from Addathigala, the taluk headquarters.

The total population of the village is 100 and it is made up of Scheduled Tribes only—Koya Dora and Konda Reddis. The chief means of livelihood of the people are agriculture and agricultural labour.

The stone image of the village deity Gangadevi is worshipped in this village.

Gangadevi Panduga is celebrated in *Jaistham* (May-June) for 7 days. Gangadevi, represented by an earthen pot decorated with safforn and *kumkum* is taken in a procession through the village with music. Goats, fowls and sheep are sacrificed to the deity. Intoxicants are used as a part of ritual at the time of festival by the devotees. The Hindu devotees local and from the neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Konda Reddi.

SOURCE: *Sri J. Isaiah, Teacher, Pandrapolu*

40. Yerramreddipalem—Situated at a distance of 20 miles from Addathigala and 50 miles from Samalkot Railway Station.

The total population of the village is 379 and it is made up of Caste Hindus (8) and Scheduled Tribes (371)—Konda Kapu, Kammara, Koya Dora and Valmiki. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Gangadevi is worshipped.

Gangadevi Panduga is celebrated in *Jaistham* (May–June). Period is not specified. Fowls, goats and he-buffaloes are sacrificed to the deity in fulfilment of vows. Hindu devotees local and from the neighbouring villages congregate. *Pujari* is called Goravadu.

SOURCE: *Sri J. Isaish, Government Elementary School, Addathigala*

41. Neelavaram—Situated at a distance of 16 miles from Addathigala, the taluk headquarters.

The total population of the village is 94 and all the residents belong to Konda Reddis, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

There are no temples in this village. The stone image of Gangadevi, the village deity is worshipped.

Gangadevi Panduga is celebrated every year in this village. This festival is celebrated according to the convenience of the villagers and the period is not specified. Goats and fowls are sacrificed to the deity in fulfilment of vows. The devotees of the village congregate. *Pujari* is a Konda Dhora.

SOURCE: *Sri E. Venkata Rao, Teacher, Neelavaram*

42. Gandempalle—Situated at a distance of 14 miles from Addathigala, the taluk headquarters.

The total population of the village is 39 and all the residents are either Konda Reddis or Kammaras, the Scheduled Tribes. The chief means of livelihood of the people are agriculture and agricultural labour.

There are no temples in this village. The image of Gangadevi is of stone. An earthen pot decorated with *kumkum* and turmeric housed in a hut under a tree is also worshipped.

Gangadevi festival is celebrated every year in *Jaistham* (May–June). The period is not specified. Goats and fowls are sacrificed to the deity in fulfilment of vows. The devotees of the village congregate. The patrons are Koya Doras and the *pujari* is a Konda Reddi.

SOURCE: *Sri. E. Venkata Rao, Teacher, Neelavaram*

43. Boddapalle—Situated at a distance of 12 miles from Addathigala, the taluk headquarters, by foot. As there are Bodda trees in plenty in this village, it is called Boddapalle.

The total population of the village is 111 and it is made up the following communities: Scheduled Castes (26)—Adi Andhra; and Scheduled Tribes(85)—Konda Reddi and Kammara. The chief means of livelihood of the people are agriculture and agricultural labour.

There is no temple for the village deity. The village deity Gangalamma represented by an earthen pot and housed in a hut under a tree is worshipped during festival days.

Gangalamma Panduga is celebrated in *Vaisakham* (April–May) for 7 days. Fowls, goats, sheep, pigs and he-buffaloes are sacrificed to the deity in fulfilment of vows. The devotees take alcoholic drinks and perform *kolatam* and dances. The devotees of the village congregate without any distinction of caste or creed. *Pujas* are performed by a family who have hereditary rights. They have *manyam* lands.

Kondarajula Panduga, Pothuraju Panduga, Rupulamma and Somalamma Teerthams are also celebrated.

SOURCE: *Sri B. Samuel, Teacher, Addathigala*

44. Yerragonda—Situated at a distance of 16 miles from Addathigala, the taluk headquarters.

The total population of the village is 214 and it is made up of the following communities: Scheduled Castes (15); and Scheduled Tribes (195)—Konda Reddis. The chief means of livelihood of the people are agriculture, agricultural labour, toddy tapping and trade.

There is a temple to Rama. The village deity Gangalamma represented by a new earthen pot is worshipped.

Gangalamma Panduga is celebrated every year in this village. There is no fixed date for the celebration of this festival. Goats and fowls are sacrificed to the deity in fulfilment of vows. Intoxicants are used by males and females as a part of the ritual during the festival. The devotees of the village congregate without any distinction of caste or creed. *Pujari* is called Goravadu.

SOURCE: *Sri B.A. Jammanna, Teacher, Addathigala*

45. Tunikelapadu—Situated at a distance of 10 miles by foot from Addathigala to the north. As there are many *tummika* trees in this place, the village goes by the name Tunikelapadu.

The total population of the village is 78 and it comprises a few Caste Hindus and Scheduled Tribes (73)—Koyas. The chief means of livelihood of the people are agriculture, agricultural labour and toddy tapping.

There is a temple to Rama. The village deity Gangalamma is worshipped during festival days. Gangalamma is represented by an earthen pot which is coated with lime and nicely decorated with dots of turmeric and *kumkum*. This pot is housed in a small hut erected for the occasion and is worshipped. Nukalamma, Pothuraju, and Kondaraju are also worshipped.

Gangalamma Panduga is celebrated for 7 days every year according to the convenience of the villagers. There is no fixed date for the celebration of this festival. Cocoanuts, fruits and flowers are offered. Goats and fowls are sacrificed to the deity in fulfilment of vows. The devotees observe fasting. The devotees take intoxicants and sing songs and dance. The local people congregate without any distinction of caste or creed. *Pujari* is called Goravadu and he has *manyam* lands.

Nukalamma, Pothuraju and Kondaraju festivals are also celebrated.

SOURCE : *Sri B.A. Jammanna, Teacher, Addathigala*

46. Dalipadu—Situated at a distance of 12 miles from Addathigala, the taluk headquarters.

The total population of the village is 348 and it is made up of the following communities: Caste Hindus—Telaga, Gamalla, Kummari, Mangali, Palli, etc.; and Scheduled Tribes (333)-Kammara, Konda Reddi, Konda Kapu and Valmiki, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple to Rama. The village deity Gangalamma represented by a stone smeared with turmeric and decorated with dots of *kumkum* is also worshipped.

Gangalamma Panduga is celebrated for 3 days in *Vaisakham* (April-May). This festival is called Adapanduga in one year and a pig is sacrificed to the deity during the festival. In the following year it is called Pothupanduga and a goat is sacrificed to the deity. Goats and fowls are sacrificed to the deity as usual in fulfilment of vows. Intoxicants are used by the devotees as a part of ritual. This festival is being celebrated from ancient times and is of local significance. The devotees of the village congregate. All communities participate in the festival. *Pujari* is a Reddi called Goravadu, who is appointed by the villagers.

SOURCE : *Sri Penumaka Deva Satya Prasada Rao, Teacher, Dalipadu*

47. Devaramadugu—Situated at a distance of 10 miles from Addathigala, the taluk headquarters.

The total population of the village is 427 and it is made up of some sub-communities of Hindus; Scheduled Castes (7)— Mala, etc.; and Scheduled Tribes (396)—Konda Reddi, Koya Dora, Kammara, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple to Rama. The village deity Gangalamma represented by a stone smeared with turmeric and decorated with dots of *kumkum* is also worshipped.

Gangalamma Panduga is celebrated for 3 days in *Vaisakham* (April-May). This festival is called Adapanduga in one year and a pig is sacrificed to the deity during the festival. In the following year it is called Pothupanduga and a goat is sacrificed to the deity. Fowls, pigs and goats are immolated in fulfilment of vows. Intoxicants are used by the devotees as a part of ritual. This festival is being celebrated from ancient times and is of local singificance. The devotees of the village congregate. All communities participate in the festival. *Pujari* is a Reddi and is called Goravadu who is appointed by the villagers.

SOURCE : *Sri Penumaka Deva Satya Prasada Rao, Teacher, Dalipadu*

48. Regulapadu—Situated at a distance of 8 miles from Addathigala to the east by foot-path. As there are many *regu* (ziziphus jujuba) trees in this place, the village goes by the name Regulapadu.

The total population of the village is 128 and it is made up of a few sub-communities of Hindus and Scheduled Tribes (115)—Kammara and Konda Reddi. The chief means of livelihood of the people are agriculture and agricultura labour.

The temple of Rama is the place of worship in the village. The villagers worship Kondarajulu, Nukalamma, Gangalamma and Pothuraju for whom there are no temples.

Gangalamma Panduga is celebrated for 7 days in this village every year, according to the convenience of the villagers. Cocoanuts and fruits are offered to the deity and goats and fowls are sacrificed in fulfilment of vows. The devotees observe fasting. The Hindu devotees of the village congregate without any distinction of caste or creed. *Pujari* is called Goravudu.

Nukalamma Panduga, Kondarajula Panduga and Pothuraju Panduga are also celebrated in this village. Local Hindu devotees congregate.

SOURCE : *Sri B. A. Jammanna, Teacher, Addathigala*

49. Ravigudem—Situated at a distance of 6 miles from Addathigala, the taluk headquarters.

The total population of the village is 124 and all the residents are Koya Doras, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

Kondarajulu are worshipped in this village.

Grandhamasi Panduga is celebrated for one day on *Vaisakha Bahula Amavasya* (April-May). This is being celebrated for ancient times in propitiation of Kondarajulu but is of local significance. Goats and fowls are sacrificed to the deities in fulfilment of vows. The Hindu devotees of the village congregate without any distinction of caste or creed. There are dinners and free feeding.

SOURCE : *Sri M. Somanadha Sarma, Teacher, Duppalapalem*

50. Lakshmipuram—Situated at a distance of 7 miles by foot-path from Addathigala, the taluk headquarters.

The total population of the village is 99 and all the residents are Koya Doras, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

Ganganamma Panduga is celebrated for one day in *Chaitram* (March-April). Offerings are made in the form of cash and kind. Dinners are arranged. This festival is being celebrated for the past 50 years and is confined to this village only. The residents of the village congregate without any distinction of caste or creed. *Pujari* is a Koya Dora.

SOURCE : *Sri M. Somanadha Sarma, Teacher, Duppulapalem*

51. Pandrapolu—Situated at a distance of 7 miles from Addathigala, taluk headquarters. There is a perennial stream flowing near the village.

The total population of the village is 160 and it is made up of some sub-communities of Caste Hindus and Scheduled Tribes (143)—Konda Kapus. The chief means of livelihood of the people are agriculture and agricultural labour.

Gramadevatha Gangadevi is worshipped and there is a stone image of Nandi. The villagers worship Kondarajulu also.

Gangadevi Panduga is celebrated for 7 days in *Jaistham* (May-June). Goats and fowls are sacrificed to the deity in fulfilment of vows. Devotees decorate their houses, take bath and wear new clothes. The residents of the village congregate. All communities participate in the festival. There is a *pujari* and he is given paddy.

SOURCE : *Sri J. Isaiah, Teacher, Pandrapolu*

52. Pothamdorapalem—Situated at a distance of 14 miles by foot from Addathigala, the taluk headquarters.

The total population of the village is 107 and all belong to Konda Doras, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

The stone image of the village deity, Gangadevi is the only place of worship in the village.

Gangadevi festival is celebrated in *Jaistham* (May-June) for 7 days. Goats and fowls are sacrificed to the deity in fulfilment of vows The residents of the village congregate without any distinction of caste or creed. The patrons are Koya Doras.

SOURCE : *Sri E. Venkata Rao, Teacher, Nugumamidi*

53. Serabhavaram—Situated at a distance of 10 miles from Addathigala, the taluk headquarters.

The total population of the village is 57 and it comprises only 2 persons of Caste Hindus and Scheduled Tribes (55)—Konda Reddis. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Gangadevi is worshipped in the village.

Gangadevi Panduga is celebrated in *Jaistham* (May-June). The period is not specified. Goats and fowls are sacrificed to the deity in fulfilment of vows. Local devotees congregate. *Pujari* is a Konda Reddi called Goravadu.

SOURCE: *Sri E. Venkata Rao, Teacher, Nugumamidi*

54. Pedamunakanagadda—Situated at a distance of 50 miles from Samalkot Railway Station.

The toal population of the village is 51 and all the residents belong to Koya Doras, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Gangadevi and Kondarajulu are worshipped by the villagers.

Kondarajulu Panduga is celebrated for one day in *Magham* (January-February). Fowls are sacrificed to the deity in fulfilment of vows. The devotees take bath and prepare food and other eatables. This festival is being celebrated for the past 50 years but is of local significance. The residents of the village congregate without any distinction of caste or creed.

Gangadevi festival is celebrated for one day in *Vaisakham* (April-May). Goats and fowls are sacrificed to the deity in fulfilment of vows.

SOURCE: *Sri K. Somanadha Sarma, Teacher, Duppulapalem*

55. Nerrimamidi—Situated at a distance of 10 miles from Addathigala, and 50 miles from Samalkot Railway Station.

The total population of the village is 203 and it consists of Scheduled Castes (4); and Scheduled Tribes (199)—Kammara, Konda Dora and Konda Reddi. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Gangadevi is worshipped by the villagers.

Gangadevi Panduga is celebrated every year in *Jaistham* (May-June). The period is not specified. Goats and fowls are sacrificed to the deity in fulfilment of vows. The residents of the village congregate. *Pujari* is a Konda Reddi.

SOURCE: *Sri E. Venkata Rao, Teacher, Nugumamidi*

56. Barrimamidi—Situated at a distance of 10 miles from Addathigala, the taluk headquarters by foot.

The total population of the village is 258 and it consists of Scheduled Castes (22); and Scheduled Tribes (236)-Kammara and Koya Dora, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Gangadevi is worshipped in the form of a stone.

Gangadevi Panduga is celebrated for 7 days in *Jaistham* (May-June). Goats and fowls are sacrificed to the deity in fulfilment of vows. The devotees decorate their houses, take bath and wear new clothes. The devotees local and from the neighbouring villages congregate. All Hindu communities take part in the festival. There is a *pujari* for the deity. *Kolatam* and songs afford entertainment.

SOURCE: *Sri Ch. Prakasam, Marripalem*

57. Kuramgondi—Situated at a distance of 5 miles from Addathigala, the taluk headquarters. This village is situated in a valley and is amidst a dense forest.

The total population of the village is 124 and all the residents are Koya Doras, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

There is the temple of Gangalamma which is constructed with bamboos having roof of palm leaves and the deity is represented by some stones.

Gangalamma Panduga is celebrated for one day in *Chaitram* (March-April). A goat is sacrificed to the deity on behalf of the villagers. A pandal is erected near the temple and the devotees go round a small stone hillock. The devotees observe fasting. This festival is being celebrated since the origin of the village but is of local significance. The residents of the village congregate.

SOURCE: *Sri B. Aseervadam, Teacher, Nellipudi*

58. Yellapuram—Situated at a distance of 10 miles by foot from Addathigala, the taluk headquarters.

The total population of the village is 101 and all of them are Koya Doras, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Gangadevi represented by a stone is worshipped by the villagers.

Gangadevi Panduga is celebrated for 7 days in *Jaistham* (May–June). Goats and fowls are sacrificed to the deity in fulfilment of vows. The devotees decorate their houses and take oil-bath. The devotees of the village congregate without any distinction of caste or creed. There is a *pujari.*

SOURCE : *Sri Ch. Prakasam, Teacher, Marripalem*

59. Marripalem—Situated at a distance of 10 miles from Addathigala, the taluk headquarters.

The total population of the village is 415 and it is made up of some sub-communities of Caste Hindus; Scheduled Castes (18); and Scheduled Tribes (366)—Konda Reddi and Kammara, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Gangadevi is worshipped in the form of a stone image.

Gangadevi Panduga is celebrated in *Jaistham* (May–June) for 7 days. Goats and fowls are sacrificed to the deity in fulfilment of vows. Domestic observances such as bath and wearing new clothes are observed by the devotees. Local Hindu devotees congregate.

SOURCE : *Sri Ch. Prakasam, Teacher, Marripalem*

60. Jaderu—Situated besides Addathigala—Gangavaram road, at a distance of 6 miles from Addathigala, the taluk headquarters.

The total population of the village is 386 and it is made up of Caste Hindus—Kapu, etc.; Scheduled Castes (6); and Scheduled Tribes (278)—Konda Reddi. The chief means of livelihood of the people are agriculture and agricultural labour.

The stone image of the village deity Gangalamma is worshipped.

Gangalamma Panduga is celebrated for 15 days in *Chaitram* (March–April). Goats and fowls are sacrificed to the deity in fulfilment of vows. The devotees take oil bath and observe fasting and *jagarana* during the festival. Some devotees (both males and females) tie some dried fruits which sound like bells to their ankles and dance in gay abandon. This festival is being celebrated for the past 40 years but is of local significance. The devotees of the village congregate without any distinction of caste or creed. The patrons of the festival are Konda Reddis.

Kondarajula Panduga, Pappu Panduga and Panta Panduga are the other festivals of the village.

SOURCE : *Sri P. R. Sundara Rao, Teacher, Addathigala*

61. Mitlapalem—Situated at a distance of 7 miles from Addathigala, the taluk headquarters.

The total population of the village is 148 and all of them belong to Koya Doras, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

Gangadevi is worshipped as the village deity.

Gangadevi Panduga is celebrated for 4 days every year according to the convenience of the villagers. There is no fixed date for this festival. Goats and fowls are sacrificed to the deity in fulfilment of vows. This festival is being celebrated from the time of the origin of the village. The devotees of the village congregate without any distinction of caste or creed. *Pujari* is a Konda Reddi.

Konda Rajula Panduga, Uggi Panduga, Baddi Panduga and Gonthelamma Panduga are also celebrated in this village.

SOURCE : *Sri Sevaluka Raju, Vetamamidi*

62. Anukulapalem—Situated at a distance of 4½ miles from Addathigala, the taluk headquarters.

The total population of the village is 236 and it is made up of a few persons of Caste Hindus; Scheduled Castes (35); and Scheduled Tribes (186)—Koya Doras, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Gangadevi is housed in a thatched hut erected under a tree and is worshipped during festival days.

Gangadevi Panduga is celebrated for 4 or 5 days either in *Magham* (January–February) or in *Phalgunam* (February–March). Fowls, goats, sheep, pigs and buffaloes are sacrificed to the deity in fulfilment of vows. The villagers take intoxicants and sing songs. Usually males play *kolatam* and females *nandalatalu*. The devotees of the village congregate. All communities take part in the festival. One of the families of the village is performing *puja* with hereditary rights enjoying *manyam* lands and usufruct of tamarind trees.

Bhudevi festival is also celebrated.

SOURCE: *Sri J. Appalaswamy Alfred, Addathigala*

63. Rayapalle—Situated at a distance of 7 miles from Addathigala, the taluk headquarters.

The total population of the village is 508 and it is made up of a few sub-communities of Caste Hindus; Scheduled Castes (38); and Scheduled Tribes (357)—Kammara, Koya Dora, Konda, Reddi etc. The chief means of livelihood of the people are agriculture, agricultural labour and rural labour.

The stone image of the village deity Gangadevi in human form is worshipped by the villagers.

Gangadevi Panduga is celebrated for 3 days in *Vaisakham* (April–May). Goats and fowls are sacrificed to the deity in fulfilment of vows. Intoxicants are used by the devotees as a part of ritual. About 150 Hindu devotees, local and from the neighbourin gvillages, congregate.

Kondarajula Panduga is also celebrated by the villagers. Only male members of the village participate in this festival.

SOURCE: *Sri K.V.S. Prakasa Rao, Teacher, Addathigala*

64. Chinavadisakarra—Situated at a distance of 10 miles from Addathigala, the taluk headquarters.

The total population of the village is 148 and it is made up of a few Caste Hindus and Scheduled Tribes (140)—Konda Reddis. The chief means of livelihood of the people are agriculture, agricultural labour and rural labour.

Gangadevi, the village deity in the form of a stone image in female form is worshipped by the villagers. Kondarajulu are also worshipped by them.

Kondarajula Panduga is celebrated for 2 days during Sivaratri, *i.e.*, in *Magham* (January–February). Goats and fowls are sacrificed to the deity in fulfilment of vows. Only men take part in the festival. Dinners are prepared at the fields. Intoxicants are used in the festival as a part of ritual. The devotees local and about 50 persons from the neighbouring villages congregate. *Pujari* is a Konda Reddi.

SOURCE: *Sri K.V.S. Prabhakara Rao, Teacher, Addathigala*

65. Ducharthi—Situated at a distance of 11 miles from Addathigala, the taluk headquarters. The *Godavari Gazetteer* narrates the following :

"Till 1881 this was a part of the Golgonda taluk of Vizagapatam district. It was originally held on service tenure under the old Golgonda zamindar. His estate was sold for arrears and bought in by Government in 1837; and the muttadars under him thus became direct holders under Government on a service tenure.

This seriously lowered their status, as they were directly subject to the surveillance of the Collector's native *amin;* and several disturbances followed.

At the time of the out break of the Rampa rebellion of 1879 in this district the Golgonda muttadars had no such grievances against Government as existed in Rampa; but they still fretted against the restrictions which had been placed upon their powers, and the more daring spirits among them were moved by solicitations from across the border, by a hunger for loot, and by a desire to pay off old scores against the police.

The chief of the malcontents was Chekka Venkan Dora, muttadar of Dutcharti, whose grandfather had been manager of that mutta, and, on the death of his master without issue, had obtained a sanad for it himself. The first outbreak was caused by the action of one Dwarabandham Chandrayya, a man of some substance, who afterwards became one of the chief leaders of the rebellion. His house was searched, during his absence, by the police in connection with a dacoity. Furious that such a thing should have been done when only his womenfolk were present, he collected all the budmashes in the surrounding villages, descended into Dutcharti and burnt the police-station of Addatigela. This was at the end of April 1879. Numerous parties of insurgents who were beating up recruits, flying for shelter, or levying black mail now resorted to this country; and, though no further open outrages were committed, troops had to be sent up into these hills.

Chekka Venkan Dora, muttadar of Dutcharti had avoided any overt act of rebellion. But it was the belief of all the officers, civil and military, who served in those hills, that he had encouraged Chandrayya on the understanding that his own villages should be spared from plunder. It was beyond doubt both that his villages were not plundered and that he could, if he liked, have crushed the outbreak there and prevented the destruction of

Addatigela. When, therefore, the rebellion was over, it was decided to remove Chekka Venkan Dora from his mutta. His brother, the present muttadar, was appointed in 1881. At the same time the six villages which now constitute the mutta of Anigeru (*q.v.*) were taken from Dutcharti to reward the loyalty of another influential hill chief. The muttas of Ducharti and Guditeru, which were thought to be more accessible to the officers of this district, were also transferred from the Vizagapatam to the Godavari Agency in the same year."[1]

The total population of the village is 818 and it is made up of some sub-communities of Caste Hindus; Scheduled Castes (157)—Mala, Madiga, etc.; and Scheduled Tribes (581)—Kammara, Konda Reddi, Koya Dora, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

Temples of the village deity Nukalamma and Rama are the places of worship in the village.

Nukalamma Teertham is celebrated for 2 days from *Chaitra Suddha Padyami* (March-April). A he-bufallo is sacrificed to the deity in fulfilment of vows. The residents of the village congregate. *Pujaris* are Konda Reddis who are called Goravalu.

SOURCE : *Sri B. Sree Ramulu, Headmaster, Ducharthi*

66. Bhimavaram—Situated at a distance of 3 miles from Addathigala, the taluk headquarters.

The total population of the village is 574 and it is made up of a few sub-communities of Caste Hindus; Scheduled Castes (91); and Scheduled Tribes (341)—Konda Reddi. The chief means of livelihood of the people are agriculture and agricultural labour.

Gangalamma Panduga is celebrated every year in *Phalgunam* (February-March) and the period is not known. Offerings are made in the form of cash and kind. The devotees decorate their houses and take bath. Intoxicants are used as a part of ritual. This festival is being celebrated for the past 50 years but is of local significance. The residents of the village congregate *Pujaris* are Konda Reddis.

SOURCE : *Sri Kostu Satyam, Teacher, Bhimavaram*

67. Addathigala—Headquarters of the Yellavaram Independent Sub-Taluk. Samalkot, the nearest Railway Station on the Madras—Waltair broad gauge section of the Southern Railways is at a distance of 45 miles.

The residents of this village played an important role and the village was the scene of some stirring events during Rampa rebellion. The Police Station was burnt down by the insurgent leader Chandrayya, in April 1879.

"The station was rebuilt and re-garrisoned but in June was again attacked by Chandrayya. On the twelfth of that month, some police under a European officer were attacked by Chandrayya in this neighbourhood, kept under fire for four and a half hours, and finally driven to take refuge in the station. There they were attacked three days later. They had to unroof the thatched station buildings for fear of fire; a reinforcement of 20 men sent to their rescue was driven back by Chandrayya; and a sortie of theirs was also repulsed by him. Detachments were then hurried up from various quarters, and the station was relieved (with-out opposition) on the 25th of June." 2

This was the sacred place trodden by the famous Rama Razu, who sacrificed his life, in revolt against the British rule. He hated anything that was British. But the British dubbed him as 'notorious Rama Razu'. The East Godavari Gazetteer gives a brief account of the fituri.

"The notorious Rama Razu, who later led the *fituri* of 1922-23, lived originally in a cave at Pydiputta, two miles from this village where he was granted 50 acres ef land by the Agency revenue divisional officer at Polavaram who also directed the muttadar of Dutcharti to build a house for the Raju and to supply him with bullocks and coolies for cultivation-a mistake which more than any other culminated in the *fituri*. The muttadar intensely disliked him, as he considered him an imposter, but still obeyed the orders of the Revenue Divisional Officer and constructed a house and helped in the cultivation of his lands. The *fituri* started on 22nd August 1922 with an attack on Chintapalle station in Vizagapatam Agency and looting it of fire-arms. After visiting various other places including Rajavomangi station, the rebels came to Gurtedu on 13th October and began their march on Addatigela which they reached on the night of the 15th, covering seventy miles in under three days. The intention of the rebels to raid Addatigela was broadcasted so widely that special reinforcement of Police were sent to the place on 13th October. The Police plans, however, miscarried and the force had to withdraw from the station. It consisted of a head constable, six constables and ten men of the reserve. The six constables and two of the reserve policemen bolted on the approach of the rebel force. The rest of the police force therefore retreated into the village so that when the rebels entered the police station after a few shots, they found it deserted and then they marched into the village. They could take nothing of value as the arms had all been removed from the station. They withdrew to Pydiputta soon after on hearing that a large force was coming up. On the 18th night the rebels looted the village of Pandraprole north-west of Addatigela and then went on towards Rampa-Chodavaram. The village continued to be the headquarters of a section of the force engaged in capturing the rebels". 3

The total population of the village is 1,269 and it is made up of the following communities. Caste

1 Madras District Gazetteers, *Godavari*, Vol. I, pp. 285-286
2 *Ibid.* p. 285
3 Madras District Gazetteers, *Godavari*, Vol. II, pp. 425-426

Hindus—Brahmin, Vaisya, Sristikaranam, Satani Vaishnava, Kamsali, Kummari, Devanga, Telaga, Kapu, Settibalija, Chakali, Mangali, etc.; Scheduled Castes (205)—Adi Andhra, Madiga, Mala, etc.; Scheduled Tribes (221); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Temples of Rama, Somalamma and a church are the places of worship in the village. The image of Somalamma is in the form of Shakthi.

Somalamma Teertham is celebrated for 2 days in *Vaisakham* (April-May) according to the convenience of the villagers on Monday and Tuesday. Cocoanuts and fruits are offered and goats and fowls are sacrificed to the deity in fulfilment of vows. Intoxicants are used as a part of ritual. This is being celebrated from ancient times. About 4,000 devotees local and from the neighbouring villages congregate. Only Hindus participate in the festival. This festival is celebrated by collecting donations from the villagers. *Pujuri* is a Konda Kapu.

A fair is held in connection with the festival in an area of 3 acres of land and it is being held for the past 70 years. About 4,000 persons local and from the neighbouring villages gather. Utensils, lanterns, mirrors, combs, pictures and photos of Gods and cine stars, cloth and agricultural implements are brought and sold.

SOURCE : *Sri Madaka Peddaswamy, Village Munsiff, Addathigala*

68. Kovilapalem—Situated at about 3 miles from Addathigala, the taluk headquarters.

The total population of the village is 219 and it is made up of a few communities of Caste Hindus; Scheduled Castes (15); and Scheduled Tribes (202)—Konda Reddis. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Gangalamma is worshipped.

Gangalamma Panduga is celebrated in *Phalgunam* (February-March). The period of the festival is not known. Offerings and sacrifices are made in fulfilment of vows. The devotees decorate their houses and take bath. This festival is being celebrated for the past 50 years but is of local significance. The residents of the village congregate without any distinction of caste or creed. *Pujaris* are Konda Reddis.

SOURCE : *Sri Kostu Satyam, Headmaster, Bhimavaram*

69. Jeedipalem—Situated at a distance of 20 miles from Addathigala, the taluk headquarters.

The total population of the village is 197 and it is made up of only 5 persons of Caste Hindus: Scheduled Castes (4); and Scheduled Tribes (188)—Kammara, Koya, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Gangadevi represented by an earthen pot is worshipped.

Gangadevi festival is celebrated for 3 days in *Chaitram* (March-April). Devotees offer cash, hair-locks, etc., during the festival. The residents of the village irrespective of their communities participate in the festival.

SOURCE : *Sri B. Veera Venkayya, Teacher, Yellavaram*

70. Kesavaram—Situated at a distance of 8 miles by foot from Rajavommangi, 31 miles from Addathigala, the taluk headquarters.

The total population of the village is 60 and all belong to Konda Kapus, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Gangalamma represented by stones is worshipped. Adavirajulu, Singarajulu and Bodidevatha are also worshipped in the village.

Gangalamma Panduga is celebrated for 2 days in *Chaitram* (March-April). Goats and fowls are sacrificed to the deity in fulfilment of vows. Intoxicants are used as a part of ritual. The residents of the village congregate. *Pujari* is a Konda Kapu.

SOURCE : *Sri P. Babu Rao, Lododdi*

71. Pudedu—Situated at a distance of 8½ miles by foot from Rajavommangi, 3½ miles from Addathigala, the taluk headquarters.

The total population of the village is 113 and all are Konda Kapus, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

Gangalamma, the village deity, represented by a formless stone enshrined in a hut is worshipped by the villagers.

Gangalamma Panduga is celebrated in *Chaitram* (March–April) for a day. Goats, fowls and birds are sacrificed to the deity in fulfilment of vows. Intoxicants are used as a part of ritual. Local devotees congregate. *Pujari* belongs to Kapu community.

SOURCE : *Sri P. Babu Rao, Lododdi*

72. Lododdi—Situated at a distance of 8 miles from Rajavommangi, 31 miles from Addathigala, the taluk headquarters.

The total population of the village is 303 and it is made up of a few sub-communities of Caste Hindus and Scheduled Tribes (255)—Konda Doras, Konda Kapus, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

Adavirajulu, Singarajulu and Bodidevatha represented by formless stones and housed in a hut are worshipped by the villagers. The villagers also worship Pairu Gangamma. Adavirajulu and Singarajulu are worshipped for protection of crops and to have seasonal rains.

Adavirajulu, Singarajulu and Bodidevatha festival is celebrated for two days in *Chaitram* (March–April). Goats and fowls are sacrificed to the deity in fulfilment of vows. Dinners are arranged on that day. The devotees decorate the walls in their respective houses with dots and offer *naivedyam* in leaves. The devotees of the village congregate without any distinction of caste or creed. *Pujari* belongs to Kapu community and he is called Goravadu.

SOURCE : *Sri P. Babu Rao, Teacher, Lododdi*

73. Okurthi—Situated at a distance of 9 miles from Rajavommangi and 32 miles from Addathigala, the taluk headquarters.

The total population of the village is 121 and it is made up of some sub-communities of Caste Hindus; Scheduled Castes (11)—Adi Andhra, etc.; and Scheduled Tribes (97)—Konda Kapu, Konda Dora, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Pairu Gangalamma represented by a stone and housed in a hut is worshipped by the villagers.

Pairu Gangalamma Panduga is celebrated for 2 days in *Chaitram* (March–April) according to the convenience of the villagers. Goats, sheep and fowls are sacrificed to the deity in fulfilment of vows. The sacrifices are made before a tree or ant–hill in the name of Adaviraju, Singaraju or Adavi Devatha. Some devotees decorate the wall in their houses with dots of *kumkum* and *pasupu* (turmeric) and offer foodstuffs to the deity as *naivedyam* and consume it later. Intoxicants are used as a part of ritual. This festival is being celebrated from ancient times but is of local significance. There is only a local congregation. All Hindu communities participate in the festival. *Pujari* is called Goravadu who is a Konda Kapu.

SOURCE : *Sri P. Babu Rao, Lododdi*

74. Vatangi—Situated at a distance of 8 miles from Rajavommangi and 30 miles from Addathigala the taluk headquarters.

The total population of the village is 363 and it is made up of a few sub-communities of Caste Hindus; Scheduled Tribes (272)—Konda Kapu, Kamma, Valmiki, etc.; and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Yegulamma is worshipped in a pandal which is erected under a tree near the village. There is a church also in the village.

Yegulamma festival is celebrated for one day on *Chaitra Bahula Amavasya* (March–April). A goat is sacrificed to the deity in fulfilment of vows. Intoxicants are used as a part of the ritual. This festival is being celebrated from ancient times but is of local significance. The Hindu devotees of the village congregate. *Pujari* is a Konda Kapu and the patrons are the villagers.

SOURCE : *Sri D. Isaiah, Teacher, Balijapadu*

75. Kondalingamparthi—Situated at a distance of 20 miles from Addathigala, the taluk headquarters. Formerly this village was a big one. It is said that it was destroyed by Sri Darabanda Chandraiah during Rampa rebellion.

The total population of the village is 195 and it is made up of the following communities: Caste Hindus—Kapu, Settibalija, Chakali, etc ; Scheduled Castes (23)—Madiga and Mala, etc.; Scheduled Tribes (59); and

Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

The deities Nukalamma and Gangalamma are worshipped in the village in the form of stones housed in the huts of palm leaves.

Gangadevi and Nukalamma Aradhanas are celebrated for 15 days in *Phalgunam* (February-March). Animals and birds are sacrificed to the deity in fulfilment of vows. The devotees observe fasting and *naivedyam* is offered. Intoxicants are used as a part of the ritual. The Hindu residents of the village congregate. There is no *pujari* and the patrons are Kapus.

SOURCE : *Sri Anantharapu Devadas, Teacher, Kondalingamparthi*

76. Vanghangi—Situated at a distance of 22 miles from Addathigala, the taluk headquarters.

The total population of the village is 373 and it entirely comprises of Scheduled Tribes (373)—Konda Kapu, Valmiki, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Udugulamma is worshipped. There is neither a temple nor a sacred abode to this deity.

Udugulamma festival is celebrated for a day on *Chaitra Bahula Amavasya* (March-April). A pandal is erected under a tree. A goat is scarificed in the name of the deity by all the villagers; and its meat is distributed among them. Intoxicants are used as a part of the ritual. *Pujari* is a Konda Kapu and he observes fast during the festival. This festival is being celebrated from ancient times and is of local significance. The residents of the village congregate.

SOURCE : *Sri D. Isaiah, Teacher, Balijapadu*

77. Gondolu—Situated at a distance of 5 miles from Addathigala, the taluk headquarters.

The total population of the village is 485 and it is made up of the following communities; Caste Hindus—Kammari, Komati, Telaga, Kapu, etc.; Scheduled Castes (201)—Adi Andhra, etc.; and Scheduled Tribes (71)—Konda Kapu; and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

There is no temple or image for the village deity Gangadevi. An earthen pot is worshipped in the name of Gangadevi in the village.

Gangadevi festival is celebrated for a day in *Magham* (January-February). The devotees fulfil their vows. There is no animal sacrifice. The residents of the village congregate. All communities take part in the festival.

Gubbalamma and Veerabhadraswamy festivals are also celebrated.

SOURCE : *Sri P. Krupananda Rao, Teacher, Konalova*

78. Chenupakalu—Situated at a distance of 4 miles from Addathigala, the taluk headquarters. As this village is full of huts in the midst of the fields, this village is named Chenupakalu (*chenu* is field and *paka* is hut).

The total population of the village is 99 and it is made up of Caste Hindus—Kapu (8); Scheduled Castes (12)—Madiga; and Scheduled Tribes (79)—Kammara, Konda Dhora, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

Gangalamma, Poleramma and Ramulavaru represented by stone pillars are worshipped by the villagers.

Gangalamma festival is celebrated in *Chaitram* (March-April). Period is not specified and the days are fixed according to the convenience of the villagers. Fowls and goats are sacrificed to the deity in fulfilment of vows. Domestic observances such as fasting and bath are common. Intoxicants are used in the festival as a part of the ritual. This festival is being celebrated from ancient times but is of local significance. All the Hindu communities participate in the celebrations.

SOURCE : *Sri B. Prakasa Rao, Teacher, Venkatanagar*

79. Papampeta—Situated at a distance of 3 miles from Addathigala. A pious and popular woman by name Papayamma lived there and in her memory this village was named Papampeta.

The total population of the village is 174 and it is made up of the following communities: Caste Hindus—Kamsali, Kapu, etc.; Scheduled Castes (17)—Madiga, etc.; and Scheduled Tribes (89)—Goud, Kammara, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

There are no temples in the village. The villagers worship some formless stones, deified as Gangalamma, under a tree.

Gangalamma festival is celebrated in *Chaitram* (March–April). The period of the festival is not specified. Goats and fowls are sacrificed to the deity in fulfilment of vows. Fasting and bath are observed as the domestic observances. Intoxicants are used as a part of the ritual. This festival is being celebrated from ancient times but is of local significance. The residents of the village participate in the celebrations. *Pujari* is a Goud having hereditary rights.

SOURCE : *Sri B. Prakasa Rao, Teacher, Venkatanagar*

80. Vetamamidi—Situated at a distance of 2 miles from Addathigala, the taluk headquarters.

The total population of the village is 182 and it is made up of several sub-communities of Scheduled Tribes (135)—Kammara, Konda Reddi, etc.; and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Gangadevi Panduga is celebrated for 3 days in *Chaitram* (March–April). Goats, fowls and pigs are sacrificed to the deity in fulfilment of vows. This festival is being celebrated since the inception of the village. The Hindu residents of the village congregate. *Pujari* is a Konda Reddi. The devotees sing songs and play music. Swings are arranged.

Konda Rajula Panduga and Jaddi Panduga are also celebrated.

SOURCE: *Sri Seva Luka Raju, Teacher, Vetamamidi*

81. Yetipalle—Situated beside Addathigala—Gangavaram road at a distance of 6 miles from the taluk headquarters.

The total population of the village is 256 and it is made up of Caste Hindus—Kapu (8); Scheduled Castes (52); and Scheduled Tribes (196)—Konda Reddis, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Gangalamma represented by a big stone is worshipped.

Gangalamma Panduga is celebrated for 15 days in *Chaitram* (March–April). Goats and fowls are sacrificed to the deity in fulfilment of vows. This festival is being celebrated from the the time of the origin of the village and is of local significance. The devotees of the village congregate without any distinction of caste or creed.

Pappu Panduga, Kondarajula Panduga and Panta Panduga are also celebrated in this village.

SOURCE : *Sri P.S. Sundara Rao, Teacher, Yetipalle*

82. Lakkonda—Situated at a distance of about 6 miles from Addathigala, the taluk headquarters.

The total population of the village is 351 and it is made up of the following communities: Scheduled Castes (26)—Mala, etc.; and Scheduled Tribes (325)—Konda Kapu, Konda Reddi, Konda Dhora, Kammara, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

Gangadevi represented by a stone image housed in a small hut is worshipped by the villagers.

Gangadevi Panduga is celebrated for 15 days from *Vaisakha Suddha Padyami* to *Purnima* (April–May). Goats and fowls are sacrificed to the deity in fulfilment of vows. Intoxicants are used as a part of ritual. This festival is being celebrated for the past 50 years but is of local significance. Local Hindu devotees congregate. *Pujari* is a Kammara.

SOURCE : *Sri K. Nathaniel, Teacher, Manager, Aided Elementary School, Badadam*

83. Pandrapottipalem—Situated at about 8 miles from Addathigala, the taluk headquarters.

The total population of the village is 114 and all are Koya Dhoras, a Scheduled Tribe. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Gangadevi is worshipped in the form of stone housed in a small hut.

Gangadevi Panduga is celebrated for 15 days from *Vaisakha Suddha Padyami* to *Purnima* (April–May). Goats and fowls are sacrificed to the deity in fulfilment of vows. Intoxicants are used as a part of ritual. This festival is being celebrated for the last 25 years but is of local significance. *Pujari* is a Konda Dhora who is called Goravadu.

SOURCE: *Sri K. Nathaniel, Teacher, Manager, Aided Elementary School, Badadam*

84. Goragommi—Situated at a distance of 18 miles from Addathigala of which 15 mile s can be covered by bus and the other 3 miles by foot, and 32 miles from the Rajahmundry Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 192 and it is made up of a few sub-communities of Caste Hindus; Scheduled Castes (15)—Madiga, etc.; and Scheduled Tribes (158)—Konda Reddi, Kammara, etc. The chief means of livelihood of the people are agriculture and agrilcultural labour.

A temple of Rama is the place of worship in this village.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March–April) for a day. Fruits and flowers are offered to the Swamy. New clothes are purchased for the festival. Some devotees take bath and observe fasting. This festival is being celebrated for the past 25 years but is of local significance. Devotees local and from neighbouring villages congregate. The chief patron of this festival is one Sri Kasuru Venkatareddy who belongs to Konda Reddi tribe. Free feeding is arranged to the visitors.

SOURCE: *Sri Villa Pulleswara Rao, Teacher, Venkataramapuram*

85. Badadam (Banadam)—Situated at a distance of 6 miles from Yellavaram by foot.

The total population of the village is 167 and it consists of a few Castes Hindus; and Scheduled Tribes (157)—Konda Reddi, Kammara and Konda Kapu, etc.; and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Gangadevi Panduga is celebrated from *Vaisakha Suddha Padyami* (April-May). The duration of the festival is not specified. Goats and fowls are sacrificed to the deity in fulfilment of vows. Intoxicants are used in the festival as a part of ritual. This festival is being celebrated for the last 80 years but is of local significance. Local Hindus congregate. *Pujari* is a Kammara who is called Goravali.

SOURCE: *Sri K. Nathaniel, Teacher, Aided Elementary School, Badadam*

86. Yellavaram—Situated at a distance of 4 miles from Addathigala, the taluk headquarters.

The total population of the village is 598 and it is made up of the following communities: Caste Hindus-Kshatriya (Raju), Perikala, Chakali, Mangali, Golla, Kummari, etc.; Seheduled Castes (48); Scheduled Tribes (241)—Kammara, etc. The chief means of livelihood of the people are agriculture, agricultural labour and gardening.

There is a Kovila (small temple) of Sri Rama. The village deities Gubbalamma and Gandi Pothuraju deified in stones are worshipped.

Gubbalamma and Gandi Pothuraju Pandugalu are celebrated for 7 days from *Chaitra Bahula Amavasya* (March–April). Goats and fowls are sacrificed to the deity in fulfilment of vows. The devotees observe *jagarana* during nights. It is being celebrated from ancient times but is of local significance. The devotees of the village congregate without any di tinction of caste or creed. There is no *pujari*.

Kondarajula Panduga in *Magham* (January–February) and Srirama Kalyanam on *Chaitra Suddha Navami* (March–April) are celebrated.

SOURCE: *Sri M. Subba Ramaiah, Headmaster, Yellavaram*

87. Pidathamamidi—Situated at a distance of 15 miles from Addathigala, the taluk headquarters.

The total population of the village is 370 and it is made up of a few sub-communities of Caste Hindus-Settibalija, etc.; Scheduled Castes (28)—Madiga, Mala, etc.; Scheduled Tribes (289)—Konda Kapu, Kammara, and Konda Reddi, etc.; and Muslims. The chief means of livelihood of the people are agriculture aud agricultural labour.

Temple of Rama and a hut of palm leaves for the deity Bapanamma in human form are the places of worship in this village.

It is believed that the deity Bapanamma appeared in a dream to one of the elders of the village and asked him to construct a temple for her and worship her as the village deity.

Bapanamma Teertham is celebrated for 3 days in *Vaisakham* (April–May). Goats and fowls are sacrificed to the deity iu fulfilment of vows. The devotees

observe fasting and *jagarana* during the festival days. It is being celebrated for the past 10 years but is of local significance. The residents of the village congregate. *Pujari* is a Kammara.

SOURCE : *Sri Koliya Elia, Teacher, Pidathamamidi*

88. Nellipudi—Situated at a distance of 18 miles from Addathigala, the taluk headquarters by cart track.

The total population of the village is 2,015 and it is made up of the following communities: Caste Hindus—Kshatriya (Raju), Vaisya, Kapu, Chakali, Mangali, Yadava, etc.; Scheduled Castes (725)—Mala, and Madiga; and Scheduled Tribes (201). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Two temples of Rama and a temple for Antharlamma, the village deity, with her image in human form made of cement are the places of worship in the village.

Antharlamma Teertham is celebrated for 5 days in *Chaitram* (March-April). A he-buffalo is sacrificed to the deity by the villagers. The devotees observe fasting on the first day. Offerings are made. This festival is being celebrated from ancient times but is of local significance. Local devotees congregate without any distinction of caste or creed. *Prasadam* is distributed to all.

SOURCE : *Sri T. Devasahayam, Teacher, Pidathamamidi*

89. Molleru—Situated on the Samalkot—Gokavaram road at a distance of 27 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway. This is the first Agency village to the north of Yellavaram. So it is called Molleru. *Mollar* or *modati* in vernacular meaning first and *uru* village, *Mollar + Uru* becomes Molleru.

The total population of the village is 800 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Vadrangi, Mangali, Chakali, Kapu, etc.; Scheduled Castes (65)—Mala, etc.; and Scheduled Tribes (4). The chief means of livelihood of the people are agriculture and agricultural labour.

A temple of Rama and a hut for the village deity Bangarupapamma with her stone image are the places of worship in the village.

Bangarupapamma festival is celebrated for 5 days from *Magha Bahula Amavasya* (February-March). Cocoanuts, *chalimidi* and *vadapappu* are offered and goats and fowls are sacrificed to the deity in fulfilment of vows. The devotees observe fasting. Saints and sages attend the festival. It is being celebrated for the past 2 years but is of local significance. The Hindu devotees of the village and from the neighbouring villages congregate without any distinction of caste or creed. Patrons are one Sri Gundu Narasaiah and Smt. Gundu Veeramma. *Harikathas*, dramas, dances and *burrakathas* afford entertainment.

Srirama Navami festival is celebrated for 6 days from *Chaitra Suddha Navami* to *Purnima*. *Harikathas*, *burrakathas*, dances and music parties entertain the local devotees and those from the nearby villages.

SOURCE : *Sri G. Paul, Headmaster, Molleru*

INDEX

S.No	Code number and Name of Village	Name of Deity & Period of Fair or Festival
1	3(b) KRISHNAVARAM	SUBRAHMANYESWARA SWAMY NOV DEC; SRI RAMA MAR APR
2	4 MARRIPAKA	VEEPANJANEYA JAN FEB
3	5(c) GURRAPPALEM	MUTHYALAMMA NO FIXED DATE
4	6(a) MANYAMVARIPALEM	EGULAMMA MAR APR
5	6(b) KANDREGULA	SOMALAMMA JULY-AUG
6	7(a) KOTHURU	MUTHYALAMMA APR-MAY
7	8 RAJAPUDI	RAVULAMMA MAR-APR
8	10 MALLISALA	SINGARAMMA JANUARY
9	11 MALLEPALLE	GOURIDEVI OCT NOV
10	12 THIRUPATHIRAJAPURAM (NORTH)	BURUGULAMMA MAR-APR
11	14 MURARI	GUBBALAMMA APR-MAY
12	15 GANDEPALLE	MARIDAMMA MAR-APR
13	16 VADISELERU	BHAJENARAYANASWAMY JAN-FEB; DANDAMMA MAR-APR
14	17 THIRUPATHIRAJAPURAM (SOUTH)	BHAVANARISHI MAR-APR; DANDUGANGAMMA APR-MAY
15	18(a) ATCHUTAPURAM	MUTHYALAMMA FEB-MAR
16	20 KAPAVARAM	PATLAMMA APR-MAY
17	21 G DONTAMURU	UMA BHASKARESWARA-SWAMY FEB-MAR
18	22 NALLAMILLI	SRI RAMA MAY-JUNE
19	23 RANGAPURAM	MUTHYALAMMA MAR-APR
20	25(a) ILLAPALLE	CHINTALAMMA APR MAY
21	26 MAPRIPUDI	GUBBALAMMA MAR APR
22	27 SINGAMPALLE	SRI RAMA MAY-JUNE
23	28 DODDIGUNTA	MUTHYALAMMA MAR-APR
24	29 MUKUNDAVARAM	VEERABHADRASWAMY MAR APR
25	30 SUBHADRAMPETA	SUBRAHMANYESWARA-SWAMY NOV-DEC
26	31 VENKATAPURAM	GUBBALAMMA MAR-APR
27	32 RANGAMPETA	SUBRAHMANYESWARA-SWAMY NOV-DEC
	32(b) CHANDEDU H/O RANGAMPETA	VELUPULAMMA MAR APR
28	33 PEDARAYAVARAM	GOGULAMMA MAR APR
29	34 YELLAMILLI	VENKATESWARASWAMY MAR APR
30	35 BORRAMPALEM	ANDALLAMMA NOV DEC
31	36 UPPALAPADU	EGULAMMA APR JUNE
32	37 TALLURU	VENKATESWARASWAMY FEB MAR
33	38 PRO RAGAMPETA	RAJAMMA APR MAY
34	39 JAGGAMPETA	VEERABRAHMAM OCT-NOV
35	41 NAYAKAMPALLE	POLERAMMA DEC JAN
36	42 YERRAMPALEM	MUTHYALAMMA APR MAY
37	43 SURAMPALEM	PADALAMMA MAY-JUNE
38	44 KOTAPADU	MUTHYALAMMA JAN FEB
39	45 ANURU	RUPULAMMA APR MAY
40	46 CHINA BRAHMA-DEVAM	PYDI MALLAMMA APR MAY
41	47 RAYABHUPALA-PATNAM	GOGULAMMA MAR-APR; MAHALAKSHMI MAR-APR
42	1 PEDDAPURAM	MARIDAMMA JUNE-JULY
43	50 JAGGANA-THIMMAPURAM	BEMULLAMMA APR MAY
44	51 KATRAVULAPALLE	VEGULAMMA MAR APR
45	52 RAMAVARAM	MUTHYALAMMA DEC JAN
46	53 BURUGUPUDI	PASALAMMA MAR-APR
47	55(a) GEDDANAPALLE	ANKALAMMA MAR-APR
48	56 VEERAVARAM	KANAKAMAHA-LAKSHMAMMA JULY AUG
49	57 TAMARADA	TARLAMMA & MARLAMMA
50	58 GONEDA	ORELAMMA MAR APR
51	59 KANDRAKOTA	NUKALAMMA JUNE JULY
52	60 KATTAMURU	KESAVASWAMY & PATTABHI RAMASWAMY JAN FEB; RAMALINGESWARASWAMY JAN-FEB; POLERAMMA MAY-JUNE
53	61 SIRIVADA	CHINTALAMMA MAR-APR
54	62 GUDIVADA	PACHCHALAMMA APR MAY
55	63 ULIMESWARAM	ANKALAMMA JULY AUG
56	64(a) THIRUPATHI	SRUNGARAVALLABHA-SWAMY MAR APR; SOMESWARASWAMY JAN FEB; BURUGULAMMA JULY-AUG
57	64(b) MARLAVA	NUKALAMMA APR-MAY
58	65 PULIMERU	MUSALAMMA AUG SEP
59	67(a) MUKKOLLU	JATLAMMA JULY AUG
60	67(b) RAJUPALEM	TALUPULAMMA APR-MAY
61	68 VELDURTHI	EGULAMMA JULY-AUG
62	69 PRO DONTHAMURU	NANGALAMMA JUNE-JULY
63	71 PRO. RAYAVARAM	PADALAMMA APR MAY
	71(a) R. THIMMAPURAM H/o PRO. RAYAVARAM	MARIDAMMA & GAJJALAMMA JULY AUG
64	72 GORINTA	THALLAMMA APR-MAY; SRI RAMA MAR APR
65	73 VADLAMURU	CHINTALAMMA MAY JUNE
66	74 G RAGAMPETA	VEGULAMMA AUG SEP

Section IX

PEDDAPURAM TALUK

Krishnavaram—Situated at a distance of 15 miles from Peddapuram which is about 3 miles from the Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 1,584 and it is made up of the following communities; Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Telaga, Kapu, Settibalija *alias* Idiga, Sale, Chakali, etc.; Scheduled Castes (111)—Adi Andhra, Mala and Madiga, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama and of the village deities Mantalamma, Marlamma and Mayidamma are the places of worship in the village. There is no temple for Subrahmanyaswamy but an ant-hill about 18 feet high, is worshipped. This deity is also known as Santhanaiswarya Subrahmanyaswamy *i.e.*, one who blesses the devotees with children

Subrahmanya Shashti is celebrated for 5 days from *Margasira Suddha Shashti* (November-December). In 1949 a woman aged 60 years was possessed by this deity and was ordained to celebrate a festival every year to the 18' high ant-hill in the *sutha vanam* on the banks of Yela River. From that time onwards, this festival is being celebrated with great pomp. People have developed great reverence towards the Lord as the deity showed several miracles and fulfilled their cherished desises. Gold and silver jewels are offered. *Sadhus* visit the place and worship the Lord. The issueless women sleep there near the ant-hill during the festival nights. About 10,000 devout Hindus, local and from nearby villages congregate.

A fair is held in connection with this festival for 5 days on the banks of Yela river in an area of 10 acres. Utensils, lanterns, torchlights, mirrors, combs, pictures, photos, toys and cloth are sold.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* to *Triodasi* (March-April).

Jataras for the village deities, Mantalamma, Marlamma and Mayidamma are celebrated for 15 days from *Bhadrapada Suddha Padyami* to *Purnima* (August-September). There is animal sacrifice. There is free feeding and *prasadam* is distributed to all. Pandals are erected. A fair is held in this connection also.

SOURCE : *1. Sri M. Daniel, Headmaster, Panchayat Samithi Elementary School, Krishnavaram*
2. Sri Ghennapragada Seetanna, Karnam, Krishnavaram

2. Marripaka—Situated at a distance of about 10 miles from Peddapuram.

The total population of the village is 1,234 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (335) and Scheduled Tribes (5). The chief means of livelihood of the people are agriculture and agricultural labour.

Veeranjaneya temple is the place of worship in the village. The idol is 4 feet high.

Veeranjaneya festival is celebrated for 4 days from *Magha Suddha Ekadasi* (January-February). Cocoanuts and plantains are offered. This festival is being celebrated since 1947 and is of local significance. The residents of the village congregate without any distinction of caste or creed. *Prasadam* is distributed to all. During these 4 days, *Harikathas* and *bhajans* are performed.

Late Gattu Venkata Dasu who got built this temple at Marripaka had also constructed some 7 to 8 temples at different places. They are Anjaneyaswamy temples at Rajahmundry near Kambhamvari Choultry, at Thapeswaram in Ramachandrapuram Taluk, at Peddapuram and at Eleswaram (main road), and Pandu Ranga temples at Reddipolavaram and Samalkot (at the centre of the Peddapuram road). This devotee lived to the ripe age of 90 years and died on *Magha Suddha Dasami* (January-February) just before Bhishma Ekadasi, the day selected by Bhishma for his demise.

SOURCE : *1. Sri Gadde Bhima Raju, President, Panchayat Board, Marripaka*
2. Sri Aripirala Ammiraju, Teacher, Marripaka

3. Gurrappalem—Situated at a distance of 10 miles from Peddapuram which is only about 3 miles from the Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway. This village was named after Marchi Gurrappa, who laid the foundation stone to the village by performing *sthambha muhurtam* or fixing up a stone pillar marking the place of the future village.

The total population of the village is 1,624 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya, Vaisya, Telaga, Kapu, Settibalija (Idiga), Golla, Mangali, Velama, etc.; and Scheduled Castes (158)—Adi Andhra, Mala. The chief means of livelihood of the people are agriculture, agricultural labour, other traditional occupations and preparing powder of a white stone for drawing ornamental figures (*rangavalli*) in front of houses particularly during festive occasions.

The temples of Sri Rama and Muthyalamma are the places of worship in the village.

Muthyalamma Sambaram is celebrated for a day, according to the convenience of the villagers. Sheep and fowls are sacrificed to the deity. This festival is being celebrated since the origin of the village. Local people of all communities congregate. A local dhobi acts as *pujari*. The entire night is enjoyed by the devotees by playing on drums and display of fire works.

SOURCE : *Sri Ch. Robert, Teacher, Gurrappalem*

4. Manyamvaripalem—Situated at a distance of 16 miles from Peddapuram which is about 3 miles from the Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 1,602 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya, Vaisya, Uppari, Velama, Kummari, Golla, Chakali, Mangali, Devanga, etc.; Scheduled Castes (109)—Mala, Madiga. etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama and village deity Egulamma are the places of worship in the village. There is a wooden image of the deity.

Egulamma Teertham is celebrated for 20 days from *Chaitra Bahula Amavasya* (March-April). It is of ancient origin. Local people of all communities congregate. The patrons are Kapus and *pujari* is a Chakali. Fowls and sheep are sacrificed to the deity in fulfilment of vows.

SOURCE : *Sri Thalluri China Appalaswamy, Teacher, Manyamvaripalem*

5. Kandregula—Situated at a distance of 16 miles from Peddapuram which is only about 3 miles from the Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway. There is an old fort here.

The total population of the village is 1,339 and it is made up of the following communities: Caste Hindus —Kapu, Settibalija including Idiga, Chakali, Mangali, etc.; and Scheduled Castes (83)—Mala and Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama and Somalamma are the places of worship in the village. In the temple of Sri Rama, there are the cement images of Rama, Lakshmana, Bharata, Satrughna, Sita and Hanuman in human form. There is a stone image of the deity in the latter temple. Gairamma is also worshipped by the villagers.

Somalamma festival is celebrated for 16 days from *Sravana Suddha Purnima* to *Bahula Amavasya* (July-August). Sheep and fowls are sacrificed. This festival is of ancient origin. Local people of all communities congregate. *Pujari* is a Chakali. *Prasadam* is distributed to all. *Bhajans* and *kolatams* etc., are performed.

A fair is held. Eatables, toys, etc., are sold.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April) in the temple of Sri Rama.

SOURCE : *1. Sri C. Kesanna, Co-operative Senior Inspector, Samalkot*
2. Sri V. Mariyamma, Teacher, Parishad Elementary School, Kandregula

6. Kothuru—Situated on the Kakinada—Samalkot —Gokavaram bus route at a distance of 10½ miles from Peddapuram which is only about 3 miles from the Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 1,296 and it is made up of the following communities: Caste Hindus-

Brahmin, Vaisya, Kamsali, Kapu, Settibalija including Idiga, etc.; Scheduled Castes (172)—Mala and Madiga; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Muthyalamma and a church are the places of worship in the village. The image of the deity Muthyalamma is made of stone.

Muthyalamma festival is celebrated for 2 days in *Vaisakham* (April–May) Fruits and flowers are offered. Sheep and fowls are sacrificed. This festival is being celebrated for the past 50 years. Local Hindus of all communities congregate. The patrons are Kapus and the *pujari* is a Chakali.

To the north-east of this village, at a distance of 1 mile, there is a hillock known as Jatadri, which is 2½ miles in circumference. On the top of it, there is a big tamarind tree which is barren. It is known as Swamyvari Chintha. Near that tree, there is a big heap of stones. On some stones, there are the footprints of a cow. There is a small well also nearby, which has water always. On one side of the hillock there is a cave, through which one can pass.

SOURCE : *1. Sri Vasanta Gaddiah, Headmaster, Special Samithi Elementary School, Kothuru*

2. Smt. S. Margaret, Teacher, Special Samithi Elementary School, Kothuru

7. **Rajapudi**—Situated on the Kakinada—Samalkot-Gokavaram bus route at a distance of 14 miles from Peddapuram which is about 3 miles from the Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 4,324 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya, Vaisya, Viswabrahmin, Kamma, Kapu, Settibalija including Idiga, Golla, Mangali, Chakali, Kummari, Sale, etc.; Scheduled Castes (369)—Mala and Madiga; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, wood cutting, sheep rearing and other traditional occupations.

The temples of Sita Ramaswamy and the village deity Ravulamma and a church are the places of worship in the village.

Ravulamma Teertham is celebrated for 4 days from *Chaitra Suddha Purnima* (March-April). On *Chaitra Suddha Vidiya*, the *garagalu* of the deity are taken out and processions and *jagarams* are observed upto the *teertham* (fair) day. Fowls and sheep are sacrificed. The festival is of ancient origin. The devotees, local and from the neighbouring villages congregate. *Pujari* is a Settibalija.

Sri Sitaramaswamy Kalyanam is celebrated for 5 days from *Chaitra Suddha Navami* to *Triodasi* (March–April). About 1,000 Hindu devotees, local and from the neighbouring villages, congregate. *Pujari* is a Vaishnava Brahmin. A fair is held with a few shops selling utensils, lanterns, mirrors and combs etc.

SOURCE : *1. Sri T. Venkanna, Teacher, Special Elementary School, Rajapudi*

2. Sri B. Rajanna, Karnam, Rajapudi

3. Sri G. Appa Rao, Teacher, Rajapudi

4. Sri Ch. Sundara Rao, Teacher, Panchayat Samithi Elementary School, Rajapudi

8. **Mallisala**—Situated on the Kakinada—Samalkot—Gokavaram bus route at a distance of 16 miles from Peddapuram, which is only about 3 miles from the Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 2,423 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya (Raju), Vaisya, Kapu, Kamma, Settibalija (Idiga), Chakali, Mangali, etc.; Scheduled Castes (393)—Mala and Madiga, etc.; Scheduled Tribes (34) and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Two temples of Sri Rama and a church are the places of worship in the village. The village deity Singaramma is in the form of an image about 2 feet high and 1½ feet broad under a tamarind tree. There is no temple for this deity.

Singaramma Jatara is celebrated for 5 days from the last day of Sankranti *i.e.*, 16th January. This festival is of recent origin and of local significance. The Hindus, local and from the neighbouring villages, congregate. *Pujari* is a Kapu with no hereditary rights. There is free feeding for nearly 200 persons. On the first day fireworks are displayed. *Harikathas, bhajans,*

burrakathas and *dramas* afford entertainment to the visitors. *Prasadam* is distributed to all.

SOURCE : 1. *Smt. D. Chittamma Assistant, Mallisala*
2. *Sri V. L. N. Ellam Raju, Karnam, Mallisala*

9. Mallepalle—Situated on the Madras—Calcutta Grand Trunk road at a distance of 15 miles from Peddapuram which in turn is only about 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 4,107 and it is made up of the following communities: Caste Hindus —Brahmin, Kshatriya (Raju), Vaisya, Telaga, Kapu, Thurpu Kapu, Settibalija including Idiga, Kummari, Chakali, Senapati, Sale, Mangali, etc.; Scheduled Castes (447)—Mala and Madiga, etc.; Scheduled Tribes (223); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The temples of Sri Rama and of the village deities Egulamma and Paradesamma and a church are the places of worship in this village. Gouridevi is worshipped in the form of an earthen image for the occasion.

Gouridevi Aradhana is celebrated for 21 days from *Asviyuja Bahula Dasami*(September-October)to *Karthika Suddha Purnima* (October-November). A *mantapam* is specially erected for the occasion and the image of deity made of earth in human form beautifully painted with colours is enshrined in it. Fruits and flowers are offered to the deity. It is believed the issueless women are blessed with children, if they carry the deity Gouramma upon their heads in a procession for 5 years continuously. This festival is being held for the past 5 years and is of local significance. About 8,000 devotees, local and from the neighbouring villages, congregate. A *pujari* is appointed temporarily.

A fair is held in connection with the festival before Gouri Mantapam. Utensils, lanterns, torchlights, mirrors, combs, pictures, photos and toys are brought and sold. Display of physical feats, swings, magic, lottery and musical concerts afford entertainment to the visitors.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* to *Triodasi* (March-April). *Pujari* is a Brahmin with hereditary rights. About 400 persons congregate for the festival and fair.

Paradesamma festival is celebrated for 15 days from *Vaisakha Suddha Purnima* to *Amavasya* (April-Mav). Thurpu Kapus are the patrons.

For Vaikunta Ekadasi festival, there is free feeding of 10 bags of rice to the poor. Some thousands of devotees, local and from the neighbouring villages, within a radius of 10 miles congregate for this festival.

SOURCE : 1. *Sri P. Seshagiri Rao, Assistant Teacher, Samithi Elementary School, Mallepalle*
2. *Sri B. B. Venkataratnam, Co-operative Junior Inspector, Peddapuram*
3. *Sri B. Thammaraju, Teacher, Mallepalle*
4. *Kumari K. Kanthamma, Teacher, Mallepalle*
5. *Sri Kuchi Venkata Subrahmanya Satyanarayana Murthy, Teacher, Mallepalle*

10. Thirupathirajapuram (North)—Situated at a distance of about 12 miles from Peddapuram which in turn is 3 miles from the Samalkot Railway Station.

The total population of the village is 1,353 and it is made up of the following communities; Caste Hindus—Kamma, Chakali, Mangali, Settibalja including Idiga, Golla, etc.; Scheduled Castes (246)—Mala and Madiga; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Burugulamma temple with the wooden image of the deity in human form is the place of worship in the village.

Burugulamma Sambaram is celebrated for 15 days from *Chaitra Suddha Padyami* (March-April). On the last day *jatara* is celebrated when a goat is sacrificed in the evening. Fowls and sheep are also immolated in fulfilment of vows. Sweets are prepared and offered as *naivedyam* by the individual households. The residents of the village congregate without any distinction of caste or creed. The patrons are Kammas and the *pujari* is a Chakali.

SOURCE : 1. *Sri B. Gamaliyelu, Teacher, Special Samithi Elementary School, Thirupathirajapuram (North)*
2. *Sri G. Devadas, Teacher, Thirupathirajapuram (North)*

11. Murari—Situated on the Madras—Calcutta National Highway at a distance of 14 miles from Rajahmundry and about 14 miles from Peddapuram. Sri Krishna is believed to have killed the demon Mura at this place. It was thus named as Mura-hara (destroyer of Mura) which became Murari.

The total population of the village is 4,137 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Kapu, Kamma, Kummari, Kammara, Golla, Senapati, etc.; Scheduled Castes (528)—Mala and Madiga, etc.; Scheduled Tribes (4); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, rope making and other traditional occupations.

The temples of Ramalingeswaraswamy (Siva), Sri Rama, the village deity Gubbalamma with the image in female form holding a sword, and a church are the places of worship in the village. The deity Kanaka Durgamma is worshipped in the form of *garagalu.*

Gubbalamma festival is celebrated for 3 days in *Vaisakham* (April-May). Fowls, sheep and cattle are sacrificed to the deity. About 2,000 Hindus of the village congregate. The patrons are Kammas. *Prasadam* is distributed to all.

Kanaka Durgamma Teertham is celebrated in the village in *Margasiram* (November-December) on a day suitable to the villagers. Kanaka Durgamma is believed to have revealed her identity through some devotee of the village about two years back. From that time onwards it has become a practice for the well-to-do of the place to enjoy a garden party 3 miles away from the village in the name of that *devatha.* They carry their requirements to the garden, cook and offer food to the *devatha* there and feed the poor. There are preparations to make this a permanent annual event common to the rich and the poor and to construct a temple for the *devatha.*

Sri Ramalingeswaraswamy Kalyanamahothsavam is celebrated for 5 days from *Magha Suddha Panchami* (January-February). Fruits and flowers are offered to the deity. *Pujari* is a Brahmin, who is paid salary. *Prasadam* is distributed to all. *Harikathas* are arranged.

SOURCE: *1. Smt. N. Jayamani, Teacher, Samithi Elementary School, Murari*
2. Sri A.R. Brahmananda Rao, Headmaster, Murari
3. Smt. J. Jayavathi, Teacher, Samithi Elementary School, Murari
4. Sri N. Jeeva Rathnam, Teacher, Murari
5. Sri M. Santhosham, Teacher, Murari
6. Sri C. Krishna Rao, Karanam, Murari

12. Gandepalle—Situated on Madras—Calcutta National Highway at a distance of 16 miles from Peddapuram which is about 3 miles from the Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 2,756 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Telaga, Kapu, Velama, Settibalija including Idiga, Yadava, Kuruva, Kummari, Chakali, Mangali, etc.; Scheduled Castes (196)— Mala and Madiga, etc.; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Chandrasekharaswamy, Maridamma and Padalamma are the places of worship in the village. The image of the deity Maridamma is in an awe-inspiring human form.

Maridamma Sambaram is celebrated for 14 days from *Chaitra Suddha Vidiya* to *Purnima*(March-April). On *Chaitra Suddha Purnima* a big function is held. *Chalimidi, panakam,* fruits, flowers, *kumkum* and cash are offered to the deity. The residents of the village of all communities congregate.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April). About 1,000 persons congregate. A fair is held near the temple with a few shops.

SOURCE: *1. Sri C. Suryaprakasa Rao, Karnam, Gandepalle*
2. Smt. J. Jayamma, Teacher, Gandepalle
3. Sri Reddy Paddaraju, President, Gandepalle

13. Vadiseleru—Situated at a distance of 16 miles from Peddapuram, which is about 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The place is known for counteracting the bad effects of evil spirits and black magic. Talismans are given to beget children and to unite estranged couples.

The total population of the village is 4,949 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Sale, Chakali,

Mangali, Golla, Kapu, Settibalija including Gamalla, etc.; Scheduled Castes (787)—Mala, Madiga, etc.; Scheduled Tribes (5); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations. Four or five families live on preparing talismans mentioned above and earn sums of Rs. 30 to 40 per day.

The temples of Bhaje Narayanaswamy, Visweswaraswamy, Eswaraswamy and of the village deities Dandamma and Nukalamma are the places of worship in the village. There are also 4 temples of Sri Rama, one Anjaneyaswamy temple and a mosque here.

Bhaje Narayanaswamy festival is celebrated for 10 days from *Magha Suddha Ekadasi* (January-February). Cocoanuts and flowers are offered to the deity. This festival is being celebrated for the past 30 years. The residents of the village and from the neighbouring villages congregate. Pandals are erected during the festival and there is poor feeding. *Pujari* is a Vaishnava Brahmin.

A petty fair is held with a few shops selling eatables and utensils.

Dandamma festival is celebrated for 5 days from *Chaitra Suddha Tadiya* (March-April). Fowls and sheep are sacrificed. This festival is of ancient origin and local significance. About 4,000 devotees, local and from the neighbouring villages, congregate. *Prasadam* is distributed to all.

A fair is held in connection with Dandamma festival for 2 days. Utensils, lanterns, torchlights, mirrors, combs, pictures, photos, cloth and toys etc., are sold. Pandals are erected. There is poor feeding too.

Music, dances, whirling wheels, dramas, etc., provide entertainment to the visitors.

Eswaraswamy festival is celebrated for one day on *Phalguna Suddha Ekadasi* (February-March).

SOURCE :
1. *Sri D. Pranavakunda Rao, Teacher, Vadiseleru*
2. *Sri Thota Chandraiah, Teacher, Parishad Elementary School, Vadiseleru*
3. *Kumari I. Manikyam, Teacher, Vadiseleru*
4. *Sri A. Bayana Pantulu, Teacher, Vadiseleru*
5. *Sri T. Gnanamani Rao, Teacher, Vadiseleru*
6. *Sri G. Ganganna, Teacher, Elementary School, Vadiseleru*

14. Thirupathirajapuram(South)—Situated at a distance of 12 miles from Rajahmundry beside Rajahmundry—Kakinada road and 15 miles from Peddapuram. The village is named after Vatsavai Thirupathi Raju, a munificent Kshatriya Zamindar, who donated the site for construction of this village.

The total population of the village is 1,188 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Viswabrahmin, Padmasale, Golla, Telaga, Kapu, Settibalija and Idiga, Chakali, Mangali, etc.; Scheduled Castes (207)—Mala and Madiga; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Bhavana Rishi and the village deity Dandu Gangamma are the places of worship in the village. The image of Bavana Rishi is in human form resembling a sage (*muni* or *rishi*). The temple is noted for its impressive construction and appearance.

Bhavana Rishi Utsavam is celebrated for 5 days from *Chaitra Suddha Padyami* (March-April). This festival is being celebrated for the past 60 years and is of local significance. The celebration is based on Markandeya Puranam and done by the people of the Padmasale community (weavers). The residents of the village and a few from the nearby villages numbering 500 of all communities congregate. The *pujari* is also a Padmasale. *Prasadam* is distributed to all.

A fair is held in connection with the festival near the temple. A few shops with lanterns, torchlights, mirrors and combs etc., are arranged.

Music performances, fancy dresses. etc., provide, entertainment to the visitors.

Dandu Gangamma Jatara is celebrated for 22 days from *Chaitra Bahula Padyami* to *Vaisakha Suddha Sapthami* (April-May). On *Vaisakha Suddha Shashti* there is Jatara and on *Saptami*, *teertham*.Fowls and sheep are sacrificed to the deity. This festival is of ancient origin. About 3,000 Hindus, local and from the neighbouring villages, congregate.

A fair is held in connection with the festival in the temple compound. Utensils, lanterns, mirrors, combs, pictures, photos, agricultural implements, toys, fancy goods, etc., are sold.

Pandals are erected. There is free feeding for one day.

Sita Rama Kalyanam is celebrated in Rama temples for one day on *Chaitra Suddha Navami* (March-April), as is common throughout the country.

SOURCE : 1. *Sri Vaggu Ramachandra Rao, Teacher, T. Rajapuram*
2. *Sri K. Musalaiah, Teacher, T. Rajapuram*
3. *Sri A.V. Sanyasi, Village Level Worker, Vadiseleru*

15. Atchuthapuram hamlet of **Ilakolanu**—Situated on Rajahmundry to Kotipalle bus route at a distance of 5 miles from Balabhadrapuram Railway Station.

The total population of the village is 1,949 and it is made up of various sub-communities of Caste Hindus; and Scheduled Castes (357)— Mala and Madiga, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Sri Rama and Mutyalamma are the places of worship in the village.

Mutyalamma Teertham is celebrated for 15 days from *Phalguna Suddha Purnima* to *Bahula Amavasya* (February-March). Fowls and sheep are sacrificed. In their households the devotees prepare sweets and offer the same as *naivedyam*. This festival is an ancient one. The Hindus of the village congregate. *Ghatams* are taken in procession. Plantains and flowers are offered to the deity.

SOURCE : 1. *Sri Mohammed Mohiuddin, Teacher, Atchuthapuram*
2. *Sri C. Nameswara Rao, Social Educational Organiser, Atchuthapuram*

16. Kapavaram—Situated at a distance of 3 miles from Anaparthi Railway Station and 15 miles from Peddapuram.

The total population of the village is 1,510 and it is made up of the following communities: Caste Hindus —Brahmin, Vaisya, Reddi, Kammara, Kapu, Settibalija *alias* Idiga, Chakali, Vantara; Scheduled Castes (309)—Mala, Madiga, etc.; Scheduled Tribes (3); Muslims and Christians. The chief means of livelihood of the people are agricuture, fishing, agricultural labour and other traditional occupations.

Patlamma Teertham is celebrated for a day in *Vaisakham* (April-May). This festival is celebrated with the belief that the deity protects the village. Fruits and flowers are offered. Fowls and sheep are sacrificed to the deity. This festival is confined to the village only. About 300 Hindu devotees of the village congregate. The patrons are Kapus. There is no specific *pujari*. *Prasadam* is distributed to all.

SOURCE : 1. *Sri Kappala Prakasa Rao, Teacher, Kapavaram*
2. *Sri E. Nagabhushanam, Teacher, Kapavaram*

17. G. Dontamuru—Situated on the Rajahmundry—Kotipalle bus route, at a distance of 3 miles from Balabhadrapuram Railway Station and 20 miles from Peddapuram.

The total population of the village is 2,274 and it is made up of the following communities: Caste Hindus—Brahmin, Telaga, Kapu, Settibalija (Idiga), Chakali, Mangali, etc., etc.; Seheduled Castes (659)—Adi Andhra, Mala, Madiga, etc.; Scheduled Tribes (3); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, palm fibre making and other traditional occupations.

The temples of Uma Bhaskareswaraswamy, Sita Ramaswamy and Muthyalamma and a church are the places of worship in the village. The deity Bhaskareswaraswamy is in the form of a stone Sivalingam. There is an idol of Uma (Parvathi) also. There are two temples of Sri Rama also in the village.

Uma Bhaskareswaraswamy festival is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February-March). Cocoanuts and fruits are offered to the deity. This festival is being celebrated for the past 9 years and is confined to some neighbouring villages. About 1,000 devotees, local and from the neighbouring villages, congregate. *Pujari* is a Brahmin of Kasyapasa *gotram*. On the afternoon of the last day, there is free feeding for about 500 persons. *Prasadam* is distributed to all.

A small fair is held in connection with the festival before the temple for 5 days. Eatables and fancy goods are sold.

Swings and dramas afford entertainment. There is a dramatic troupe in the village.

Muthyalamma Jatara and Sita Ramaswamy Kalyanam are celebrated in *Pushyam* (December–January) and on *Chaitra Suddha Navami* (March–April) respectively.

SOURCE : 1. *Sri M. Subba Rao, Teacher, Rangampeta*
2. *Smt. Mungamuri Kamala Rathnam, Teacher, G. Dontamuru*
3. *Sri J. Venkateswarlu, Teacher, G. Dontamuru*

18. Nallamilli—Situated at a distance of 12 miles from Peddapuram.

The total population of the village is 928 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Telaga, Kapu, Settibalija (Idiga), Yadava, etc., etc.; Scheduled Castes (213)— Adi Andhra, Panchama, etc.; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama and Mutyalamma are the places of worship in the village. Mutyalamma image is in the form of Shakthi.

Sri Rama Kalyanam is celebrated for 23 days from *Vaisakha Bahula Vidiya* (April–May) to *Jaishta Suddha Navami* (May–June). This is an ancient festival. *Prasadam* is distributed to all. The local Hindus congregate without any distinction of caste or creed.

Mutyalamma Panduga is celebrated from *Vaisakha Bahula Dasami* to *Amavasya* (April–May) for 6 days.

SOURCE : *Smt. K. Saramma, Teacher, Samithi Elementary School, Nallamilli*

19. Rangapuram—Situated at a distance of 14 miles from Peddapuram by bus.

The total population of the village is 2,007 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Uppari, Settibalija including Idiga, etc.; Scheduled Castes (305)—Mala and Madiga, etc.; Scheduled Tribes (5); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama and of the village deity Mutyalamma are the places of worship in the village.

Mutyalamma Sambaram is celebrated for one day on *Chaitra Suddha Padyami* (March–April.). Animals and fowls are sacrificed to the deity. *Burelu, vadapappu* and cooked rice are offered as *naivedyam*. Cleaning of houses, fasting, *jagarana* and feasts are the domestic observances of the festival. This festival is of ancient origin. Local people congregate. There is no specific *pujari*.

A fair is held with a few shops selling eatables and fancy goods, etc. *Kolatams*, drums and *bhajans* provide entertainment. Street dramas are also entertained.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March–April). *Kalyanam* is performed by a Brahmin. A Brahmin couple would be represented as Sita and Rama and the marriage proceedings are conducted. *Vadapappu*, cocoanut pieces and plantains are distributed as *prasadam*. *Panakam* is also distributed to all.

SOURCE : 1. *Sri N. Venkateswara Rao, Teacher, Rangapuram*
2. *Sri Ryali Veeraraju, Teacher, Samithi Elementary School, Rangapuram*
3. *Sri N. Ch. V. Dharmacharyulu, Teacher and Branch Post-master, Rangapuram*

20. Illapalle—Situated at a distance of 15 miles from Peddapuram.

The total population of village is 1,035 and it is made up of the following communities: Caste Hindus—Kammara, Settibalija including Idiga, Golla, Chakali, Kuruva, Mangali; and Scheduled Castes (199)—Adi Andhra, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama and Chintalamma are the places of worship in the village. The deity Chintalamma is in the form of an image in human form. Before the deity, 2 stones are installed which go by the name Pothuraju and are housed in a small temple. Pothuraju is believed to be the brother of the *gramadevathas* or presiding deities of different villages, under different names that number about forty.

Chintalamma Jatara is celebrated for a day in *Vaisakham* (April–May). *Garagalu* are taken in a procession with music. This festival is of ancient origin. About 600 Hindus including a few from the

neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Settibalija.

SOURCE : *Sri Geddam Peter, Illapalle*

21. Marripudi—Situated at a distance of 8 miles from Peddapuram which is about 3 miles from the Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway. The village is also known as Gajjela Marripudi, as jingling bells (*gajjelu*) and other articles of metal are manufactured here.

The total population of the village is 1,896 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Chakali, Mangali, Kapu, Settibalija *alias* Gowd, Yadava, etc.; Scheduled Castes (435)—Mala, Madiga, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Gubbalamma and Kunthi Devi are the places of worship in the village.

The original temple Gubbalamma is on the hill called Gubbalamma metta, one mile from the village to the north, difficult of access for women and children. The leaders of the village constructed a temple for her with the material available in the village.

Gubbalamma Teertham is celebrated for 15 days from *Chaitra Bahula Padyami* to *Amavasya* (March–April). The devotees prepare sweets and offer them as *naivedyam*. Fruits and flowers are also offered. Fowls are sacrificed. This is being celebrated since the inception of the village. The residents of the village congregate without any distinction of caste or creed. *Pujari* is a Settibalija.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April). *Prasadam* is distributed to all. The *pujari* is a Brahmin.

Kunthi Devi festival is celebrated once in 5 years by the Harijans.

SOURCE :
1. *Smt. K. Jaliamma, Teacher, Marripudi*
2. *Sri T. Askara Rao, Teacher, Marripudi*
3. *Smt. K. Grace, Teacher, Marripudi*
4. *Sri M. Suryanarayanamurthy, Karnam, Marripudi*

22. Singampalle—Situated at a distance of 4 miles from Bikkavolu Railway Station and 12 miles from Peddapuram.

The total population of the village is 1,739 and it is made up of the following communities: Caste Hindus—Telaga, Settibalija *alias* Idiga, Kammara, etc.; Scheduled Castes (282)—Mala, Madiga, etc.; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama and Gubbalamma, with the image in the form of Shakthi, are the places of worship in the village.

Sri Rama Kalyanam is celebrated for 23 days from *Vaisakha Bahula Vidiya* (April–May) to *Jaistha Suddha Navami* (May–June). Fruits and flowers are offered to the deity. The residents of the village of all communities congregate. There is no *pujari*. *Prasadam* is distributed to all.

SOURCE :
1. *Smt. Nandu Narayanamma, Headmistress, Panchayat Samithi Elementary School, Singampalle*
2. *Smt. Saka Satyavathamma, Assistant, Panchayat Samithi Elementary School, Singampalle*

23. Doddigunta—Situated at a distance of 13 miles from Peddapuram.

The total population of the village is 2,168 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Telaga, Settibalija including Idiga. Chakali, Mangali, Muthracha, etc.; Scheduled Castes (301)— Mala, Madiga, etc.; Scheduled Tribes (6)—Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama and Muthyalamma are the places of worship in the village. The image of Muthyalamma is in the form of Shakthi, painted with colours.

Muthyalamma festival is celebrated for 30 days from *Phalguna Suddha Purnima* (February–March) to *Chaitra Suddha Purnima* (March–April). The *jagaram* is celebrated on *Chaitra Suddha Chathurdasi* and *teertham* on *Purnima*. Besides *naivedyam*, plantains, cocoanuts, turmeric and *kumkum* are offered to the deity. This festival is being held for the past 40 years. About 3,000 Hindu devotees, local and from the neighbouring

villages within a radius of 7 to 8 miles, congregate. There is no specific *pujari*, but a Chakali performs the duties on the days of festivals.

A fair is held in connection with the festival. Utensils, lanterns, mirrors, combs, pictures, photos and toys are brought and sold. Circus, whirling-wheels, music, drums, and puppet-shows etc., provide entertainment to the visitors.

SOURCE : 1. *Sri Samanthakurthi Venkanna, Headmaster, Doddigunta*
2. *Sri Dangeti Naraiah, Teacher, Doddigunta*
3. *Sri P. Kumarasimhadri Apparao, Karnam, Doddigunta*

24. Mukundavaram—Situated at a distance of 11 miles from Paddapuram and 17 miles from the Rajahmundry Railway Station.

The total population of the village is 1,335 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kammara, Kapu, Settibalija including Gowda, Chakali, etc.; and Scheduled Castes (274)—Mala, Madiga, etc. The chief means of livelihood of the people are agriculture, agricultural labour, fibre making and basket making.

The temples of Veerabhadraswamy, Sri Rama, Mutyalamma, Dandu Gangamma and Gonthemma are the places of worship in the village, besides a church. There is an image of Vighneswara also.

Veerabhadraswamy Kalyanam is celebrated for a day on *Chaitra Bahula Ekadasi* (March-April). Fruits, flowers and cocoanuts are offered to the deity. About 400 Hindus, local and from the nearby villages, congregate. *Pujari* is a Brahmin of Parasara *gotram* with hereditary rights.

Bhajans, dances, music and magic afford entertainment to the visitors.

Sita Rama Kalyanam is celebrated for one day on *Chaitra Suddha Navami* (March-April).

Mutyalamma and Dandu Gangamma festivals are celebrated for 15 days in *Magham* (January-February). Fowls and sheep are sacrificed to these village deities.

SOURCE: 1. *Sri Prabhakara Rao, Teacher, Mukundavaram*
2. *Sri K. Venkanna, Teacher, Samithi Elementary School, Rajanagaram*

25. Subhadrampeta—Situated at a distance of 12 miles from Peddapuram which is about 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 1,050 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Kapu, Settibalija (Idiga), Devanga, etc.; Scheduled Castes (142)—Mala and Madiga, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Subrahmanyeswara and Gonthelamma are the places of worship in the village. The image of the deity Subrahmanyeswara is in the form of a serpent (cobra) with an open hood carved on a stone. Dandu Gangamma and Padalamma are worshipped in the form of *garagas*.

Subrahmanya Shashti is celebrated for 5 days from *Margasira Suddha Shashti* (November-December). During these 5 days, processions, *bhajans*, *abhishekams* and *archanas* are conducted on a large scale. *Kalyanam* of the Lord is also celebrated. Fruits, flowers etc., are offered to the deity. Devotees, local and from the neighbouring villages, congregate. *Pujari* is a Brahmin of Parasara *gotram* with no hereditary rights. *Harikathas* and *burrakathas* are conducted. The managing trustee of this temple is appointed by the Hindu Religious and Charitable Endowments Board.

A fair is held in connection with this festival. Eatables, lanterns, mirrors, combs, soaps and ribbons, etc., are brought and sold.

Whirling-wheels and *bhajans* provide entertainment.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March-April). This is being celebrated for the past 16 years.

Dandu Gangamma and Padalamma festivals are also celebrated.

SOURCE : 1. *Sri M. Vasanta Rao, Teacher, Subhadrampeta*
2. *Sri M. A. Padmanabha Rao, Teacher, Samithi Special Elementary School, Subhadrampeta*

26. Venkatapuram—Situated at a distance of about 8 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station.

The total population of the village is 1,175 and it is made up of the following communities: Caste Hindus —Brahmin, Vaisya, Kamsali, Sale, Gavara, Telaga, Kapu, Settibalija including Gowd; Chakali, Kammara, etc.; Scheduled Castes (136)—Adi Andhra, etc.; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, and of the village deity Gubbalamma are the places of worship in the village. The images of Gonthelamma are made of wood; the former is situated under a tree. There is also a stone image of the deity Dandu Gangamma.

Gubbalamma Panduga is celebrated for one day on *Chaitra Suddha Padyami* (March-April). Goats and fowls are sacrificed to the deity in fulfilment of vows. Local devotees congregate.

Gonthelamma festival is celebrated for a day on *Ashada Bahula Amavasya* (June-July). Devotees, local and from the neighbouring villages, congregate. All communities take part. Merry-go-rounds, gambling, lottery and music afford entertainment to the visitors.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March-April). *Prasadam* is distributed to all. Hindus, local and from the neighbouring villages, congregate.

SOURCE: 1. *Smt. P. Marthamma, Assistant Teacher, Venkatapuram*
2. *Sri N. Seshagiri Rao, Karnam, Venkatapuram*
3. *Sri D. Viswanadham, Headmaster, Venkatapuram*

27. Rangampeta—Situated at a distance of 10 miles from Peddapuram on the Rajahmundry—Kakinada bus route. Chandredu is the hamlet of Rangampeta. It is said that a woman by name Rangamma gifted the lands required for the village site and that her name is preserved in the name Rangampeta.

The total population of the village is 3,588 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Kammara, Kamma, Reddy, Telaga, Kapu, Settibalija including Idiga, Chakali, Mangali, etc.; Scheduled Castes (353)—Mala, Madiga, etc.; Scheduled Tribes (5); Muslims, Dudekulas and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Subrahmanyeswaraswamy, Ramalingeswaraswamy, Dandu Gangamma and Velpulamma and a church are the places of worship in the village. The image of Subrahmanyeswaraswamy is in the form of a serpent and of Ramalingeswaraswamy is in the form of a stone Sivalingam. There are stone images of the deities Dandu Gangamma and Velpulamma, in their respective temples, which are worshipped in human form. There is a temple of Sri Rama and of village deity Velpulamma at Chandredu.

Subrahmanya Shashti is celebrated for one day on *Margasira Suddha Shashti* (November-December). Along with this deity, there is the procession of Ramalingeswaraswamy on this day. This is being celebrated for the past 60 years. About 5,000 Hindus, local and from neighbouring villages, congregate. *Pujari* is a Brahmin. He is paid monthly salary. *Prasadam* is distributed to all.

A fair is held in connection with this festival near the temple. Utensils, lanterns, mirrors, combs, pictures, photos, books, clothes, wooden and earthen toys and hand sticks, etc., are the chief commodities that are brought and sold in the fair.

Dances, music parties, *bhajans* and processions afford entertainment to the visitors.

Dandu Gangamma and Velpulamma festivals are celebrated for 20 days during *Magham* (January-February). Fowls, goats and sheep are sacrificed to the deities. *Pujari* is a Kamma.

In Chandredu, hamlet of Rangampeta, Velpulamma festival is celebrated for one day in *Chaitram* (March-April). About 2,000 people, local and from neighbouring villages, congregate.

SOURCE: 1. *Sri R. Venkateswara Sarma, Teacher, Samithi Elementary School, Rangampeta*
2. *Sri N. Viswesa Rao, Teacher, Rangampeta*
3. *Sri B. Siva Rama Murthy, Headmaster, Rangampeta*
4. *Sri N.V. Narasimhacharyulu, Headmaster, Chandredu*
5. *Sri Md. Zafrullakhan, Revenue Inspector, Rangampeta*

6. *Sri P.D.S. Ramachandra Rao, Headmaster, Samithi Elementary School, Rangampeta*
7. *President, Panchayat Samithi, Rangampeta*
8. *Sri V. Samuyelu, Teacher, Rangampeta*
9. *Sri V. Subba Rao, Extension Officer, Rangampeta*
10. *Sri V. Jagannadham, Deputy Inspector of Schools, Rangampeta*

28. **Pedarayavaram**—Situated at a distance of 10 miles from Peddapuram which is about 3 miles from the Samalkot Railway Station on the Madras—Waltair broad gauge of the Southern Railway.

The total population of the village is 1,455 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Sale, Kammara, Kamsale, Telaga, Kapu, Settibalija including Idiga, Golla, etc.; Scheduled Castes (343)— Arundhatiya, Mala, Madiga, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Raja Rajeswaraswamy, Sri Rama, and Gogulamma are the places of worship in the village.

Gogulamma Teertham is celebrated for a day on *Chaitra Suddha Tadiya* (March–April). The festival arrangements commence actually a week in advance and during these day *sambaralu* are performed. A goat is sacrificed to the deity at about 5 O'clock in the evening on the festival day. This is being celebrated for the past 100 years. About 2,000 to 3,000 Hindus, local and from the neighbouring villages, congregate.

A fair is held in connection with this festival for a night where eatables, beads, soaps, bangles, etc., are brought and sold.

Koya dances, puppet shows, *kolatams* and *bhajans* are the items of entertainment.

Dandu Gangamma and Nukalamma are also worshipped by the villagers.

SOURCE : 1. *Smt. M. Kanthamma, Elementary School Teacher, Samithi Special Elementary School, Pedarayavaram*
2. *Sri M. Isac, Teacher, Samithi Special Elementary School, Pedarayavaram*

29. **Yallamilli**—Situated at a distance which is about 10 miles from Peddapuram, 3 miles from the Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 1,983 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Kamma, Kapu, Devanga, Perika, etc.; Scheduled Castes (392)—Mala and Madiga; and Christians, etc. The chief means of livelihood of the people are agriculture, agricultural labour, sheep rearing and other traditional occupations.

The temples of Chandrasekharaswamy, Venkateswaraswamy and 4 temples of Sri Rama and a church are the places of worship in the village. Ravulamma peradu is the sacred abode of village deity Ravulamma, where there are some *garagalu*. The first mentioned two temples are in the same compound.

Sri Venkateswaraswamy Kalyanamahothsavam is celebrated for 5 days from *Chaitra Suddha Ekadasi* (March-April). Local Hindus congregate.

In Chandrasekharaswamy temple from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May) a festival is celebrated according to rituals prescribed in Vedas. *Lakshapathri puja* is performed to Lord Chandrasekharaswamy in *Karthikamasam* (October–November).

In Rama temple on *Mukkoti Ekadasi*, Sri Rama Ekaham is celebrated. *Prasadam* is distributed to all.

The deity Ravulamma is worshipped in *Pushyam* (December–January). A festival is celebrated on alternate days during that month.

SOURCE : 1. *Sri T. Veerraju, President, Yallamilli*
2. *Sri Salapaka Pallam Raju, Teacher, Yallamilli*
3. *Sri C. Kaleswara Rao, Headmaster, Yallamilli*

30. **Borrampalem**—Situated at a distance of 12 miles from Peddapuram which is about 3 miles from the Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 650 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Perika, Kapu, Chakali, etc.; and Scheduled Castes (38)—Adi Andhra, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Sri Rama and Gogulamma are the places of worship in the village.

Andallamma festival is celebrated for 30 days in *Margasiram* (November-December). This festival is of ancient origin. The Hindu residents of the village congregate.

Srirama Navami is celebrated for one day on *Chaitra Suddha Navami* (March-April). On this day, the *kalyanamahothsavam* of Sri Rama and Sita is performed and the deities are taken out in a procession. *Pujari* is a Vaishnava. *Prasadam* is distributed to all.

Gogulamma festival is celebrated for 15 days according to the convenience of the villagers. Fowls and sheep are sacrificed to the deity. Patrons are Perikas and the *pujari* is a Chakali. About 1,000 persons witness the festival.

SOURCE : 1. *Sri M. Lakshmanaswamy, Teacher, Borrampalem*
2. *Sri Yarramsetti Apparao, President, Panchayat Board, Borrampalem*

31. Uppalapadu—Situated at a distance of 13 miles from Peddapuram which is about 3 miles from the Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 1,833 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Kapu, Settibalija including Idiga, etc.; Scheduled Castes (211)—Adi Andhra; and Scheduled Tribes (4). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama and of the village deities Egulamma and Gonthemma are the places of worship in the village.

Egulamma Teertham is celebrated for 30 days from *Vaisakha Suddha Panchami* (April–May) to *Jaistha Suddha Panchami* (May–June). At the commencement of the festival on the first day, *garagalu* are taken out the temple, washed cleanly, and are clothed well; and they are then lodged in a *parnasala* (a small cottage) which is erected near the temple. The *garagalu* are kept there for a month. Every day the Chakalis (dhobis) carry the *garagalu* on their heads and they dance in emotion in a procession, which is taken round the village. They observe *jagaram* also. On *Amavasya* day *jatara* is celebrated to the accompaniment of music. *Naivedyam* is offered to the deity on that day. Sheep are sacrificed. The devotees liquidate their vows by sacrificing fowls to the deity at their houses. On the last day *i.e.*, on *Jaistha Suddha Panchami* (May–June) the devotees sacrifice 4 goats at the four corners of the village. This is known as Poliveru Kattu or protecting the village at the boundaries from evil spirits, pests and epidemics. This festival is of an ancient origin. Local people of all communities congregate.

From *Karthika Suddha Padyami* to *Karthika Bahula Amavasya* (October–November), *nagara sankeerthanam* is celebrated. The rituals are as follows: Early in the morning from 3. a.m., to 6 a.m., *melukoulupulu* and *bhajans* are sung in chorus. In the nights from 8 p.m., to 10 p.m., *bhajans* and *jola patalu* (lullaby songs) in Rama Temple lulling the deities Sita and Sri Rama to sleep are sung in chorus. This is observed every day. On the last day *i.e.*, on *Karthika Bahula Amavasya* (October–November) a procession is taken out with great pomp. This continues throughout the entire night until the early hours of the next morning. On the following day, there is free feeding to about 500 poor persons.

Srirama Navami is celebrated for one day on *Chaitra Suddha Navami* (March–April).

SOURCE: 1. *Sri P. Devadatham, Teacher, Uppalapadu*
2. *Sri V. Sri Ramamurthy, Karnam, Uppalapadu*
3. *Sri V. Sesha Rao, Headmaster, Samithi Elementary School, Uppalapadu*
4. *Sri G. Bucchi Raju, Panchayat Board President, Uppalapadu*

32. Talluru—Situated at a distance of 10 miles from Peddapuram which in turn 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 2,293 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Kamma, Golla, Padmasale, etc.; Scheduled Castes (289)—Adi Andhra, Mala, Madiga, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Venkateswaraswamy, Subrahmanyaswamy and village deities Dekkala Polamma and Egulamma are the places of worship in the village.

"The present Vaishnavite temple in the village is said to have been originally built above a rock cut cave, by a saint called Bhargava, as a shrine to Siva. The local chief, a Dudeku named Sitab Khan, who was a Saivite, was afterwards converted to the Vaishnavite faith by the famous Ramanujachari, and in consequence overthrew the Saivite lingams (which now lie buried in mound known as the lingala dibba) and turned the temple into a Vaishnavite place for worship." 1

There is a big *koneru* attached to the Venkateswara temple. There are *vahanams* (carriages) like *asvavahanam*, *Garuda vahanam*, *hamsa vahanam*, *pushpaka vahanam* and Hanumantha *vahanam*. There is also a Sivalayam with the image of Siva in the form of a stone Sivalingam.

Venkateswaraswamy festival or Jiyyanna Teertham is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February–March). It is believed that about 500 years ago, Jiyyanna, great devotee, lived in this temple. In commemoration of that saint, this festival is also known as Jiyyanna Teertham. His tomb was built in the temple compound. On *Phalguna Suddha Ekadasi* (February–March), there is *kalyanam* and on *Triodasi rathothsavam*. There is procession on 10 *vahanams*. This festival, which was formerly being celebrated under the supervision of the Zamindars of Jaggampeta estate, is now being held under the aegis of the Hindu Religious and Charitable Endowments Board which has taken charge. About 10,000 Hindus, local and from the neighbouring villages, congregate. *Pujari* is a Vaishnava with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with this festival in front of the temple. Utensils, lanterns, mirrors, combs, pictures, photos and clothes, etc., are brought and sold.

Music, whirling-wheels, merry-go-rounds and circus afford entertainment to the visitors. *Bhajans*, *Harikathas* and music parties provide entertainment to the visitors.

Subrahmanya Shashti is another festival that is celebrated in the village for a day on *Margasira Suddha Shashti* (November–December). About 1,000 Hindus, local and from the neighbouring villages, congregate. *Pujari* is a Brahmin.

Egulamma and Dekkala Polamma festivals are also celebrated in the village. Fowls and sheep are sacrificed to these deites.

1 Madras District Gazetteers, *Godavari*, Vol. I, p. 225

SOURCE :
1. *Sri Jogada Verraju, Teacher, Talluru*
2. *Sri K. Sesha Rao, Headmaster, Samithi Elementary School, Talluru*
3. *Sri K. Sita Ramaswamy, Talluru*
4. *Sri G. Ananda Rao, Teacher, Talluru*

33. Jamindari Ragampeta—Situated at 384/1 milestone on the Madras—Calcutta National Highway at a distance of 12 miles from Peddapuram which is about 3 miles from the Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 2,318 and it is made up of the following communities : Caste Hindus —Brahmin, Vaisya, Viswabrahmin, Bhatraju, Telaga, Kapu, Yadava, Mangali, etc.; Scheduled Castes (436)—Mala and Madiga, etc.; Scheduled Tribes (11); Musilms and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Vishnu, Siva and of the village deity Rajamma with her image in human form are the places of worship in the village.

Rajamma Teertham is celebrated for a day on *Vaisakha Bahula Amavasya* (April–May). A goat is sacrificed when *garagalu* are taken out in a procession and another goat is sacrificed when the deity is kept in a cradle and 3 more goats are sacrificed at the end of the festival. The devotees offer cocoanuts and flowers and sacrifice goats, etc. This festival is of ancient origin though of local significance. About 1,000 local devotees of all communities congregate. *Pujari* is a Chakali.

A petty fair is held in the open space opposite to the temple, where eatables, fruits, etc., are sold.

SOURCE :
1. *Sri K. Appa Rao, Teacher, Jamindari Ragampeta*
2. *Sri M. Kondaiah, Single Teacher, Jamindari Ragampeta*
3. *Sri B. P. Venkaiah Kulakarni, Village Karnam, Jamindari Ragampeta*
4. *Sri C. Veerraju, Headmaster, Jamindari Ragampeta*

34. Jaggampeta—Situated beside the Madras—Calcutta National Highway at 386th milestone at a distance

of 9 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station on the Madras—Waltair broad guage section of the Southern Railway.

The total population of the village is 6,470 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Telaga, Kapu, Settibalija including Gowd, Chakali, Mangali, etc.; Scheduled Castes (626)—Adi Andhra, Mala and Madiga, etc.; Scheduled Tribes (190)—Yenadi, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Vishnu, Rama, Anjaneyaswamy, village deity Rajamma and Pydithalli Ammavaru and Veerabrahmam *kuteeram* are the places of worship in the village, besides a mosque and a church. The image of the saint Veerabrahmam is in the form of *rishi.* He is a famous saint whose *samadhi* is at Kandimallayapalem of Cuddapah District and an elaborate description of his life and teachings are given under various villages of Cuddapah and Kurnool Districts fairs and festivals volumes with his predictions, some of which have already come true.

Veerabrahmam festival is celebrated for 8 days from *Karthika Suddha Ekadasi* to *Bahula Tadiya* (October–November) in commemoration of the saint Veerabrahmam. This is being held for the past 24 years. About 200 devotees, local and from 4 nearby villages, congregate without any distinction of caste or creed. *Pujari* is a Viswabrahmin (goldsmith). *Harikathas* relating to the life history of the sage are recited. *Prasadam* is distributed to all.

Ganapathi Uthsavam is celebrated for 9 days from *Bhadrapada Suddha Chavithi* (August–September). This is being held for the past 14 years. Hindus, local and from four neighbouring villages, congregate. *Harikathas* and *bhajans* are performed. A procession is taken out. *Prasadam* is distributed to all. Food and clothes are distributed to the poor during the festival. Subscriptions are collected from the villagers to celebrate the festival. *Harikathas* are arranged and processions are held.

Ravulamma Aradhana takes place in *Pushyam* (December–January).

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April). This is being held from the past 20 years.

SOURCE :
1. *Sri P. Dasaratha Ramu, Jaggampeta*
2. *Sri P. Nagubhushanam, Hindi Teacher, Jaggampeta*
3. *Sri G. Samuel, Teacher, Elementary School, Jaggampeta*
4. *Sri Gogulapati Venkataraju, Karnam, Jaggampeta*
5. *Sri R. Bhaskara Murthy, Teacher, Zilla Parishad High School, Jaggampeta*
6. *Sri K. Satyanarayana Rao, C/o Dr. B. Rama Rao, Jaggampeta*

35. **Nayakampalle**—Situated at a distance of 7 miles from Peddapuram which is about 3 miles from the Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 2,206 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, Settibalija including Idiga, Chakali, Mangali, etc.; Scheduled Castes (503)—Mala, Madiga, etc.; Scheduled Tribes (24); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sita Ramaswamy is the place of worship in the village. The village deity Poleramma, whose image is in human form, has no temple.

Poleramma Teertham is celebrated for a day in *Pushyam* (December–January). Fruits, *chalimidi*, *vadapappu* and flowers are offered to the deity. This is of ancient origin. The residents of the village of all communities take part in it.

Sita Ramaswamy Kalyanamahothsavam is celebrated for 5 days from *Chaitra Suddha Navami* (March–April). *Pujari* is a Brahmin. *Prasadam* is distributed to all during the festival.

SOURCE :
1. *Sri Y. Venkatrao, Karnam, Nayakampalle*
2. *Sri M. Ramachandramurthy, Teacher, Nayakampalle*
3. *Sri N. Ganga Raju, Teacher, Nayakampalle*
4. *Sri Yamujala Venkata Rao, Karnam, Nayakampalle*

36. **Yarrampalem**—Situated at a distance of 7½ miles from Paddapuram which is about 3 miles from the

Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 858 and it is made up of the following communities: Caste Hindus—Vaisya, Kamma, Chakali, Mangali, Settibalija *alias* Idiga, etc.; Scheduled Castes (285)—Mala and Madiga, etc.; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Mutyalamma temple with the image of the deity in female form about 5 feet high is the place of worship in the village.

Mutyalamma Jatara is celebrated for 4 days from *Vaisakha Suddha Dwadasi* to *Purnima* (April–May). The devotees come to the deity on the first day with *garagalu* on their heads and offer *dhupa*, *deepa* and *naivedyam*. On *Purnima* day the festival is celebrated to the accompaniment of music etc., in the night, a goat is sacrificed to the deity. *Chalimidi* and *vadappu* are offered. About 300 Hindus, local and from the nearby villages, congregate.

SOURCE : 1. *Sri Goruti Jesudas, Teacher, Yarrampalem*
2. *Sri Andru Suranna, Teacher, Yarrampalem*

37. Surampalem—Situated at a distance of 4 miles from Peddapuram by a cart track and 6 miles from Samalkot Railway Station which is on the Madras—Waltair broad gauge section of the Southren Railway. It is believed that the village was constructed by Vatsavai Suramma of Peddapuram Zamindari along the tank of the village and that it was, therefore, named after her.

The total population of the village is 1,636 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Kammara, Kummari, Kapu, Settibalija *alias* Idiga, Chakali, Mangali, etc.; Scheduled Castes (239)—Mala and Madiga, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Anjaneya and Sri Rama are the places of worship in the village. The stone image of the deity Padalamma is in the form of Shakthi and is situated under a tree.

Padalamma Jatara is celebrated for a day on *Jaistha Bahula Amavasya* (May–June). Fowls and sheep are sacrificed to the deity. This is of an ancient origin. Local people of all communities congregate.

Srirama Navami is celebrated for one day on *Chaitra Suddha Navami* (March–April), and Hanumanjjayanthi on *Vaisakha Suddha Purnima* (April–May) in the respective temples. *Prasadam* is distributed to all.

SOURCE : 1. *Sri N. Suryanarayana Rao, Headmaster, Surampalem*
2. *Sri A. Perlingacharyulu, Teacher, Surampalem*

38. Kotapadu—Situated on the Rajahmundry—Kakinada bus route, at a distance of 3 miles from Samalkot Railway Station which is on the Madras—Waltair broad gauge section of the Southern Railway. Formerly the Raja of Peddapuram Vatsavayi Jagapathi Raju had constructed a fort in this village. That fort was, however, destroyed by the enemy kings. *Kota* in vernacular means fort and *padu* means destroyed. So the village was called Kotapadu.

The total population of the village is 1,142 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Chakali, Kammara, Golla, Mangali, etc.; Scheduled Castes (209)—Mala and Madiga, etc.; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Mutyalamma and Sathemma are the places of worship in the village.

Mutyalamma Sambaram is celebrated for 5 days in *Magham* (January–February). Fowls, goats and sheep are sacrificed to the deity. *Chalimidi* and *vadapappu* are offered. On the last day the *garagalu* are taken round the village in a procession to the accompaniment of music. Sweets are prepared and offered as *naivedyam* to the deity. It is being celebrated for the past 100 years. About 1,200 devotees, local and from 4 or 5 nearby villages, congregate. *Pujari* is a dhobi.

A fair is held in connection with the festival for 5 days with a few shops selling eatables, utensils, lanterns mirrors, and combs, etc. Whirling–wheels, *bhajans* and music afford entertainment.

Sita Rama Kalyanam is celebrated for one day on *Chaitra Suddha Navami* (March-April). There is free feeding during the festival.

SOURCE : 1. *Sri Kandarapa Venkata Sreeramamurthy, Teacher, Kotapadu*
2. *Sri Nidasanametla Kameswara Rao, Teacher, Kotapadu*

39. Anuru—Situated at a distance of 7½ miles from Peddapuram, which is about 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway. It is locally believed that previously a king called Anura ruled with this place as capital and therefore it was called Anuru and that it was a city of 18 wards in those days.

The total population of the village is 2,574 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Kapu, Kamsali, Kummari, Kammara, Golla, Chakali, etc.; Scheduled Castes (771)—Mala and Madiga, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Rama and village deities Padalamma and Rupulamma are the places of worship in the village.

Rupulamma festival is celebrated for 15 days from *Vaisakha Bahula Amavasya* (April–May). For about 15 days prior to the festival *garagalu* are taken out in procession and the festival is observed on the last day. Goats and fowls are sacrificed and *vadapappu* and *chalimidi* are offered. It is being celebrated from ancient times. The Hindus of the village congregate.

A petty fair is held with a few shops selling eatables and toys.

Padalamma festival is also celebrated for 15 days from *Chaitra Bahula Amavasya* (March–April).

SOURCE : 1. *Sri N.V. Apparao, Teacher, Anuru*
2. *Smt. C. Sathyavathi, Teacher, Anuru*

40. Chinabrahmadevam—Situated at a distance of 5 miles from Peddapuram which is about 3 miles from the Samalkot Railway Station on the Madras—Waltair broad guage section of the Southern Railway.

The total population of the village is 1,250 and it is made up of the following communities: Caste Hindus–Telaga, Settibalija *alias* Idiga, Chakali, Mangali, etc.; and Scheduled Castes (167)—Mala and Madiga, etc. The chief means of livelihood of the people are agriculture, agricultural labour and palm fibre making.

The temple of Pydimallamma and two temples of Sri Rama are the places of worship in the village. The image of Pydimallamma is in human form with awe-inspiring looks. Formerly, the stone image of the deity had been in a tank, opposite to the present temple. No one knew that the deity was there. But once she appeared in a dream to one of the villagers and told him that her name was Pydimallamma and that she was in a tank to the north of the village. She also ordained him to bring her into the village with music and construct a beautiful temple installing her image to the west of the tank, promising that she would protect the village. The villager told about his dream to others who went to the tank with music and traced the place indicated by her and brought out the stone image of the deity and installed it in a temple at a distance of 35 yards to the west of the tank. The passers by offer cocoanuts and plantains to her believing that by doing so they would be protected from diseases like cholera, small-pox and other epidemics.

Pydimallamma festival is celebrated every year for 2 days from *Vaisakha Bahula Amavasya* (April–May). The deity is taken in a procession round the village with music, *kolatams* and Koya dances. *Naivedyam* is offered. The devotees observe *jagarana* on the *Amavasya* day and *teertham* is celebrated on the following day. Goats and fowls are sacrificed to the deity. The Hindus, local and of a few neighbouring villages also, congregate. The deity has 6 acres of Inam land and the *uthsavam* is celebrated from the income of the lands and by collecting donations from the villagers. *Prasadam* is distributed to all.

SOURCE : 1. *Sri T. Satyanarayana, Karnam, Chinabrahmadevam*
2. *Sri P. Satyanarayana Murthy, Headmaster, Chinabrahmadevam*
3. *Sri K. Veeranna, Panchayat President, Chinabrahmadevam*
4. *Sri A. Veerraju, Teacher, Chinabrahmadevam*

41. Rayabhupalapatnam—Situated at a distance of 3 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway. Rayabhupala, one of the Rajas of Peddapuram Samstanam used to come to this forest area for hunting the animals that were frequenting the small tank there for water.

After sometime he improved the tank to store more water and named it Ragammacheruvu (*cheruvu*=tank) after the name of his wife Raghavamma. A village later sprang up there and it was named after that king as Rayabhupalapatnam.

The total population of the village is 3,717 and it is made up of the following communities: Caste Hindus —Brahmin, Vaisya, Kshatriya, Kamsali, Sale, Kapu, Settibalija including Gowd, Yadava, Mangali, etc.; Scheduled Castes (925)—Mala and Madiga, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Ramalingeswaraswamy, Lakshmi, Ganapathi, Gogulamma and Mahalakshmi. When the land to the south of this village was being excavated a stone statue of 10 feet high, 6 feet broad and 2 feet thick in the form of Ganapathi was found. They left it at the place for many years. After some years in 1924– 26 the villagers constructed a temple and installed the idol of Vighneswara with all ceremonies, from which time the deity is worshipped regularly. The image of the village deity Gogulamma is 9 feet high and 4 feet broad in feminine form.

Gogulamma festival is celebrated for 15 days from *Chaitra Suddha Padyami* to *Purnima* (March–April). Procession with music takes place on *Vidiya* and on another day before *Purnima.* Uthsavam is celebrated on *Purnima.* Kapus and Kammas are the patrons. *Pujari* is appointed on daily wages during these days. Plantains, cooked rice and *chalimidi* are offered. Animal sacrifice at the temple is prohibited for the past 15 years and only cocoanuts are offered. Such sacrifices are, however, made at their respective homes by the individuals. This is an ancient festival. About 2,000 Hindu devotees of this and the neighbouring villages congregate.

A fair is held with a few shops. Fruits and fancy goods are sold. Swinging planks, etc., are arranged separately for recreation of the visitors.

Ganapthi Navarathrulu are celebrated for 9 days from *Bhadrapada-Suddha Chavithi* to *Dwadasi* (August–September). On the night of the last day a procession with music is taken out in the village. The festival is being celebrated for the last 10 years. Local people congregate.

Mahalakshmi festival is celebrated for 2 days on *Chaitra Bahula Padyami* and *Amavasya* (March–April). Plantains, *vadapappu* and *chalimidi* are offered to the deity. On *Amavasya* day many sacrifice fowls in the name of the deity. The local devotees congregate.

SOURCE : 1. *Sri T. Suryanarayana, Teacher, Rayabhupalapatnam*
2. *Sri T. Atchi Raju, Headmaster, Samithi Elementary School, Rayabhupalapatnam*
3. *Sri V. Suryanaryanamurthy, Teacher, R. B. Kottur*
4. *Sri T. Bhadri Raju, Teacher, Special Panchayat Samithi Elementary School, Rayabhupalapatnam*

42. Peddapuram—The taluk headquarters situated at a distance of 3 miles from Samalkot Railway Station which is on the Madras—Waltair broad gauge section of the Southern Railway. It has communication facilities by bus to Kakinada, Rajahmundry, Yeleswaram, Korukonda, etc. It is in 17° 5′ N and 82° 8′ E. This part of the country was known as Chengara and was under the yoke of Mummadi Nayaka of Korukonda for some time. Mummadinayaka declared in one of the inscriptions at Korukonda that he was the Lord of Chengara.

Akkalapudi grant of Singanayaka (saka 1290) mentions that his capital was Mummadiveedu on the banks of River Pampa. This river Pampa rises near Rowthulapudi village in Prathipadu taluk and embraces the sea in Tuni Ind. Sub-Taluk flowing by the side of Annavaram village. Perhaps, Peddapuram was also included in his kingdom. The place was reputed for pandits, poets and scholars, physicians, artists etc., patronised by the *samstanadhisas* (Zamindars) till recently. Vatsanayana, one of the rulers was the head of a large zamindari of 18 paraganas and was called Raja Vatsavai Jagapathi Raju. He constructed a fort with 18 ramparts. The ruins of the fort stand on a hillock over looking the town. A few ruins of brick walls and basements inside the fort remind us of the great palaces that stood, there. The taluk of Peddapuram is fairly big, though greater part of it is covered with hills and jungle. Along Yeleru, a perennial stream running through it is some exceptionally fertile soil on which is raised sugarcane. The other crops are paddy, oilseeds, ragi and pulses.

"The old Zamindars of Peddapuram are said to be descended from Vachchavaya Musali, the perfidious minister of Vidiadri, the last Gajapathi ruler of Rajahmundry, whose treachery is said to have been one of the factors which facilitated the Muhammadan conquest in 1571. The line of descent was unbroken till 1734, when the estate was apparently in the hands of a woman, the zamindarini Vachchavaya Ragamma, who was defeated near Peddapuram by the Muhammadans for joining in the

rebellion of the chiefs of Ellore, Mogalturru and Pithapuram. The Muhammadan general then enticed the sons of Ragamma into his camp and tortured them to death 'by drizzling on them hot boiled oil with brushes'. Ragamma burnt herself alive when she heard the news. 'Challa Peddy, a faithful servant, made haste to the palace and took permission from the Ranee to set the palace on fire to pervent the ladies being maltreated by the barbarous soldiers of the Sirluskar'. Her grandson was sent for safety to Vizianagaram. In 1749 the family was re-established by the amildar Nimat Ali, who for a bribe of Rs 90,000 appointed one Rayappa Raju, a grandson of Ragamma, as Zamindar. Rayappa Raju like most of of the other zamindars, hated the Vizianagaram Raja and so opposed the English in their advance in 1758. He was either killed at Condore or was deposed by Ananda Raju of Vizianagaram in the following year, and his son Timma Raju, then a boy only seven years old, succeeded to the estate. Timma Raju ruled till 1797 and was followed by Raya Jagapathi Raju, with whom the permanent settlement was made He died in 1804 without issue, and left the estate to a minor child adopted by him.

The estate was eventually sold for arrears of revenue in 1847. Much of it is now Government property, but parts of it went to make up nine small estates, which are still in existence. These are: Kottam, Viravaram, Kirlampudi, Dontamuru, Jaggammapeta, Rayavaram, Gollaprolu, Palivela and Injaram. The ancient line of zamindars still maintain something of their former position in the Kottam zamindari, which split off from that of Peddapuram in 1810." 1

The total population of the town is 24,490 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,536); Scheduled Tribes (214); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, services, silk weaving, trade and other traditional occupations.

The temples of Siva, Sri Rama, Venkateswara, Chandrasekhara, Visweswara, Anjaneya, Suryanarayanaswamy, Maridamma, Kanyakaparameswari and Nukalamma, 4 mosques and a church are the places of worship and prayer in the town. Maridamma's image holds a sword in one hand, a *kumkum* container in the second, a *damarukam* in the third and *trisulam* in the fourth hand. Suryanarayanaswamy temple is on a hillock called Pandavulametta. It is believed that Pandavas lived in the cave in this hillock during their exile in forests.

"A hill in the neighbourhood, called the Pandavulametta (the Pandavas' hill) contains a cave which is supposed to be the mouth of an underground passage leading to Rajahmundry. It is popularly supposed that the Pandavas used to haunt this hillock and go to Rajahmundry through this passage." 2

The legend connected with Maridamma is narrated below:

Maridamma was the sister of one Chintapalli Narasaiah of Samalkot and her mother-in-law's place was Peddapuram. She was of a pious nature but died early in life and appeared in a dream to her relatives and asked them to construct a temple for her at Peddapuram. Accordingly, a temple was built by them. There stands the temple to-day as if chiselled and constructed by super-human hands.

Maridamma Jatara is celebrated for 31 days from *Jaishta Bahula Amavasya* to *Ashada Bahula Amavasya* (June-July). On the night of *Jaishta Bahula Amavasya*, the festival commences with *jagarana*. Thousands of people gather with *kolatams*, dances, display of physical feats and skill with sticks, music bands, drums, *garagas*, processions, etc. The crowds swell immediately. The devotees go round the temple thrice, enter the temple, have *darsan*, and *harati* and hand over their offerings. The offerings are in several forms including fowls, rams, goats, he-buffaloes, *chalimidi*, *vadapappu*, fruits, measures of grains, jewels of silver and gold, sarees, blouses and other clothes, *pasupu*, *kumkum*, camphor and cash. About a lakh Hindus, local and from distant places too of the district, congregate. A sum of about Rs. 20,000 is collected during the festival as offerings to the deity. This festival is being celebrated for the past about 200 years and is observed with great pomp and veneration. The Hindu Religious and Charitable Endowments (Admn.) Department is managing the affairs of the temple and the *pujaris* are Asadis with hereditary rights.

A fair is held in connection with this festival for 31 days. Utensils, lanterns, torchlights, mirrors, combs, toys, Ayurvedic drugs, pictures, photos, timber etc., are brought and sold. The merry-go-rounds, cycle races, cattle shows, the parrot circus and agricultural exhibition entertain the congregation. *Kumbham* (cooked rice) is carried in decorated vessels. The vessels are kept in open carts which are also decorated with bulls as well. In addition to these vessels, life-size portraits of historical, social or *puranic* personages in standing posture are placed on the carts. Sometimes men and women wear costums to represent those personages and stand on the carts. They take the carts in procession to the temple to the accompaniment of music and dance and after offering to the deity distribute the rice as *prasadam*.

Sri Venkateswaraswamy festival is celebrated for 11 days from *Pushya Suddha Padyami* to *Ekadasi* (December-January). A special feature of this celebration

1 Madras District Gazetteers, *Godavari*, Vol. I, pp. 223-224
2 *Ibid.*, p. 224

is that from *Padyami* to *Dasami* the procession image of the Lord is decorated in one of the *dasavatharas* (ten incarnations) of Lord Vishnu. This is an old festival. Local Hindus congregate. Besides *pujas*, there would be *Harikathas, burrakathas*, ballads, *puranams* and lectures by religious pandits. Dasara festival is also celebrated for 10 days in *Asviyujam* (September-October) in this temple.

Visweswaraswamy Kalyanothsavam is celebrated on *Vaisakha Suddha Ekadasi* (April-May). *Harikathas* and lectures are held during the subsequent 4 days. In this temple the silver images of Navadurgas are kept and worshipped from *Asviyuja Suddha Padyami* to *Navami* (September-October) and on the 10th day the function concludes by observing Vijayadasami in the common way. Mahasivaratri is also celebrated and *abhishekams* are performed to the Lord in *Karthikam* (October-November).

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April) in Anjaneyaswamy temple.

Vijayadasami festival is celebrated in Kanyakaparameswari temple for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September-October).

Suryanarayanaswamy Kalyanam and Rathothsavam are celebrated in His temple on Pandavulametta in *Vaisakham* (April-May). It is being celebrated for the past 5 years. The temple was built by one Sri Paluri Venkatasubbarao of West Godavari District by raising contributions from the public. About 2,000 local Hindus congregate.

SOURCE : 1. *Sri P. Rama Rao, Temple Executive Officer, Peddapuram*
2. *Sri T. Ganga Raju, Sitaramaswamy Mill, Peddapuram*
3. *Sri P. Venkateswarlu, Lawyers' street, Peddapuram*
4. *Sri T. Ramanujaiah, Supervisor, P.W.D., Peddapuram*
5. *Sri N. R. Chalapathi Rao, Village Karnam, Peddapuram*
6. *The Tahsildar, Peddapuram*

43. Jagganatimmapuram—Situated at a distance of 5 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway. It has got its name after Jaggaraja, Raja of Peddapuram *samstanam*.

The total population of the village is 1,744 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Settibalija including Idiga, Golla, Chakali, etc.; Scheduled Castes (294)—Mala and Madiga, etc.; Scheduled Tribes (6); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, and other traditional occupations.

The temples of the village are of Siva and Chemullamma, the village deity.

Chemullamma Teertham is celebrated for 15 days from *Vaisakha Suddha Purnima* (April-May). Animals are sacrificed. A Chakali is the *pujari*. Dramas and merry-go-rounds are the entertainments for the visitors.

A fair is held for 15 days. Utensils, lanterns, mirrors, combs, pictures, photos of cine stars, clothes and toys etc., are sold.

Siva Kalyanam is celebrated for 4 days from *Chaitra Suddha Ekadasi* (March-April) with local congregation. *Prasadam* is distributed to all.

SOURCE : *Sri K. Veera Raju, Village Karnam, Jagganatimmapuram*

44. Katravulapalle—Situated at a distance of 6 miles from Peddapuram which is in turn is 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 6,059 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Telaga, Viswabrahmin, Kamma, Sale, Devanga, Kammara, Kummari, Kapu, Settibalija including Endra and Idiga, Yadava, etc.; Scheduled Castes (584)—Mala and Madiga, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and and other traditional occupations.

The temples of Venkateswaraswamy, Visweswaraswamy, Sri Rama and of the village deity Vegulamma and Peerla Chavidi are the places of worship in the village.

Vegulamma Teertham is celebrated for one day on *Chaitra Bahula Amavsya* (March-April). Cocoanuts, plantains, *chalimidi, vadapappu*, blouse pieces and saris are offered to the deity; and goats and fowls are sacrificed. It is being clebrated for the past 100 years. About 1,000 Hindus of the village congregate. *Pujari* is a Telaga.

A fair is held in connection with the festival for one day nearby the temple with a few shops which sell eatables, utensils, mirrors, combs, pictures, photos, toys, etc. Whirling-wheels, lotteries, dramas and *bhajans* afford entertainment to the visitors.

Sita Rama Kalyanam is celebrated for 10 days from *Chaitra Suddha Navami* to *Bahula Tadiya* (March–April). It is being celebrated for the past 10 years. About 2,000 people, local and from the neighbouring villages, congreate. Every night *Harikathas*, *burrakathas*, *bhajans* and dramas are performed. There is free feeding after the Kalyanam. *Prasadam* is distributed to all.

Lakshapathripuja is performed in *Karthikam* (October–November) in Visweswaraswamy temple. Lakshapathripuja is the worship of Lord Siva with one lakh *bilva* (aegle marmelos) leaves repeating one name of Siva for each *bilva*.

Sri Krishna Jayanthi is celebrated every year on *Sravana Bahula Asthami* (July–August) in the village.

SOURCE:
1. *Sri D. Raju, Village Karnam, Katravulapalle*
2. *Sri V. Ramachandra Raju, Panchayat President, Katravulapalle*
3. *Sri V. Narasimhamurthy, Teacher, Katravulapalle*
4. *Sri C. Venkateswararao, Teacher, Katravulapalle*
5. *Sri T. Ruben, Teacher, Katravulapalle*
6. *Sri C. Venkata Satyanarayana, Teacher, Katravulapalle*
7. *Smt. Grace Choudari, Teacher, Katravulapalle*
8. *Smt. K. Daiva Katakshamma, Teacher, Katravulapalle*
9. *Sri G. V. Ramanujacharyulu, Teacher, Katravulapalle*
10. *Sri K. Nookayya, Teacher, Katravulapalle*

45. Ramavaram—Situated on the Madras—Calcutta National Highway at a distance of 12 miles from the Samalkot Railway Station which is on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 1,879 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Telaga, Kapu, Settibalija *alias* Gowd, Chakali, Mangali, etc.; Scheduled Castes (226)—Mala and Madiga, etc.; Scheduled Tribes (6); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Rajagopalaswamy, Ramalingeswaraswamy and Mutyalamma are the places of worship in the village.

Mutyalamma festival is celebrated for 10 days in *Pushyam* (December–January) with a social congregation. Fruits and flowers are offered. A Chakali is the *pujari*.

Sri Rajagopalaswamy Kalyanam and Ramalingeswaraswamy Kalyanam are celebrated on *Phalguna Suddha Ekadasi* (February–March) with local congregation.

SOURCE: *Sri G. Seetaramacharyulu, Ramavaram, Jaggampeta P. O.*

46. Burugupudi—Situated at the 389th milestone on Madras—Calcutta National Highway at a distance of 14 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The place was originally called Shalmalipuram and came to be known as Burugupudi. *Shalmali* is the Sanskrit word for *burugu* in Telugu and the silk-cotton tree in English. The place is 4 furlongs from river Ela. The fact that Kuchimanchi Thimmakavi, a Telugu poet had mentioned in his *Yela Nandi Mahathmyam* about Shalmalipuram is also an indication that this village was originally called Shalmalipuram.

There is evidence to believe that there existed long long ago a town here, perhaps the capital of a local chieftain called Dussela. There is a huge tank called Dussam tank of an extent of 400 acres under which fields are irrigated upto a distance of 7 to 8 miles round. Apart from it there are big ponds called Enugula pangidi and Gurrapu pangidi; the former was very deep and was perhaps intended for the elephants of the kings to swim and bathe. Many ancient relics *e.g.*, old bricks of large size (1½′ × 1′) in large numbers, earthen pots, grinding stones, Sivalingams and images of other deities, etc., were found here. A curious stone statue of a height of 4½ feet and width of 3 feet was discovered here, which has male and famale features together. It was named Bhoolokamma and was installed beside the road between 389—390 milestones on the Madras—Calcutta National Highway. Passers by offer fruits etc., to this deity.

Fowls also are sacrificed now and then. It is also said that when earth was dug out at a site where there were found remains of a Devi temple, two skulls of human beings were discovered indicating the probable practice of human sacrifice in those days before the deities.

The total population of the village is 4,126 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Viswabrahmin, Telaga, Kummari, Settibalija *alias* Idiga, Chakali, Mangali, Yadava, etc.; Scheduled Castes (348)—Mala and Madiga, etc.; Scheduled Tribes (11); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

A temple of Ramalingeswaraswamy, four Rama temples and the temple of the village deity Pasalamma in the form of Shakthi are the places of worship in the village.

Pasalamma Teertham is celebrated for one day on Tuesday after *Chaitra Suddha Purnima* (March–April). On the night of Monday preceding the festival, complete *jagaram* (keeping awake throughout the whole night) to the accompaniment of music is observed. Plantains and *vadapappu* are offered. Fowls also are sacrificed. On the evening of the Teertham day, a goat is sacrificed and *kumbham* (cooked rice) is offered before the temple. About 1,000 Hindus, from this village and from 2 or 3 neighbouring villages, congregate for this ancient festival. *Pujari* is a Rajaka (dhobi). Pandals are put up and there are protected water supply facilities.

A fair is held with a few shops selling toys, glassware articles, books and pictures, etc.

SOURCE : 1. *Sri K. Lakshminarayana Rao, Headmaster, Samithi Elementary School, Burugupudi*
2. *Sri Dasu Lakshmanaswamy, Teacher, Samithi Elementary School, Burugupudi*
3. *Sri A. Satyanarayana Raju, Teacher, Samithi Elementry School, Burugupudi*
4. *Sri G. Srikrishnamurthy, Teacher, Burugupudi*
5. *Sri Ch. Suryanarayanamurthy, Teacher, Palem (via) Samalkot*
6. *Sri P. Surya Rao, President, Panchayat Samithi, Burugupudi*

47. Geddanapalle—Situated at a distance of 10 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 2,875 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Golla, Telaga, Gavara, Uppara, etc.; Scheduled Castes (222)—Mala and Madiga, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Venugopalaswamy and Ankalamma are the places of worship in the village. The image of the deity Ankalamma is in the form of a 5 feet high Shakthi. There is a church also.

Ankalamma Teertham is celebrated for 30 days from *Chaitra Suddha Padyami* to *Bahula Amavasya* (March–April). Fowls and sheep are sacrificed to the deity. Saris and blouse pieces are offered. This festival is being held for the past 50 years and is confined to some nearby villages. About 2,000 devotees, local and from the nearby villages, congregate. *Pujari* is a Chakali.

A fair is held near the temple for 2 days. Utensils, lanterns, mirrors, combs, pictures, photos, agricultural implements, toys, Ayurvedic drugs, cloth etc., are sold. Pandals are put up. Dramas, *burrakathas*, fancy dresses, magic, swings and gambling provide entertainment to the visitors.

Sri Venugopalaswamy Kalyanam is celebrated for one day on *Vaisakha Suddha Ekadasi* (April–May). This is being held for the past 50 years.

Gowri Devi is worshipped during *Karthikam* (October–November).

SOURCE : 1. *Sri T. Chandra Rao, Teacher, Geddanapalle*
2. *Sri Ch. P. Samuel, Teacher, Geddanapalle*

48. Veeravaram—Situated at a distance of 10 miles from Peddapuram which is about 3 miles from the Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway. According to a local belief, Veerapapa, a *Dommari sani* (a damsel of Dommaras, a tribe of acrobats) was given this village as a reward by the Raja of Peddapuram Samstanam. It was therefore named after her as Veeravaram.

The Godavari Gazetteer, however, says as follows:

> "The chief village of a small estate which previously formed part of the Peddapuram Zamindari and was purchased at a sale for arrears by a certain Rao Bhanayyamma, from whom the present holder has inherited it." 1

The total population of the village is 3,356 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Viswabrahmin, Telaga, Kapu, Settibalija including Idiga, Chakali, Mangali, etc.; Scheduled Castes (609)—Mala, Madiga, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Venugopalaswamy, Siva, and a small temple of the deity Kanaka Mahalakshmamma are the places of worship in the village.

Kanaka Mahalakshmamma festival is celebrated for 15 days from *Sravana Bahula Padyami* to *Amavasya* (July–August). *Garagalu* are taken out in procession. The *teertham* is celebrated on the last day. Fowls and sheep are sacrificed to the deity; fruits and flowers are offered. *Jagaram* is observed and *naivedyam* is offered. The festival is of ancient origin. About 1,000 devotees, mostly local and few from the neighbouring villages, congregate. *Pujari* is a Chakali.

A fair is held in connection with this festival for a day. Utensils, lanterns, torchlights, mirrors, combs, toys, Ayurvedic drugs, pictures, photos, books, clothes, and agricultural implements are brought and sold in the fair. There is a choultry.

Venugopalaswamy Ekaham (one day celebration) is another festival which is celebrated in the village in *Pushyam* (December–January). *Bhajans* are performed on that day for all the twenty-four hours. *Saptaham* is celebrated once in 3 years, during which period, *bhajans* are conducted continuously both during day and night.

Pujari of Venugopalaswamy temple is a Vaikhanasa and of Sivalayam is a Saivite.

SOURCE :
1. *Sri N.V. Rama Rao, Headmaster, Veeravaram*
2. *Sri Puli Suryarao, Assistant Teacher, Veeravaram*
3. *Sri A. V. Suryanarayana Murthy, Assistant Teacher, Veeravaram*
4. *Sri N. Sita Ramaiah, Assistant Teacher, Panchayat Samithi Elementary School, Veeravaram*

49. Tamarada—Situated at a distance of 8 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 3,184 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Telaga, etc.; Scheduled Castes (345)—Mala, Madiga, etc.; Scheduled Tribes (5); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Anjaneyaswamy temple is the place of worship in the village. Tarlamma and Marlamma village deities are worshipped in the form of stones in an open place.

Tarlamma and Marlamma festival is celebrated on *Chaitra Suddha Padyami* (March–April). *Chalimidi* is offered to the deity. The festival is of ancient origin. Local Hindus congregate.

Anjaneyaswamy Uthsavam is celebrated for 5 days in *Magham* (January–February). Street dramas and *Harikathas* are the entertainments for the congregation.

SOURCE : *Sri K.V. Someswara Rao, Karnam, Tamarada*

50. Goneda—Situated at a distance of 8 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 2,596 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Jangam, Chakali, Mangali, Telaga, Kapu, Settibalija *alias* Idiga, Senapati, etc.; Scheduled Castes (348)—Adi Andhra, Mala and Madiga, etc.; Scheduled Tribes (13); Dudekulas and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Sri Rama, Gopalaswamy and Sankalpa Siddheswara. Another Rama temple is under construction. Orelamma, the village

1 Madras District Gazetteers, *Godavari*, Vol. I, p. 226

deity, is worshipped in the form of a stone under a tree with no temple. Sankalpa Siddheswaraswamy is a newly installed stone Sivalingam with His consort Sankalpa Siddheswari.

Orelamma Jatara is celebrated in *Ashadam* (June–July). The local people congregate. Fowls and goats are sacrificed.

Sankalpa Siddheswara Kalyanothsavam is celebrated for five days in *Magham* (January–February). Daily *pujas* for the Lord according to *sastras* are performed. Fruits and flowers are offered. Devotees of neighbouring villages also congregate. Uthsavams are celebrated during the entire month of *Dhanurmasam* (December–January). Brahmins are the patrons.

SOURCE : *1. Sri K. Ramamurthy, Teacher, Panchayat Samithi Elementary School, Goneda*
2. Sri K. Ramulu, Headmaster, Panchayat Samithi Elementary School, Goneda
3. Sri T. Peter, Teacher, Panchayat Samithi Elementary School, Goneda

51. Kandrakota—Situated on the banks of Yela River and at a distance of 6 miles from Peddapuram which is about 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway. Formerly, when Peddapuram Samstanam was powerful, its king defeated a Muslim chieftain called Khan, who built a fort for himself here and lived secretly in it. That fort was called after him as Khankota and it gradually became Kandrakota. Even now there are relics of that fort in this village and bricks of large size of ancient days are also discovered in the village.

The total population of the village is 3,864 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Viswabrahmin, Kammara, Telaga. Kapu, Sale, Settibalija *alias* Gowd, Chakali, Mangali, Kummari, etc.; Scheduled Castes (635)—Adi Andhra, Mala and Madiga, etc.; Scheduled Tribes (50)—Yerukula, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, services, trade and other traditional occupations.

The temples of Nukalamma and Siva and four temples of Sri Rama are the places of worship. In addition to these, there are a church and a mosque in the village. The image of Nukalamma is of stone, 16 feet high and 8 feet broad, painted with colours, in an awe-inspiring form.

Nukalamma Teertham is celebrated for 4 days from *Phalguna Bahula Amavasya* to *Chaitra Suddha Tadiya* (March–April). Fowls, goats and sheep are sacrificed to the deity. Fruits, jaggery, *garagalu*, saris, blouse pieces and *ganda deepams* are offered to the deity. *Pula garagalu* are taken in procession every day with music. Those who had taken vows perform fire-walking before the deity. *Ganda deepams* (burning lights) are carried on heads to the temple. Sunday, Tuesday and Thursday are considered efficacious for worship of this deity. This festival is being celebrated from ancient times. About 2 lakhs of Hindus, local and from distant places too, congregate. All communities take part in the festival. There are 5 *pujaris* for this deity. They are all Kapus with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival for 30 days. Utensils, lanterns, torchlights, mirrors, combs, toys, pictures, photos, Ayurvedic drugs, books, mill and handloom cloth, agricultural implements, cattle, sheep, fowls, bamboo articles etc., are sold. Pandals are erected. Merry-go-rounds, swings, lotteries, circus, magic and dramas afford entertainment to the visitors.

The Madras District Gazetteer accounts as follows about the *teertham* at the beginning of the present century.

> "......is celebrated for its festival to the village goddess Nukalamma, which lasts for a month and ends with the last new-moon day before the Telugu New Year's Day in March or April. Many pilgrims visit the place on this occasion and vows of many kinds are made to the goddess, generally, it is said, to secure alleviation from disease. A bufallo is sacrificed, a wound being first made in its throat and the blood caught in a pot and its head being then cut off" 1

Sri Rama Kalyanam is celebrated for 5 days from *Chaitra Suddha Navami* to *Triodasi* (March–April).

SOURCE : *1. Sri P. Bangarraju, Headmaster, Kandrakota*
2. Sri G. Tataiah, Teacher, Kandrakota
3. Sri J. W. Vanga, Health Inspector, Peddapuram
4. Sri M. Narayanaswamy, Teacher, Kandrakota

1 Madras District Gazetteers, *Godavari*, Vol. I, (Madras—1907), p. 222

5. *Smt. N. Venkayamma, Teacher, Kandrakota*
6. *Smt. D. Kanthamma, Teacher, Kandrakota*

52. Kattamuru—Situated at a distance of 4 miles to the east of Peddapuram which in turn is 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway. It is believed that the Zamindar of Peddapuram had given this village as *katnam* or reward to Brahmins and therefore it was called Katnamuru, which gradually became Kattamuru.

The total population of the village is 5,367 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Kammara, Kapu, Settibalija *alias* Idiga, etc.; Scheduled Castes (751)—Adi Andhra, Mala and Madiga, etc.; Scheduled Tribes (26); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Vishnu, Ramalingeswaraswamy, Poleramma, and Gouramma and a church are the places of worship in the village. The deities in Vishnu temple are Kesavaswamy and Pattabhiramaswamy. Timma Jagapati Raju of Peddapuram had richly endowed lands to the Lords in the Vishnu temple and this village was reputed to be the back doorway of that Estate where as Peddapuram was the front gateway.

Kesavaswamy and Pattabhiramaswamy Kalyanams are celebrated for 5 days from *Magha Suddha Ekadasi* (January–February). The Hindu devotees of the village congregate. There are *manyam* lands for the temple. *Harikathas*, *burrakathas* and dramas are conducted during nights. *Pujari* is a Vaishnava with hereditary rights. *Prasadam* is distributed to all. There is free feeding on the last day.

Sri Ramalingeswaraswamy Kalyanam is celebrated for one day on *Magha Bahula Ekadasi* (January–February). The Hindu residents of the village congregate. *Pujari* is a Brahmin.

Poleramma Teertham is celebrated for a day on *Jaistha Bahula Amavasya* (May–June). The residents of the village of all communities congregate. Sheep and fowls are sacrificed to the deity.

During Dhanurmasam for one month (*i.e.*, from 15th December to 15th January) *prabhata seva*, (early morning worship) and procession are conducted in Vishnu temple. For *Karthika Suddha Purnima sulamula* uthsavam and *jwala thoranam* are celebrated in Siva temple. Ganapathi Navarathrulu are held from *Bhadrapada Suddha Chavithi* (August–September).

SOURCE :
1. *Smt. V. Manikyam, Teacher, Kattamuru*
2. *Sri Akella Venkateswarlu, Teacher, Kattamuru*
3. *Sri Ch. Veeraswamy, Teacher, Kattamuru*
4. *Sri N. Satyanarayana, Teacher, Kattamuru*
5. *Smt. M. Seshachalamma, Teacher, Kattamuru*

53. Sirivada—Situated at a distance of 4 miles to the north of Peddapuram which in turn is 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 933 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Kapu, etc.; Scheduled Castes (94)—Mala, etc.; and Scheduled Tribes (3). The chief means of livelihood of the people are agriculture and agricultural labour.

Two temples of Sri Rama and the temples of village deity Chintalamma and Saint Brahmam are the places of worship in the village.

Chintalamma festival is celebrated for 30 days from *Chaitra Suddha Padyami* to *Amavasya* (March–April) with a congregation of 200 local devotees. Procession of *garagas* with dance and music takes place on the day of the festival. *Naivedyam* is offered. This is an ancient festival. Kapus are the patrons. A Rajaka (washerman) is appointed as *pujari* during the period of the festival on daily wages.

A few shops with eatables and toys are arranged.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March–April) in Rama temples.

Veera Bhrahmam was a great saint of a Viswabrahmin family of Mysore State who showed great miracles in Rayalaseema and entered *jeevasamadhi* at Kandimallayapalem in Cuddapah District.

Saint Brahmam Uthsavam is celebrated from *Karthika Suddha Panchami* to *Ekadasi* for 5 days (October–November). *Bhajans* and *Harikathas* are the entertainments.

SOURCE : *Sri J. Atchuta Ramaiah, Sirivada, Kandrkota P. O.*

54. Gudivada—Situated at a distance of 4 miles to the north of Peddapuram which in turn is 3 miles from Samalkot Railway Station.

The total population of the village is 1,007 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Telaga, etc.; Scheduled Castes (153)—Mala and Madiga, etc.; Scheduled Tribes (6). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Rama temple and Pachchalamma temple with the image of the deity in human form, are the places of worship in the village.

Pachchalamma festival is celebrated for 30 days from *Vaisakha Suddha Padyami* to *Bahula Amavasya* (April-May). On every alternate day, the *garagalu* are taken out in a procession with music in the village. The entire night of *Chathurdasi* is spent in *jagaram* with the the procession of *garagalu*. On the last day *i.e.*, on *Amavasya*, the *teertham* is celebrated when a goat is sacrificed. This festival is of ancient origin. About 200 devotees of the village congregate. *Pujari* is a Chakali appointed temporarily and paid. *Naivedyam* is offered to the deity. *Prasadam* is distributed to all.

A fair is held in connection with this before the temple, in an area of 300 square yards. Utensils, lanterns, mirrors, combs, pictures, photos and cloth etc., are sold.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April). Both these festivals are celebrated by collecting donations from the villagers.

SOURCE :
1. *President, Village Panchayat, Gudivada*
2. *Sri C. Satyam, Headmaster, Panchayat Samithi Elementary School, Gudivada*
3. *Sri Battula Abbayi, Teacher, Gudivada*

55. Ulimeswaram—Situated at a distance of 6 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 1,348 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Sale, Chakali, Mangali, etc.; Scheduled Castes (171)—Mala and Madiga, etc.; and Scheduled Tribes (7). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Siva temple, Rama temple and Ankalamma temple are the places of worship in the village.

Ankalamma Panduga is celebrated for one day in *Sravanam* (July-August) according to the convenience of the villagers with local congregation.

SOURCE :
1. *Sri Sesharatnam, Teacher, Panchayat Samithi Elementary School, Ulimeswaram*
2. *Sri M. Raja Ratnam, Teacher, Panchayat Samithi Elementary School, Ulimeswavam*

56. Thirupathi—Situated at a distance of 8 miles from Peddapuram as also from Samalkot Railway Station. The village is on the banks of river Yela. The Bhimakanda refers to Yela river as one of the sacred rivers in South and as equal to River Ganga in sanctity. This village is considered to be one of the sacred shrines on the banks of the River Yela. The area was formerly known as Kimmuruseema. It is believed that there was an *ashram* of Sandalyamaharshi. About 200 years ago there was a village Komaragiri in this place. There is a temple of Srungaravallabhaswamy installed by Sandalyamaharshi. It is believed that Srungaravallabhaswamy appeared in a dream to Timma Jagapathi Maharaja of Peddapuram *samsthanam* and said that He was in the form of Vamana Avatar at that place. Jagapathi Maharaja accordingly went to that place with his army for a search and found the temple. Then, the people of Komaragiri village constructed houses around and resided there calling the village Thirupathi.

There are several inscriptions on the walls and pillars of Srungaravallabhaswamy temple; but they are not clear. On one of the pillars the date of the inscription is visible and it refers to Saka year 1764.

The total population of the village is 1,885 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Telaga, Rajaka, etc.; Scheduled Castes (253)—Mala and Madiga, etc.; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Srungaravallabhaswamy, Sri Rama, Someswaraswamy and a small abode for

Anjaneyaswamy under a sami tree are the places of worship in the village. There is a village deity Burugulamma with no temple.

Srungaravallabhaswamy Kalyanam is celebrated for a day on *Chaitra Suddha Ekadasi* (March-April). This festival is being celebrated since the inception of the village. The devotees, local and from the neighbouring villages, congregate. It is said that there is an inam land of 18 acres in the name of the deity. *Pujari* is a Brahmin. *Prasadam* is distributed to all.

A fair is held in connection with the festival for one day with a few shops selling eatables, pictures, photos, books and clothes.

Someswaraswamy Kalyanam is celebrated for one day on *Magha Suddha Ekadasi* (January-February). The devotees offer cash, etc. It is celebrated from ancient times. The devotees of the village congregate.

Another festival of the village is Burugulamma Panduga in *Sravanam* (July-August). Fruits and flowers are offered to the deity. It is also of ancient origin and of local significance. The residents of the village congregate. *Pujari* is a Settibalija.

SOURCE : *1. Sri Battula Satyanarayana, Teacher, Thirupathi*
2. Sri Thatavarthi Veerraju, Teacher, Thirupathi
3. Sri Vinjamuri Gopalacharyulu, Panchayat President, Thirupathi

57. Marlava—Situated on the banks of Yela river between Ramachandrapuram and Kandrakota villages at a distance of 7 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 2,092 and it is made up of the following communities: Caste Hindus —Brahmin, Vaisya, Kapu, Kummari, Kammara, Chakali, Mangali, etc.; Scheduled Castes (213)—Mala and Madiga, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Srirama, Nukalamma (a stone image in feminine form) and Saint Veerabramham and a church are the places of worship in the village.

Nukalamma festival is celebrated for 31 days from *Chaitra Bahula Amavasya* (March-April) to *Vaisakha Bahula Amavasya* (April-May). Plantains, cocoanuts, blouse pieces, goats, fowls and sheep are offered to the deity. The goats and fowls, offered by the devotees, are not immolated but sold in auction and *pujas* are performed with that money. It is being celebrated for the past 70 years and is confined to the neighbouring villages. About 50,000 Hindus, local and from the neighbouring villages, congregate. All communities take part in the festival. *Pujari* is a Chakali with hereditary rights. Pandals are erected.

A fair is held in connection with the festival for one month. Utensils, lanterns, torchlights, mirrors, combs, toys, pictures, photos, mill and handloom cloth, readymade clothes, bamboo articles, like baskets, mats, fans etc., are brought and sold by merchants of Kakinada, Peddapuram, Jaggampeta, Rajahmundry and other places.

SOURCE : *1. Sri A. Singaracharyulu, Teacher, Marlava*
2. Sri C. Surya Rao, Teacher, Marlava
3. Srimathi A. Amelya, Teacher, Marlava

58. Pulimeru—Situated on Kakinada — Prathipadu road at a distance of 6 miles from Samalkot Railway Station. As it constituted the boundary of the erstwhile Peddapuram Samsthanam, it got the name Polimeru (boundary) which in course of time became Pulimeru. There is also another version that there were many tigers in this place and hence it was called Pulimeru, (*puli* is tiger and *mera* is space in vernacular).

The total population of the village is 2,820 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Telaga, Kapu, etc.; Scheduled Castes (453)—Mala and Madiga, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Ramalingeswaraswamy, Rama, Musalamma and a church are the places of worship in the village. The image of Musalamma is in female form, awe-inspiring and holding swords in the hands. The temples were constructed by the Zamindars of Peddapuram.

Musalamma festival is celebrated for 28 days from *Bhadrapada Suddha Tadiya* to *Amavasya* (August-September). It is being celebrated for the past 200 years. The devotees of the village congregate. The

patrons are the Telagas. *Prasadam* is distributed to all and there is free feeding. Communal feasts are also arranged during the festival.

Ramalingeswaraswamy Kalyanam is celebrated for 5 days from *Ashada Bahula Ekadasi* (June-July).

Pandals are erected for the convenience of the visitors.

SOURCE: *1. Sri A. Adinarayana, Teacher, Pulimeru*
2. Sri Nuthali Isad, Headmaster, Pulimeru
3. Sri D. Apparao, Teacher, Pulimeru

59. **Mukkollu**—Situated at a distance of 12 miles from Peddapuram.

The total population of the village is 1,857 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Uppara, Kapu, Chakali, Mangali, etc.; Scheduled Castes (238)—Mala and Madiga, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Vighneswara temple, Rama temple and a church are the places of worship in this village. Gramadevata Jatlamma is worshipped in the form of a stone image in human form without a temple.

Jatlamma Panduga is celebrated for one day in *Sravanam* (July-August). This is celebrated according to the convenience of the villagers. *Chalimidi* is offered. *Naivedyam* is offered to the deity by the devotees at their houses. Local people congregate. All Hindu communities participate without any distinction of caste or creed.

SOURCE: *1. Sri R. Viswanatham, Teacher, Mukkollu*
2. Sri S. Joseph, Teacher, Mukkollu

60. **Rajupalem**—Situated on the Samalkot—Prathipadu bus route at a distance of 8 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway.

The total population of the village is 1,723 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Viswabrahmin, Telaga, Kapu, Mangali, Chakali, Sale, etc.; Scheduled Castes (696)—Mala and Madiga, etc.; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Rama temple and Talupulamma temple are the places of worship in the village. Talupulamma image is in human form.

Talupulamma Teertham is celebrated for 30 days from *Vaisakha Bahula Amavasya* (April-May). Fruits are offered; fowls and goats are immolated in fulfilment of vows. This festival is being celebrated for the past 50 years. Pakala Ramam Dora, a Telaga is the patron of the temple. Hindus, local and from the neighbouring villages, congregate. Dramas afford entertainment to the visitors.

Mutyalamma festival is celebrated for 15 days from *Chaitra Bahula Amavasya* (March-April) with local congregation.

SOURCE: *1. Sri Ramaswamy, Teacher, Rajupalem*
2. Sri Y. Appanna, Teacher, Rajupalem
3. Sri P. Krishnaswamy, Rajupalem

61. **Veldurthi**—Situated at a distance of 18 miles from Peddapuram.

The total population of the village is 1,825 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Telaga, Kapu, Settibalija including Idiga, Mangali, Chakali, etc.; Scheduled Castes (334)—Mala and Madiga, etc.; and Scheduled Tribes (4). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama and Egulamma are the places of worship in the village.

Egulamma festival is celebrated for 8 days from *Ashada Bahula Amavasya* (June-July) to *Sravana Suddha Sapthami* (July-August). Procession with *garagalu* is conducted by Chakalis during nights. Animals are sacrificed on the last day. Telagas are the patrons.

SOURCE: *1. Sri Narayana Rao, Teacher, Veldurthi*
2. Sri G. Suryanarayanamurthy, Veldurthi

62. **Pro. Donthamuru**—Situated at a distance of 18 miles from Peddapuram.

The total population of the village is 1,600 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Telaga, Settibalija (Idiga), Golla, Uppara, etc.; and Scheduled Castes (367)—Mala and Madiga, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Three Rama temples and Nangalamma temple with the image of the deity in an awe-inspiring feminine form holding a sword in one hand are the places of worship in the village.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April). This festival is being held for the past 15 years. About 200 devotees, local and from the nearby villages, congregate. *Prasadam* is distributed to all.

Nangalamma festival is celebrated for 16 days from *Ashada Suddha Purnima* to *Bahula Amavasya* (June–July). *Chalimidi, vadapappu* and fruits are offered to the deity and fowls are sacrificed by a few devotees on the last day. *Pujari* is a Chakali.

SOURCE : *1. Sri C. Rama Sastry, Teacher, Pro. Donthamuru*
2. Sri C. Jagannadha Sarma, Teacher, Pro. Donthamuru

63. Pro. Rayavaram—Situated at a distance of 18 miles from Peddapuram. It is also known as Raparthi Rayavaram, as there is a neighbouring village by name Raparthi.

The total population of the village is 3,301 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Viswabrahmin, Velama, Settibalija (Idiga), Golla, Chakali, Mangali, etc.; Scheduled Castes (549)—Mala and Madiga, etc.; Scheduled Tribes (9); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Two temples of Sri Rama and Padalamma temple are the places of worship in the village. The image of Padalamma is in feminine form. About 10 years ago Sri Manchikanti Suryanarayana Murthy was mentally troubled and he made pilgrimage to many holy places with his wife. After returning home, on a Srirama Navami day his wife got possessed of Lord Sri Rama and he was asked to construct a temple for Him in the field where she was possessed by the deity. Accordingly a Rama temple was built there and the land was endowed to it for daily *aradhana* and *dhupa, deepa, naivedyam.*

Padalamma Teertham is celebrated for a day on *Vaisakha Suddha Padyami* (April–May). Fifteen days prior to Teertham, *sambarams* are celebrated with the procession of *garagalu. Chalimidi, vadapappu* and cocoanuts are offered to the deity. About 400 Hindus, local and from the neighbouring villages, congregate. This festival is of ancient origin. Pandals are erected near the temple.

A fair is held in connection with this festival near the temple. Utensils, mirrors, combs, pictures, photos, etc., are sold.

Magic affords entertainment. There is a drama troupe in the village called Sita Ramanjaneya Nataka Samajam.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March–April). During *Dhanurmasam, pujas* are performed daily with great devotion in the temple. There is free feeding on Srirama Navami. *Puranakalakshepam* and *pavalimpu seva* and *prabhata seva* are performed. Fruits, cocoanuts, etc., are offered. The patron is Sri Manchikanti Suryanarayana Murthy. *Pujuri* is a Brahmin of Athreyasa *gotram*, with hereditary rights.

Theppa Uthsavam is celebrated on *Karthika Suddha Purnima* (October–November). This is reminiscent of Mahavishnu's Ksheerasagara Seshasayanam (reclining on the serpent-king in the ocean of milk). The deity is kept on a decorated and illuminated boat and is taken in procession in the pond adjoining the temple with music and fire works.

Maridamma and Gujjalamma festivals are also celebrated in *Sravanam* (July–August) in R. Timmapuram, hamlet of Pro. Rayavaram.

SOURCE : *1. Sri Salapaka Sri Rama Bayanna Panthulu, Headmaster, Pro. Rayavaram*
2. Sri Vanteddu Surya Rao, Teacher, Pro. Rayavaram
3. Sri K. Peda Ramaswamy, Teacher, Pro. Rayavaram
4. Sri Bandaru Appalaswamy, President, Village Panchayat, Pro. Rayavaram
5. Smt. Ch. Ruthamma, Headmistress, R. Timmapuram

64. Gorinta—Situated at a distance of 6 miles from Peddapuram. There was abundant growth of *gorinta* plants here. Therefore, the village was called Gorinta.

The total population of the village is 2,335 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Kamsale, Telaga, Reddi, Settibalija (Idiga), Rajaka, Mangali, Medara, etc.; Scheduled Castes (257); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Rama temple and Thallamma temple are the places of worship in the village. The image of Thallamma is in human form.

Thallamma Jatara is celebrated for 26 days from *Vaisakha Suddha Panchami* to *Amavasya* (April-May). *Garagalu* are taken in procession every day with music and on the last day *bhajans* are arranged and *prasadam* is distributed to all. *Vadapappu*, *chalimidi*, plantains, cocoanuts are offered and goats and fowls are sacrificed to the deity. The Hindus of the village congregate. The patrons are Telagas. *Pujari* is a Chakali.

Srirama Navami is celebrated for one day on *Chaitra Suddha Navami* (March-April). It is being celebrated for the past 40 years and the Hindu devotees of the village congregate.

SOURCE: 1. *Sri K. Veeraswamy, Teacher, Panchayat Samithi Elementary School, Gorinta*
2. *Sri L. Ganga Raju, Teacher, Gorinta*
3. *Sri Vinjamuri Venkata Ramaiah, Teacher, Gorinta*

65. Vadlamuru—Situated on Samalkot—Prathipadu bus route at a distance of 2 miles from Peddapuram.

The total population of the village is 2,296 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Kamma, Kapu, Settibalija (Idiga), Sale, Devanga, etc.; Scheduled Castes (508); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sita Ramaswamy, Kodanda Ramaswamy, Panduranga swamy and village deity Chintalamma are the places of worship in the village.

Chintalamma festival is celebrated for 30 days from *Jaishta Suddha Padyami* to *Bahula Amavasya* (May-June). *Jagarana* is observed on the night of *Chathurdasi*. Procession takes place with music and fire works, out of subscriptions collected from the villagers. *Teertham* is celebrated on *Amavasya*. Animal sacrifice is not in practice for the past 20 years. Agriculturists patronise the celebrations. *Pujari* is a Chakali.

Srirama Navami festival is celebrated for one day on *Chaitra Suddha Navami* (March-April).

Daily *puja* is performed in all the temples and offering of fruits and *naivedyam* takes place. *Bhajans* etc., are performed on the holy days of Vaikunta Ekadasi, Bheeshma Ekadasi and Srirama Navami etc.

SOURCE: 1. *Sri P. Venkata Subba Rao, President, Panchayat Board, Vadlamuru*
2. *Smt. K. Mary, Teacher, Vadlamuru*
3. *Sri A. Kameswara Rao, Teacher, Panchayat Samithi Elementary School, Vadlamuru*
4. *Smt. G. Rajamani, Teacher, Panchayat Samithi Elementary School, Vadlamuru*

66. G. Ragampet—Situated on Samalkot—Prathipadu bus route at a distance of 2 miles from Samalkot Railway Station, 4 miles from Peddapuram and 10 miles from Kakinada. This village was constructed by Raghavamma wife of Peddapuram Zamindar. Therefore it was called after her name.

The total population of the village is 2,356 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kashatriya, Kammara, Kapu, Settibalija (Idiga), Velamma, Chakali, etc.; Scheduled Castes (511)—Mala and Madiga, etc.; Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Venugopalaswamy, Subrahmanyaswamy, Siva, Panduranga and Vegulamma are the places of worship in the village.

Vegulamma festival is celebrated for one day on *Bhadrapada Bahula Amavasya* (August-September). Fruits, *vadapappu*, *chalimidi* and cocoanuts are offered. Goats and fowls are sacrificed to the deity. Fasting and *jagarana* are observed. It is being celebrated from ancient times. About 4,000 Hindus, local and from the neighbouring villages congregate. All communities take part in the festival. *Pujari* is a Chakali with hereditary rights.

A fair is held in connection with the festival for one day near the temple. Eatables, lanterns, mirrors, combs, pictures, photos and cloth etc., are brought

and sold. *Harikathas, burrakathas* and dramas are the items of entertainment to visitors.

Sri Venugopalaswamy Kalyanam is celebrated in *Chaitram* (March–April). Subrahmanya Shashti is celebrated on *Margasira Suddha Shashti* (November–December). Local Hindus congregate. *Prasadam* is distributed to all.

SOURCE :
1. *Sri Ch. Brahmakavi, Asst. Teacher, Panchayat Samithi Elementary School, G. Ragampet*
2. *President, Panchayat Board, G. Ragampet*
3. *Sri M. Gangadharam, Headmaster, G. Ragampet*
4. *Sri B. Rajannapantulu, Karnam, G. Ragampet*

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S NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	2 J ANNAVARAM	LAVA AND KUSA JAN FEB
	2(a) KAMBALAPALEM H/o J ANNAVARAM	LAVA AND KUSA JAN FEB
2	6 YELESWARAM	RUPULAMMA APR MAY
3	8 LINGAMPARTHI	NUKALAMMA FEB MAR
4	10 YERRAVARAM	SUBRAHMANYASWAMY NOV-DEC
5	16 KIRLAMPUDI	NUKALAMMA MAR-APR
6	18 PRATHIPADU	VEGULAMMA MAR-APR
7	19 VOMMANGI	NUKALAMMA MAR APR
8	25 UTTARAKANCHI	NUKALAMMA FEB MAR
9	26 GOKAVARAM	EGULAMMA APR-MAY
10	26(b) GIRIJANAPURAM	KONDADEVATHA MAR & SEP
11	26(g) VANTHADA	GANGALAMMA APR-MAY
12	27 PEDDIPALEM	NUKALAMMA FEB-MAR
13	29 DIGUVADHARAPALLE	TALUPULAMMA MAR-APR
14	30 ULIGOGULA	KONDARAJULU ALIAS VANADEVATHA MAR & SEP
15	31 BAPANDHARA	KONDARAJULU ALIAS VANADEVATHA MAR & SEP
16	32 KETANAGIRI-MIRTHIWADA	KONDARAJULU ALIAS VANADEVATHA MAR & SEP
17	33 BURADAKOTA	KONDARAJULU ALIAS VANADEVATHA MAR & SEP
18	34 KONDAPALLE	KONDARAJULU ALIAS VANADEVATHA MAR & SEP
19	35 VELANGI	MALLIKARJUNASWAMY DEC-JAN
20	45 RAGHAVAPATNAM	GUBBALAMMA SINGARAMMA ETC MAR-APR
21	47 JALDAM	CHINTALAMMA APR MAY
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23	52 MULAGAPUDI	VEMALAMMA APR-MAY
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29	68 PODURUPAKA	VUDUGULAMMA MAR-APR
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31	69(a) GAJJANAPUDI	MULAGALAMMA MAR-APR
32	70 POTHULURU	BODA KONDAMMA MAR APR
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36	72 CHINTALURU	CHINTALAMMA FEB MAR
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39	74(a) G KOTHAPALLE	NUKALAMMA MAR APR
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Section X

PRATHIPADU TALUK

J. **Annavaram**—Situated on the Kakinada—K. D. pet bus route at a distance of 36 miles from Kakinada.

The total population of the village is 3,035 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Kamsali, Kammara, Chakali, Mangali, Golla, Kapu, Settibalija (Idiga), etc.; Scheduled Castes (555)—Mala, Madiga, etc.; Scheduled Tribes (271)—Konda Dhora, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are the temples of Sri Rama and Rajula in the village. There are the images of Lava and Kusa in the Rajula temple.

Rajula Panduga is celebrated for one day on *Magha Bahula Chathurdasi* (January-February). Fruits and flowers are offered to the deities. It is being celebrated from ancient days and is of local significance. About 300 Hindus of the village congregate.

A fair is held in connection with the festival for one day with a few shops.

In Kambalapalem hamlet of J. Annavaram, temples of Rama and Konda Rajula are the places of worship. The earthen images of Kusa and Lava in human form are worshipped in the temple of Konda Rajula. There are the images of Sri Rama, Lakshmana, Sita and Anjaneya in the Rama temple.

Konda Rajula festival is celebrated for one day on *Magha Bahula Triodasi* (January-February). The patrons are Settibalijas (Idigas).

Gubbalamma festival is also celebrated in the village for 3 days every year.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March-April).

SOURCE : 1. *Sri Kolla Jacob, Headmaster, Kambalapalem*
2. *Sri M. Aseerwadam, Headmaster, J. Annavaram*

2. **Yeleswaram**—Situated at a distance of 10 miles from Prathipadu, 17 miles from Addathigala and 22 miles from Peddapuram, which in turn is 3 miles from Samalkot Railway Station on the Rajahmundry—Waltair section of the Southern Railway. This village is by the side of the river Yela and it is said that Yelamahamuni performed penance here. The place is noted for a big tank with an ayacut of 6,000 acres and its water spread area is 1,200 acres.

The total population of the village is 11,584 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (2,113); Scheduled Tribes (257); Muslims and Christians. The chief means of livelihood of the people are trade, agriculture, agricultural labour and other traditional occupations.

The temples of Ramalingeswaraswamy, Vishnu, Sri Rama, Anjaneyaswamy, Satyanarayanaswamy, Saibaba, Saint Brahmam and of the village deities Rupulamma and Pydi Mallamma are the places of worship in this village. The image of Rupulamma is 3 feet high in feminine form. Ramalingeswaraswamy is represented by a stone Sivalingam and there is an idol of Nandi also. There are a church and a few mosques also in the village.

Rupulamma Teertham is celebrated for 30 days from *Vaisakha Suddha Padyami* to *Bahula Amavasya* (April-May). The festival arrangements are made 15 days in advance. Cocoanuts and fruits are offered. Goats, fowls and sheep are sacrificed to the deity. The devotees observe fasting and *jagarana* during the *jatara*. This Teertham is being celebrated from ancient times and is of local significance. The devotees of the village congregate. The patrons are Thurpu Kapus. *Pujari* is a Chakali with hereditary rights. *Prasadam* is distributed to all and there is free feeding. Dramas, *Harikathas* and *bhajans* afford entertainment to the visitors.

Ramalingeswarawamy Kalyanam is celebrated for 5 days from *Magha Bahula Chathurdasi* (January-February). The *pujari* is a Saiva Brahmin.

Srirama Navami festival takes place for 5 days from *Chaitra Suddha Navami* (March-April). There is a choultry and pandals are erected.

SOURCE : 1. *Sri R. Sundararama Murthy, Headmaster, Yeleswaram*
2. *Sri Chandaka Appa Rao, Agriculturist, Yeleswaram*
3. *Sri G. Rama Rao, Teacher, Yeleswaram*
4. *Sri Gangadharabhatla Satyanarayana, Agriculturist, Yeleswaram*

3. **Lingamparti**— Situated at a distance of 21 miles from Prathipadu and 23 miles from Samalkot Railway Station. This is all forest area. There is a legend that a savant and a devotee of Lord Siva by name Lingamurti belonging to a Lingaradhya Brahmin family did penance and built this village and the temple of Lord Bhogeswaraswamy. There is a big tank called after Timmaraja, the famous Zamindar of Peddapuram Estate.

The total population of the village is 5,915 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Agnikulakshatriya, Kummari, Viswabrahmin, Chakali, Mangali, Medari, Telaga, Kapu, Settibalija (Idiga), Yadava, Jangam, Devanga, Sale, Satani, Kammara, etc.; Scheduled Castes (908)—Arundhatiya, Mala and Madiga, etc.; Seheduled Tribes (123); Dudekulas, Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Bhogeswaraswamy, Rajagopalaswamy, Sita Ramaswamy and of village deities, Nukalamma *alias* Nukambika and Vasantalamma are the places of worship in the village. Nukalamma's image is in feminine form. In addition there are four temples of Sri Rama in different streets of the village.

Nukalamma Teertham is celebrated for 2 days on *Phalguna Bahula Chathurdasi* and *Amavasya* (February–March). Goats and fowls are sacrificed to the deity. Offerings are made in the form of cash and kind. It is being celebrated for the past 90 years and is confined to the neighbouring villages. About 10,000 devotees, local and from the neighbouring villages, congregate. *Pujari* is a Chakali. *Prasadam*, fruits, *chalimidi* and *vadapappu* are distributed to all.

A fair is held in connection with the festival. Utensils, lanterns, torchlights, mirrors, combs, pictures, photos and toys are brought and sold. Pandals are erected. Dramas, *Harikathas*, dances, magic, circus, lottery and swings provide entertainment to the visitors.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April).

Rajagopalaswamy Kalyanamahothsavam is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February–March). Bhogeswaraswamy festival is celebrated from *Vaisakha Suddha Ekadasi* (April–May). Vasanthalamma or Vasanthambika Jatara is held on *Vaisakha Suddha Purnima* (April–May).

Konda Rajula Panduga is celebrated on Fridays in *Pushyam* (December–January) or *Magham* (January–February). The devotees observe fasting upto 3 O'clock in the afternoon and then hold feasts. They worship bows and arrows in the name of Konda Rajulu. *Naivedyam* is offered to the deity.

SOURCE : 1. *Sri Jothula Suryanarayana, Lingamparti*
2. *Sri R. Ramamurthy, Teacher, Lingamparti*

4. **Yerravaram**—Situated on the Madras—Calcutta National Highway at a distance of 6 miles from Prathipadu and 20 miles from Samalkot Railway Station.

The total population of the village is 2,069 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Telaga, Kapu, Viswabrahmin, Perika, Chakali, Mangali, Medari, Telukula, etc.; Scheduled Castes (135)—Mala and Madiga, etc.; Scheduled Tribes (10)—Yerukula; and Dudekulas. The chief means of livelihood of the of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Subrahmanyaswamy, Sri Rama, and Pasalamma are the places of worship in the village. The image of Subrahmanyaswamy is in the form of the hood of a serpent. The image of Pasalamma is in human form. There are the images of Sri Rama, Lakshmana, Sita and Anjaneyaswamy in Ramalayam.

Subrahmanya Shashti is celebrated for 3 days from *Margasira Suddha Panchami* (November–December). The devotees observe *jagaram* on *Panchami* and there is the *kalyanam* of the Swamy on *Shashti* and on the last day, the Swamy is taken out in a procession. It is being celebrated for the past 15 years. About 3,000 Hindus, local and from the neighbouring villages, congregate. *Pujari* is a Brahmin without hereditary rights.

A fair is held in connection with the festival for 3 days. Utensils, lanterns, torchlights, mirrors, combs,

pictures,photos, cloth and toys are brought and sold.

Dramas, lottery, gambling, *Harikathas* and *bhajans* afford enterainment to the visitors.

Pasalamma Jatara is celebrated for 15 days from *Ashada Suddha Purnima* (June-July). *Pujari* is a Chakali with hereditary rights.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March-April). There is poor feeding on the last day and *prasadam* is distributed to all.

The devotees take river bath and observe *jagarana* during festive days.

SOURCE : *1. Sri Oleti Bhaskar Rao, Karnam, Yerravaram*
2. Sri Ch. Bopayya Panthulu, Headmaster, Yerravaram

5. Kirlampudi—Situated in hilly region, at a distance of 12 miles from Samalkot Railway Station.

The total population of the village is 6,440 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (744)—Mala, Madiga, etc.; Scheduled Tribes (8); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

There are the temples of Siva and of the village deity Nukalamma with her 8′ high image in a sitting posture and in an awe-inspiring form with 4 hands. There are a mosque and a church in this village.

Nukalamma Teertham is celebrated for 15 days from *Chaitra Suddha Padyami* (March-April). Money, fruits, flowers, turmeric and *kumkum* are offered. Goats, fowls and sheep are also offered and are not sacrificed. A day prior to *Ugadi*, *garagalu* with flowers are taken in procession. About 5,000 devotees, local and from the neighbouring villages, congregate. Only Hindus take part in the festival. *Pujari* is a Bestha and the patrons are Velamas.

A fair is held in connection with the festival for 15 days. Utensils, lanterns, torchlights, mirrors, combs, Ayurvedic drugs, handsticks, ropes and toys are brought and sold.

Pandals are erected. Swings, whirling-wheels, magic, lottery, gambling and fancy dresses afford entertainment to the visitors.

SOURCE : *Sri Geddam Suraiah, Executive Officer, Village Panchayat, Jagapathinagaram*

6. Prathipadu—Situated at a distance of 15 miles from Samalkot Railway Station and 17 miles from Peddapuram, the divisional headquarters. Till recently this village was the headquarters of a sub-taluk; and it was upgraded to a taluk with effect from 1-7-1965 and has been in charge of a Tahsildar since then.

The total population of the village is 4,604 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Velama, Perika, Kapu, Viswabrahmin, etc.; Scheduled Castes (123); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, government employment and other traditional occupations.

The temples of Vegulamma, Ramalingeswara, Saibaba and Padalamma and a church are the places of worship in the village. The image of Vegulamma in female form, with four hands in sitting posture, is made of cement and is painted in pleasing colours. The temple of Ramalingeswara is on the top of a hillock.

Vegulamma festival is celebrated for one day on *Chaitra Bahula Amavasya* (March-April). The preparations for the festival are made one week in advance. Cocoanuts, fruits and flowers are offered and goats and fowls are sacrificed to the deity in fulfilment of vows. About 2,000 Hindu devotees, local and from the neighbouring villages, participate in the festival. Kapus are the patrons. *Pujaris* are Kapus. *Prasadam* is distributed to all present.

A fair is held in connection with the festival for one day on the road near the temple. About 2,000 Hindu devotees, local and from the villages of Velanka, Utharakanchi, Lampakalova, Peddipalem, Vommangi, Serabhavaram, Gokavaram, Siripuram and P. Jagannadhapuram attend the fair. Sweetmeats, ready-made garments, pots, etc., are sold in the fair. There is a choultry for the pilgrims.

SOURCE : *Sri P. L. Vara Prasad, Tahsildar, Prathipadu*

7. Vommangi—Situated at a distance of 3 miles from Prathipadu by road.

The total population of the village is 3,813 and it is made up of the following communities: Caste Hindus—Brahmin, Telaga, Kapu, Uppari, etc.; Scheduled

Castes (802)—Adi Andhra, etc.; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are the temples of Sri Rama and of village deity Nukalamma in the village.

Nukalamma festival is celebrated for one day in *Chaitram* (March-April). It is being celebrated for the past 30 years and is of local significance. The Hindus of the village congregate.

SOURCE: *Sri Chittapragada Chinna Veeraji, Karnam, Vommangi*

8. Uttarakanchi—Situated at a distance of 8 miles from the 387th milestone on the Madras—Calcutta National Highway, and 21 miles from the Samalkot Railway Station.

The tota population of the village is 2,254 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Settibalija (Idiga), etc.; and Scheduled Castes (455)—Adi Andhra, Mala and Madiga, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The village deity Nukalamma temple is the place of worship in the village.

Nukalamma festival is celebrated for 2 days from *Phalguna Bahula Chathurdasi* (February-March). The devotees observe *jagarana* on *Chathurdasi* and perform *bhajans* during the whole night. *Kumbham* and fowls are offered to the deity. *Teertham* is celebrated on *Amavasya* and the image of the deity is taken out in a procession to the four corners of the village. The Hindus of the village congregate. This festival is celebrated by collecting donations from the villagers. Pandals are erected before the temple and are decorated.

SOURCE: *Sri M. Gopala Rao, Village Karnam, Uttarakanchi*

9. Gokavaram—Situated at a distance of 2 miles from Uttarakanchi and 10 miles from Prathipadu.

The total population of the village is 304 comprising the Scheduled Tribe, Kammaras. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Egulamma is worshipped in the form of a stone under a neem tree.

Egulamma Panduga is celebrated for one day on *Vaisakha Suddha Purnima* (April-May). Fruits and *chalimidi* are offered to the deity. It is being celebrated from ancient times. The devotees of the village congregate.

SOURCE: *Sri Malyala Venkata Rao, Karnam, Gokavaram*

10. Girijanapuram—Situated at a distance of 16 miles from Prathipadu.

The total population of the village is 19 and all of them belong to the Scheduled Tribe, Konda Dhoras. The chief means of livelihood of the people is collection of forest produce.

There is no temple but a stone image of the Kondadevatha is worshipped under a tree in the forest.

Kondadevatha festival is celebrated in March and September for one day on each occasion. Fowls are offered to the deity. All the Konda Dhoras participate in this festival.

SOURCE: *Sri M. Gopala Rao, Village Headman, Girijanapuram*

11. Vanthada—Situated on a hill, at a distance of 13 miles from the Madras—Calcutta National Highway and 15 miles from Prathipadu.

The total population of the village is 149 and it is entirely made up of Scheduled Castes (6); and Scheduled Tribes (143)—Konda Dhoras. The chief means of livelihood of the people are agriculture, agricultural labour and collecting forest produce.

There are no temples in this village.

Gangalamma Panduga is celebrated for one day on *Vaisakha Bahula Amavasya* (April-May). Goats and fowls are offered to the deity.

Kondaraju Kodukula Panduga is celebrated in this village on a Friday in *Magham* (January-February). One person gets up early in the morning on that day. He fasts and prepares a *manedu* (a small measure) of rice out of paddy that is not thrashed under the feet of cattle but is thrashed separately by men and preserved for the purpose, and cooks the rice with enough of

water without removing the *ganji*. The rice thus cooked is offered to the deity. Extra rice, according to capacity, is cooked separately. A goat is sacrificed and its mutton cooked and the gathering is fed. Fowls are also offered by those that make vows to that effect.

SOURCE : *Sri Malyala Goparaju, Village Headman, Vommangi*

12. **Peddipalem**—Situated at a distance of 8 miles from Prathipadu by cart track, 20 miles from Samalkot Railway Station to be covered partly by bus and partly by road.

The total population of the village is 1,858 and it is made up of the following communities: Caste Hindus—Settibalija (Idiga), Yadava, etc.; Scheduled Castes (221)—Adi Andhra, etc.; and Scheduled Tribes (62). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama and Nukalamma are the places of worship in this village. The image of Nukalamma is in feminine form with 8 hands holding a sword with a crown over her head.

Nukalamma Teertham is celebrated for two days from *Phalguna Bahula Amavasya* (February-March). The local people congregate. During one of the nights, a goat is taken in a procession around the village with margosa leaves tied round its neck and sacrificed before the deity on the following morning. This festival is celebrated by collecting subscriptions from villagers. The local devotees congregate.

A petty fair is held with a few shops selling eatables, utensils, combs, mirrors, toys, books and other articles.

Sita Rama Kalyanam is celebrated for one day on *Chaitra Suddha Navami* (March-April) and it is being celebrated for the past 10 years.

SOURCE : *Sri Maddaly Suryaprakasam, Village Karnam, Peddipalem*

13. **Diguvadharapalle**—Situated at a distance of one mile from the Kathipudi—Kotanandur road and 12 miles from the Annavaram Railway Station.

The total population of the village is 81 and it is entirely made up of Scheduled Castes (8); and Scheduled Tribes (73)— Konda Kapu, etc. The chief means of livelihood of the people are agriculture and collecting forest produce.

The temples of Sri Rama and Talupulamma are the places of worship in this village. The image of Talupulamma is in the form of a *ghatam* (an earthen pot).

Talupulamma festival takes place for 6 days from *Chaitra Bahula Panchami* to *Dasami* (March-April). Goats and fowls are sacrificed.

SOURCE : *Sri Anisingaraju Nilachalam, Karnam, Mulagapudi*

14. **Uligogula**—Situated at a distance of 15 miles from Prathipadu and 30 miles from the Samalkot Railway Station.

The total population of the village is 16 comprising only Scheduled Tribes, Konda Kapu and Kammara. The chief means of livelihood of the people is collecting forest produce.

Kondarajula *alias* Vanadevatha Panduga is celebrated for one day twice in a year once each in March and September. *Bhajans* are performed in the night on that day.

SOURCE : *Sri M. Gopala Rao, Vommangi*

15. **Bapandhara**—Situated at a distance of 30 miles from Samalkot Railway Station. It is covered with forests and hills.

The total population of the village is 176 and all of them except 6 belong to the Scheduled Tribe of Konda Kapu. The chief means of livelihood of the people is collecting forest produce.

Kondarajula *alias* Vanadevatha Panduga is celebrated twice in a year in March and September, one day on each occasion. *Bhajans* are performed during night.

SOURCE : *Sri M. Gopala Rao, Vommangi*

16. **Ketanagirimirthiwada**—Situated at about 15 miles from Prathipadu. It is amidst hills and forests.

The total population of the village is 56 comprising of the Scheduled Tribe, Kammaras. The chief means of livelihood of the people is *kondapodu* cultivation.

There are no temples but the villagers worship Vanadevathas supposed to be represented by trees. Kondarajula *alias* Vanadevatha Panduga is celebrated twice in a year in March and September for one day on each occasion. There are no fixed dates for this festival.

SOURCE : *Sri M. Gopala Rao, Vommangi*

17. **Buradakota**—Situated at a distance of about 30 miles from Samalkot Railway Station. It is amidst hills and forests.

The total population of the village is 182 and it is made up of a few Caste Hindus; Scheduled Castes (5); and Scheduled Tribes (169)—Kammara. The chief means of livelihood of the people are *kondapodu* cultivation and collection of forest produce.

Kondarajula *alias* Vanadevatha Panduga is celebrated twice in a year in March and September for one day on each occasion. Fowls are offered to the deities. The devotees decorate their houses, observe *jagarana* and perform *bhajans.*

SOURCE : *Sri M. Gopala Rao, Vommangi*

18. **Kondapalle**—Situated on a hill at a distance of 15 miles from Prathipadu and 30 miles from Samalkot Railway Station.

The total population of the village is 81 and it is made up of Scheduled Castes (5); and Scheduled Tribes (76)—Bagata, Kammara. The chief means of livelihood of the people is *kondapodu* cultivation.

Kondarajula *alias* Vanadevatha Panduga is celebrated twice in a year in March and September for one day on each occasion.

SOURCE : *Sri M. Gopala Rao, Vommangi*

19. **Velangi**—Situated at a distance of 14 miles from Prathipadu and 23 miles from Gollaprolu Railway Station.

The total population of the village is 340 and it is made up of Caste Hindus; Scheduled Castes (151); and Scheduled Tribes (134). The chief means of livelihood of the people are agriculture, (*kondapodu* cultivation). collecting forest produce, and labour etc.

Sri Mallikarjunaswamy festival is celebrated for one day in *Pushyam* (December-January). About 300 local people congregate. *Prasadam* is distributed to all.

SOURCE : *Statement of Fairs & Festivals furnished by the Collector, East Godavari District*

20. **Raghavapatnam**—Situated at a distance of 23 miles from Ravikampadu Railway Station on the Rajahmundry—Waltair broad gauge section of the Southern Railway and 28 miles from Prathipadu.

The total population of the village is 530 and it is made up of Caste Hindus—Kshatriya, Kammara, Chakali; Scheduled Castes (34)—Mala, Madiga; and Scheduled Tribes (482)—Konda Kapu. The chief means of livelihood of the people are agriculture and agricultural labour.

There are no temples in the village, but the stone images of the village deities Gubbalamma, Singaramma, Chintalamma and Bodakondamma are worshipped under a tree.

Gramadevatala Panduga is celebrated for 9 days from *Chaitra Bahula Sapthami* (March-April). Fowls are offered to the deities. The devotees prepare sweets which are offered as *naivedyam.* There is free feeding too. Local people congregate.

SOURCE : *1. Sri Chayapragada Peddavenkatarao, Karnam, Raghavapatnam*

21. **Jaldam**—Situated at a distance of 16 miles from Annavaram Railway Station and 30 miles from Prathipadu.

The total population of the village is 183 and it is made up of a few Caste Hindus; Scheduled Castes (9); and Scheduled Tribes (164)—Konda Kapu. The chief means of livelihood of the people are agriculture (*kondapodu* cultivation), collection of forest produce, and labour.

The stone image of the village deity Chintalamma under a tree is worshipped in this village.

Chintalamma festival is celebrated for one day in *Vaisakham* (April-May). Fowls are offered to the deity. The devotees observe *jagarana.* The local people congregate. Konda Kapus are the patrons.

Rajula Panduga is celebrated for one day on *Magha Suddha Purnima* (January-February).

SOURCE : *Sri Chittapragada Lakshmipathirao, Karnam, Ravuthulapudi*

22. Rajavaram—Situated at a distance of 8 miles from Annavaram Railway Station and 19 miles from Prathipadu.

The total population of the village is 591 and it is made up of some sub-communities of Caste Hindus; and Scheduled Castes (133). The chief means of livelihood of the people are agriculture and agricultural labour.

The villagers worship a bow of bamboo in the name of Konda Rajulu. The village deity Daralamma is also worshipped.

Daralamma Panduga is celebrated for a day in *Magham* (January-February). The local people congregate. Goats and fowls are sacrificed to the deity.

Konda Rajula Panduga is also celebrated during this festival.

SOURCE : *Sri N Venkata Jaggarao, Karnam, Sankhavaram*

23. Mulagapudi—Situated by the side of Kotananduru—Kathipudi road at a distance of 11 miles from Annavaram Railway Station and 24 miles from Prathipadu.

The total population of the village is 2,682 and it is made up of the following communities: Caste Hindus—Brahmin, Velama, Senapathi, Settibalija (Idiga), Chakali, Mangali, etc.; Scheduled Castes (352)—Mala, Madiga, etc.; and Scheduled Tribes (21). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sri Rama is the place of worship in the village. The village deities Vemalamma and Nesnalamma represented by *ghatams* (pots) placed under a tree are also worshipped.

Vemalamma festival is celebrated for 31 days from *Chaitra Suddha Panchami* to *Vaisakha Suddha Panchami* (April-May). Local people congregate. A he-buffalo and a goat are sacrificed after they are taken in a procession round the village in the night. The devotees observe *jagarana.*

Sri Rama Kalyanam is celebrated on *Chaitra Suddha Navami* (March-April) in the temple of Sri Rama.

SOURCE : *Sri Anisingaraju Narayana, Karnam, Mulagapudi*

24. Balarampuram—Situated at a distance of 12 miles from Annavaram Railway Station and 22 miles from Prathipadu.

The total population of the village is 1,073 and it is made up of the following communities: Caste Hindus—Velama, Kapu, Settibalija (Idiga), Yadava, Chakali, etc.; Scheduled Castes (128)—Mala and Madiga, etc. The chief means of livelihood of the people are agriculture, agricultural labour, spinning and other traditional occupations.

The temples of Sri Rama and the village deity Padalamma are the places of worship in the village.

Padalamma festival is celebrated for one day on *Jaistha Bahula Amavasya* (May-June). Fruits and flowers are offered and goats and fowls are sacrificed to the deity. It is being celebrated from ancient times. The local people congregate. All communities take part in the festival.

SOURCE : *Sri Chittapragada Subba Rao, Karnam, Balarampuram*

25. Mallavaram—Situated at a distance of about 12 miles from the Annavarm Railway Station and 22 miles from Prathipadu. It belonged to the estate of Thotapalle.

The total population of the village is 1,142 and it is made up of the following communities: Caste Hindus —Velama, Kapu, Settibalija (Idiga), Yadava, etc.; Scheduled Castes (75). The chief means of livelihood of the people are agriculture, agricultural labour, spinning and other traditional occupations.

The temple of the village deity Mavullamma is the place of worship and the image is the form of *garagalu.*

Mavullamma Panduga is celebrated for 15 days in *Ashadam* (June-July). Fruits and flowers are offered to the deity. The devotees prepare sweets at their houses and offer them as *naivedyam* to the deity. The local people congregate. This festival is celebrated by collecting subscriptions from the villagers.

SOURCE: *Sri Chittapragada Satyanarayanarao, Karnam, Mallavaram*

26. Gummaregula—Situated on the Kathipudi—Santapydipala road, at a distance of 12 miles from Annavaram Railway Station and 22 miles from Prathipadu.

The total population of the village is 619 and it is made up of the following communities : Caste Hindus—Kapu, Senapathi, etc.; and Scheduled Castes (54)—Madiga, etc.; The chief means of livelihood of the people are agriculture and agricultural labour.

There are temples of Sri Rama and of village deity Vanumulamma in this village.

Vanumulamma festival is celebrated for 30 days in *Chaitram* (March-April). Goats ard fowls are sacrificed to the deity. It is being celebrated for the past 50 years and is of local significance. The local people congregate.

SOURCE: *Sri Anisingaraju Lakshmipathi, Karnam, Gummaregula*

27. Santapydipala—Situated at a distance of 13 miles from Annavaram Railway Station and 23 miles from Prathipadu.

The total population of the village is 1,590 and it is made up of the following communities: Caste Hindus—Velama, Kapu, Kammara, Kummari. Golla, etc.; Scheduled Castes (45); and Scheduled Tribes (452). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple of the village deity Nukalamma and the image is in the form of Shakthi.

Nukalamma festival is celebrated for 8 days from *Phalguna Bahula Ashtami* to *Amavasya* (February-March). The *garagalu* of the deity are taken in a procession for a week in advance daily during nights. *Teertham* is celebrated on the last day *i.e.*, *Amavasya.* Goats, fowls and fruits are offered to the deity. The elders of the village collect donations from the villagers and celebrate the festival. It is being celebrated from ancient times and is confined to the neighbouring villages. About 3,000 devotees, local and from the neighbouring villages, congregate. *Prasadam* is distributed to all.

A fair is held in connection with the festival for one day near the temple. Eatables, fancy goods, books, pictures, photos and bamboo baskets, etc., are brought and sold.

SOURCE: *Sri Anisingaraju Abbiraju, Karnam, Santapydipala*

28. Masampalle—Situated at a distance of 7 miles from Kottapalle Railway Station and 16 miles from Prathipadu.

The total population of the village is 43 consisting only of the Scheduled Tribe—Konda Kapu. The chief means of livelihood of the people are agriculture and collecting fuel from the forest.

There is the temple of Jajulamma, the Kondadevatha with the stone image of the deity.

Jajulamma festival takes place for 5 days from *Chaitra Bahula Ekadasi* to *Amavasya* (March-April). The *garagalu* are taken in procession for 5 days. On the *Amavasya* day, the devotees observe fasting and offer *naivedyam* and immolate a goat to the deity. Fowls are sacrificed to the deity in fulfilment of vows. Subscriptions are collected from the villagers for celebrating the festival. Formerly, the Maharaja of Pithapuram used to give 30 rupees every year for celebrating this festival. The local devotees congregate. *Pujari* is a Konda Kapu.

SOURCE: *Sri Kolluboyina Achiraju, Cultivator, Masampalle*

29. Podurupaka—Situated at a distance of 12 miles from Prathipadu.

The total population of the village is 135 and it is made up of Caste Hindus—Settibalija (Idiga); and Scheduled Tribes (117)—Konda Dhora. The chief means of livelihood of the people are agriculture and agricultural labour.

There are no temples in this village.

Vudugulamma Panduga is celebrated for one day on *Chaitra Bahula Amavasya* (March-April). All the villagers participate. Fowls are offered to the deity.

Kondaraju Kodukula Panduga is celebrated in this village on a Friday in the dark fortnight of *Magham* (January-February). A devotee gets up early in the morning and prepares by himself a *manedu* (a small measure) of rice from paddy and cooks the rice with so much of water that no *ganji* would be left. A fowl or

goat according to the previous vow is sacrificed and cooked. Some rice is also cooked. The whole preparation is utilised for feeding those that gather there.

SOURCE : *Sri Arjampoodi Swamy, Karnam, Vommangi*

30. Sarabhavaram—Situated at a distance of 8 miles from Prathipadu and 10 miles from Gollaprolu Railway Station.

The total population of the village is 1,406 and it is made up of the following communities: Caste Hindus —Brahmin, Vaisya, Kapu, Settibalija (Idiga), Perika, Chakali, etc.; Scheduled Castes (132)—Adi Andhra, Madiga, etc.; and Scheduled Tribes (511). The chief means of livelihood of the people are agriculture and agricultural labour.

There is the only temple of Boda Kondamma, the village deity and the image is in female form of Shakthi.

Boda Kondamma festival is celebrated for 11 days from *Chaitra Bahula Panchami* to *Amavasya* (March-April). The devotees prepare sweets and offer them as *naivedyam* to the deity. The local people congregate. *Pujari* is a Chakali.

SOURCE : *Sri Satyavolu Bapiraju, Village Karnam, Sarabhavaram*

31. Gajjanapudi—Situated at a distance of 8 miles from Prathipadu and 12 miles from Gollaprolu Railway Station.

The total population of the village is 1,141 and it is made up of the following communities: Caste Hindus—Vaisya, Golla, Chakali, Mangali, Sale, etc.; Scheduled Castes (240)—Mala and Madiga, etc.; and Scheduled Tribes (229)—Konda Dhora and Konda Kapu. The chief means of livelihood of the people are agriculture and agricultural labour.

There is the temple of the village deity Mulagalamma and the image is in Shakthi form.

Mulagalamma festival is celebrated for one day on *Chaitra Bahula Amavasya* (March-April). The local people congregate. *Pujari* is a Chakali. The devotees offer sweets as *naivedyam* to the deity. Small items of entertainment like whirling-wheels are arranged for the visitors.

SOURCE : *Sri Yelugula Latchanna, Karnam, Gajjanapudi*

32. Pothuluru—Situated at a distance of 10 miles from Gollaprolu Railway Station as also from Prathipadu.

The total population of the village is 1,219 and it is made up of the following communities: Caste Hindus—Telaga, Settibalija (Idiga), Chakali, Sale, Golla, etc.; and Scheduled Castes (358)—Mala and Madiga, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is the temple of the village deity Boda Kondamma and the image is of stone.

Boda Kondamma Teertham is celebrated for 16 days from *Chaitra Suddha Purnima* to *Bahula Amavasya* (March-April). Goats and fowls are sacrificed to the deity. The people of the village congregate. The patrons are Chakalis.

SOURCE : *Sri Kambhammettu Lakshmi Narayana, Teacher, Pothuluru*

33. Vakapalle—Situated at a distance of about 6 miles from Ravikampadu Railway Station as also from Prathipadu by cross country path.

The total population of the village is 601 and it is made up of the following communities: Caste Hindus—Velama, Bhatraju, Settibalija (Idiga), Yadava, etc.; Scheduled Castes (90)—Adi Andhra, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

There are the temples of Sri Rama and village deity Mahalakshmamma in this village.

Mahalakshmamma festival is celebrated for one day in *Chaitram* (March-April). It is being celebrated for the past 30 years and is of local significance. The local people congregate.

SOURCE : *Sri Verrigakku Jogiraju, Karnam, Vakapalle*

34. Venkatanagaram—Situated at a distance of 8 miles from the Madras—Calcutta National Highway as also from Ravikampadu Railway Station.

The total population of the village is 539 and it is made up of the following communities: Caste Hindus—Kapu, Vantari, etc.; Scheduled Castes (31)—Mala and Madiga, etc.; Scheduled Tribes (79)—Konda Dhora.

The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Sri Rama and the village deity Ankalamma are the places of worship in this village.

Ankalamma festival is celebrated for one day in *Chaitram* (March–April). It is being celebrated for the past 30 years. The people of the village congregate.

SOURCE: *Sri Uppala Pullaiah, Karnam, Venkatanagaram*

35. Uddandajagannathapuram—Situated at a distance of 5 miles from the Madras—Calcutta National Highway, about 7 miles from Ravikampadu Railway Station and 8 miles from Prathipadu.

The total population of the village is 624 and it is made up of the following communities: Caste Hindus—Kapu, etc.; Scheduled Castes (161)—Mala and Madiga, etc.; and Scheduled Tribes (5). The chief means of livelihood of the people are agriculture and agricultural labour.

There are the temples of Sri Rama and the village deity Nukalamma in the village.

Nukalamma festival is celebrated for 2 days in *Chaitram* (March–April). Goats and fowls are offered to the deity. It is being celebrated for the past 35 years. The devout Hindus of the village congregate.

SOURCE: *Sri Uppala Pullaiah, Village Karnam, Uddandajagannathapuram*

36. Chintaluru—Situated at a distance of 7 miles from Prathipadu and about 8 miles from Ravikampadu Railway Station.

The total population of the village is 1,228 and it is made up of the following communities: Caste Hindus—Vaisya, Settibalija (Gowd), Chakali, Mangali, etc.; Scheduled Castes (433)—Mala and Madiga, etc.; Scheduled Tribes (441)—Konda Kapu. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is the temple of Chintalamma with the image of the deity in the form of Shakthi.

Chintalamma Jatara is celebrated in *Phalgunam* (February–March). There is no fixed date. *Garagalu* are taken in a procession every day to the accompaniment of music and *bhajans*. The devotees prepare sweets and offer them as *naivedyam* to the deity at their homes. It is being celebrated from ancient times. The devotees of the village congregate. *Pujari* is a Chakali.

SOURCE: *Sri Malyala Sathiraju, Karnam, Chintaluru*

37. Thotapalle—Situated at a distance of 10 miles from Durgada Railway Station.

The total population of the village is 191 and it is made up of four persons of Caste Hindus and Scheduled Tribes (187)—Kammara. The chief means of livelihood of the people is collecting the fuel from the forest.

The temples of Dhara Malleswaraswamy and Gangalamma are the places of worship in this village. The image of Dhara Malleswaraswamy is a stone Sivalingam and is situated between stone slabs and a spring flows over it, (*Dhara* means a spring).

Sivaratri festival is celebrated for one day on *Magha Bahula Chathurdasi* (January–February) in Dhara Malleswaraswamy temple. Hindu devotees, local and from the neighbouring villages congregate.

Not only on the Sivaratri day, but also on all the Sundays during *Magham* (January–February) the devotees come here take bath in the Dhara (spring) and worship the Lord.

Not far from the village Thotapalle and at about 10 miles from Durgada Railway Station there is Shanti Ashram surrounded by low, green hills and full of fruit-bearing trees and sweet flowers. It is comprised of many small brick buildings and thatched huts. The atmosphere is very peaceful and conducive to calm meditation. Visitors throng here even from foreign countries and are taught *yoga* also.

SOURCE: *Sri A. Suryanarayana Sarma, Village Karnam, Sankhavaram*

38. Gondi— Situated at a distance of 6 miles from Annavaram Railway Station and 18 miles from Prathipadu.

The total population of the village is 89 and it consists of 3 persons of Caste Hindus and Scheduled Tribes (86). The chief means of livelihood of the people are agriculture and agricultural labour.

There is no temple in this village. The wooden image of the village deity Vegulamma is under a tree. The villagers worship bows and arrows in the name of Kondarajulu.

Vegulamma Pandūga is celebrated in *Magham* (January-February). Goats and fowls are offered to the deity. The local people congregate. There is no *pujari.*

Kondarajula Panduga is also celebrated in *Magham* (January-February).

SOURCE: *Sri Nidsanametla Venkata Jaggarao, Karnam, Sankhavaram*

39. G. Kottapalle—Situated at a distance of 6 miles from Annavaram Railway Station and 18 miles from Prathipadu.

The total population of the village is 918 and it is made up of the following communities: Caste Hindus—Yadava, etc.; and Scheduled Castes (134)—Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple for Kondarajulu with their 5 stone images. The stone image of Nukalamma and the wooden image of Pydimallamma are also worshipped under trees in the village.

Nukalamma Sambaram is celebrated for one day on *Chaitra Bahula Amavasya* (March-April). The local people congregate. There is a *pujari* with hereditary rights. Goats and fowls are sacrificed.

Pydimallamma festival is celebrated in September.

Kondarajula Panduga is celebrated for 18 days in *Magham* (January-February). The chief weapons of Kondarajulu are bows and arrows. Hence they are prepared with bamboos and kept under a tree. Every day the celebrations commence early in the morning at 6 a.m., and conclude at 6 p.m. All the people return to the village in the eveing as it is believed that the Kondarajulu would come and chase them with arrows if they stay there during the night. Cocoanuts, bananas and *paramannam* prepared with Korrabiyyam and cow's milk are offered. Goats and fowls are also sacrificed. *Prasadam* is distributed to all and there is free feeding too.

SOURCE: *Sri Anisetti Channaiah Dora, Village Karnam, G. Kottapalle*

40. Vajrakutam—Situated at a distance of 4 miles from Ravikampadu Railway Station.

The total population of the village is 504 and it is made up of the following communities: Caste Hindus—Kapu, Settibalija (Idiga), Rajaka (Chakali), etc.; Scheduled Castes (162)—Adi Andhra. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Sri Rama and of the village deity Indesamma are the places of worship in this village.

Indesamma Panduga is celebrated for one day once in a year. The day is fixed by the elders of the village according to their convenience. Cocoanuts and bananas are offered to the deity. It is being celebrated from ancient times and is of local significance. The people of the village congregate.

SOURCE: *An Enumerator, Vajrakutam*

41. Tirupathi Agraharam, hamlet of **Nellipudi**—Situated at a distance of about 3 miles from Ravikampadu Railway Station and 10 miles from Prathipadu.

The total population of the village is 1,950 and it is made up of various sub-communities of Caste Hindus and Scheduled Castes (313). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Venkateswaraswamy festival is celebrated for 5 days in *Chaitram* (March-April). Cocoanuts and flowers are offered to the deity. About 5,000 devotees, local and from the neighbouring villages, congregate. *Prasadam* is distributed to all.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, East Godavari District*

42. Konthangi—Situated at a distance of 6 miles from Ravikampadu Railway Station and 13 miles from Prathipadu.

The total population of the village is 1,435 and it is made up of the following communities: Caste Hindus—Kapu, Yadava, etc.; Scheduled Castes (199)—Adi Andhra. The chief means of livelihood of the people are agriculture, agricultural labour and collecting fuel in the forest and selling it.

There are the temples of Sri Rama and of the village deities Gangalamma and Pampadamma in the village. Pampadamma is represented by an ant-hill.

Pampadamma festival is celebrated for 6 days in *Pushyam* (December-January). It is being celebrated from ancient times and is of local significance. The local people congregate.

Gangadevi festival is celebrated on 15th March by one family of the village. This deity is worshipped mostly by Gollas.

SOURCE: *Sri Barla Soma Raju, Karnam, Konthangi*

43. **Sankhavaram**—Situated at a distance of about 8 miles from Ravikampadu Railway Station and 13 miles from Prathipadu.

The total population of the village is 6,039 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,586); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and and other traditional occupations.

Nukalamma festival is celebrated for one day in *Chaitram* (March-April). About 2,000 Hindus of the village congregate, without any distrinction of caste or creed.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, East Godavari District*

44. **Merakachamavaram**—Situated at a distance of 6 miles from Annavaram Railway Station and 30 miles from Prathipadu.

The total population of the village is 904 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Endra, Chakali, Mangali, Vadrangi, Kammara, etc.; Scheduled Castes (216)—Adi Andhra, Madiga, etc. The chief means of livelihood of the people are agriculture, agricultural labour and coir industry.

The temples of Sri Rama and village deity Chamalamma are the places of worship in the village. The latter is represented by a big stone.

Chamalamma Panduga is celebrated for one day in *Ashadam* (June-July). The *jatara* is celebrated for 10 or 15 nights daily before the actual day of the festival. The devotees take sea-bath and observe fasting and *jagarana*. *Garagalu*, sarees and *prasadam* are offered to the deity. Goats and fowls are sacrificed. About 1,000 people, local and from the neighbouring villages, congregate. There is no *pujari* and the villagers celebrate this festival by collecting donations.

A fair is held in connection with the festival for one day near the temple. A few shops are held.

Dramas, *kolatam*, *bhajans* and *burrakathas* are the items of entertainment for the visitors.

Every day *bhajans* are performed in Sri Rama temple and the common Hindu festivals are celebrated.

SOURCE: *Sri Anivilla Subrahmanyam, Headmaster, Panchayat Samithi Elementary School, Merakachamavaram*

45. **Rowthulapudi**—Situated at a distance of 8 miles from Annavaram Railway Station, 21 miles from Prathipadu by road and 32 miles from Kakinada by bus. It is said that a division of the cavalry of Peddapuram Samasthanam was put up in this place.

The total population of the village is 5,916 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,338)—Mala and Madiga; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are temples of Ramalingeswaraswamy and village deity Vemulamma and a church in this village. Ramalingeswaraswamy is represented by a stone Sivalingam.

Sri Ramalingeswaraswamy Kalyanam is celebrated for 5 days from *Magha Suddha Ekadasi* to *Purnima* (January-February). Devotees observe *jagarana* on *Ekadasi*. Arrangements are made 5 days in advance. It is being celebrated for the past 35 years and is of local significance. The Hindus of the village congregate. All communities take part in the festival. *Pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to all. Special pandals are erected. *Harikathas*, magic, dramas and music performances afford entertainment to the visitors.

SOURCE: *Sri Pulla Satyanarayana Murthy, Village Karnam, Rowthulapudi*

46. **Gidajam**—Situated at a distance of 6 miles from Annavaram Railway Station and 28 miles from Prathipadu.

The total population of the village is 1,482 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Chakali, Mangali, etc.; Scheduled Castes (311)—Mala and Madiga, etc. The chief

of livelihood of the people are agriculture and agricultural labour.

There is the temple of village deity Padalamma with her stone image.

Padalamma festival is celebrated for one day in *Ashadam* (June-July). Goats and fowls are sacrificed to the deity. The devotees observe *jagarana* on the night of the festival day. It is being celebrated from ancient times and is of local significance. Local Hindus congregate. The patrons are Kapus.

SOURCE: *Sri Achanta Sundara Subbaramaiah, Karnam, Rowthulapudi*

47. Bapabhupalapatnam— Situated at a distance of 9 miles from Annavaram Railway Station, 22 miles from Prathipadu and 35 miles from Kakinada. Bapan dora, the Thabedar of Thotapalle jagir of Peddapuram Estate first founded this village. So, it was called after him as Bapabhupalapatnam.

The total population of the village is 474 and it is made up of the following communities: Caste Hindus—Kapu, Velama, Mangali. Kamsali, etc.; Scheduled Castes (114)— Mala and Madiga, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

There are small wooden cots and canopies amidst bushes in the thick forest, which are worshipped as the deity Vemulamma. There are *garagalu* also for procession purposes. (*Garagalu* are earthen pots decorated with dots and designs of various colours).

Vemulamma festival is celebrated for 5 days from *Chaitra Bahula Ekadasi* to *Amavasya* (March-April). Cocoanuts and bananas are offered. Goats are sacrificed on the *Amavasya* day. The *garagalu* are taken in a procession with music every day. The devotees observe fasting and *jagarana* on *Amavasya*. The local people congregate. The village Munsiff is the patron. *Pujari* is a Chakali with hereditary rights.

SOURCE : *Sri Chittapragada Veeraraju, Village Karnam, Bapabhupalapatnam*

48. Latchireddipalem—Situated at a distance of 8 miles from Annavaram Railway Station and 25 miles from Prathipadu.

The total population of the village is 1,360 and it is made up of the following communities: Caste Hindus—Kapu, Perika, Yadava; Scheduled Castes (350)—Mala and Madiga, etc.; Scheduled Tribes (165)—Konda Dhora. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple of Sri Rama. An image of the village deity Vanumulamma is under a tree.

Vanumulamma festival is celebrated for one day in *Vaisakham* (April-May). It is being celebrated for the past 50 years and is of local significance. The local people congregate.

Srirama Navami is celebrated in *Chaitram* (March-April) every year in Rama temple.

SOURCE : *Sri Goteti Venkata Ratnam, Karnam, Latchireddipalem*

49. Namagiri Narendrapatnam— Situated at a distance of 8 miles from Annavaram Railway Station and 28 miles from Prathipadu.

The total population of the village is 1,877 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Perika, Yadava, etc.; Scheduled Castes (270)—Mala and Madiga, etc.; Scheduled Tribes (98)—Konda Dhora. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are temples of Sri Rama and Venugopalaswamy in the village. Yebalamma is the village deity and the images of this deity are under a tree. There are *garagalu* also which are taken in a procession.

Yebalamma festival is celebrated for one day in *Vaisakham* (April-May). It is being celebrated for the past 50 years. The Hindus of the village congregate.

Srirama Navami is celebrated in *Chaitram* (March-April) in the temple of Sri Rama.

There is a hill stream near the temple of Venugopalaswamy. It is useful for cultivation.

SOURCE : *Sri Manchikanti Kondāla Raju, Karnam, Namagiri Narendrapatnam*

50. Mandapam—Situated at a distance of 3 miles from Annavaram Railway Station and 18 miles from Prathipadu.

The total population of the village is 1,435 and it is made up of the following communities : Caste Hindus—Vaisya, Kamsali,. Kapu, Chakali, Mangali, Golla, etc.; Scheduled Castes (254)—Mala and Madiga, etc.; Scheduled Tribes (245)—Konda Dhora. The chief means of livelihood of the people are agriculture, agricultural labour and collecting and selling fuel.

There are two temples of Sri Rama and temple of Nukalamma in the village.

Nukalamma Teertham is celebrated for 15 days from *Phalguna Bahula Padyami* (February-March). The *garagalu* are taken in procession every day for 15 days and on the last day the devotees observe *jagarana.* Goats and fowls are sacrificed to the deity. The Hindus of the village congregate. *Pujaris* are Chakalis.

SOURCE : 1. *Sri Bhyravavajhula Lakshmi Narayana Murthy, Village Karnam, Mandapam*
2. *Sri Kakithapu Satyam, Teacher, Mandapam*

51. A. Annavaram (Arempudi Annavaram)—Situated at a distance of two miles from Annavaram Railway Station on the Vijayawada—Waltair broad gauge section of the Southern Railway, 30 miles from Kakinada, about 20 miles from Prathipadu and 50 miles from Rajahmundry. There is a regular bus service to this village. Buses running to Tuni, Kakinada, Rajahmundry, and Yeleswaram pass through Annavaram touching the foot of the sacred Ratnagiri Hill on which the temple of Sri Veera Venkata Satyanarayanaswamy is situated

The distance from the foot of the hill to the temple at the top is about 4 furlongs by a foot-path well-laid out with stone steps, and over 2 miles by a ghat road. It is believed that the place was known for constant food distribution (free feeding) by the benevolent Zamindars of the locality and that therefore the place was called by the name Annavaram (*annam* means food in Telugu). Another version is that because the presiding deity of the place blesses the devotees with *anina varam* (pronounced or wanted boon), the place is called Annavaram.

The hillock by the side of the village is considered to be very sacred. Meruvu, the lord of the hills and his consort Menaka did great penance and begot two sons by the grace of Lord Vishnu. One was named Bhadra and the other Ratnakara. Bhadra pleased Lord Vishnu with his devotion and penance and with His grace became Bhadrachalam on which Lord Sri Rama had permanently settled. Ratnakara desired to emulate his brother and succeeded in pleasing Lord Vishnu by his penance to settle on him as Veera Venkata Satyanarayanaswamy, Ratnakara remaining as Ratnagiri (hill).

Ratnagiri hill ranges are said to be connected with two strategic incidents. Tradition says that Sri Krishnadevaraya of Vijayanagar used the secret underground passages in the hills to attack the enemy from both sides during his invasion of these parts. The Andhra revolutionary late Alluri Seetharama Raju had some of the secret quarters for himself and his followers in these hill ranges, when he rebelled against the British Rule.

The total population of the village is 2,550 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Velama, Kapu, Vantari, Perika, Chakali, Mangali, Kummari, etc.; Scheduled Castes (651)—Mala and Madiga, etc. The chief means of livelihood of the people are agriculture, agricultural labour, services to the pilgrims, trade, employment in the temple and other traditional occupations.

The temple of Sri Veera Venkata Satyanarayanaswamy is the main temple on the Ratnagiri hill. There are also a temple of Sri Rama and the shrines of Vana Durga and Kanaka Durga nearby. The temple of *gramadevatha* (village deity) is in the village at the foot of the hill.

It is said that Raja I.V. Ramarayanam, the then Zamindar of Gorasa and Kirlampudi Estates near Samalkot, having been ordained by the Lord in his dream, traced the idol on the hill, worshipped it and installed it at the present spot on *Sravana Suddha Vidiya* of the Telugu year Khara(*i.e.*,) 1891 (Fasli 1301). Then the temple was constructed on the hill with the pleasing and distant view of the Bay of Bengal (11 miles) on one side and the row of Eastern Ghats on the other side, the green fields alround the hills and the Pampa River encircling Ratnagiri. The hillock itself is about 300 feet above sea level. About 460 well-laid stone steps lead to the top it.*

*"The main temple is constructed in the form of a chariot with the four wheels at each of the four corners. In front of the main temple is the Kalyana mantapa, constructed and decorated with modern pieces of architecture. As we go down the way, we come across Ramalaya and then the shrines of Vana Durga and Kanaka Durga. Goddess Vana Durga is held in great veneration and Devi is said to be seen even to this day in the nights, going about the holy precincts perpetually guarding the Lord.
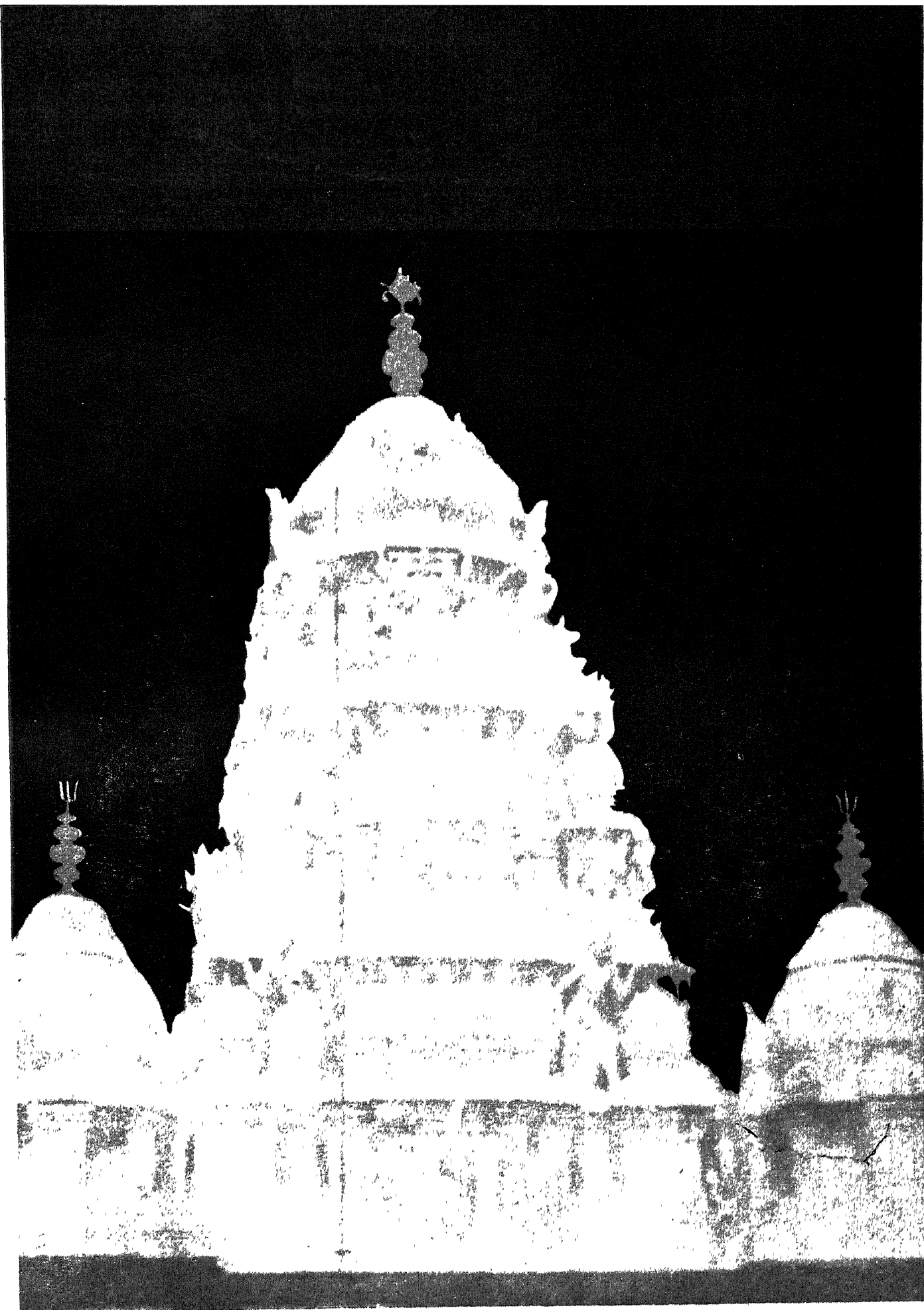
Plate XI: Temple of Sri Veera Venkata Satyanarayanaswamy.

—Courtesy: Commissioner, Hindu Religious and Charitable Endowments (Admn.) Department, Hyderabad.

The *Akriti* of any temple is, according to the Agni Purana, merely a manifestation of the *Prakriti*. This idea is further developed in the ancient texts, and the entire Silpa Sastra is based on the principle that the walls and the *vimana* of the temple should be so constructed as to remind a devotee of the universe, and the Lord inside representing the Supreme Spirit, which is the core and being of the entire Universe. According to these texts, the chariot is intended as a symbol of the seven *lokas* underneath, and the seven *lokas* above, with the *garbhalaya* of the Lord, at the heart's centre ruling over the entire un verse. The temple at Annavaram has been constructed to depict this idea concretely. The front side of the temple depicts the chariot. The Meru on the floor with the pillar at the centre, and the idols at the top are intended to bring forth the idea that the Lord not noly remains at the heart's centre but also permeates the entire universe. The wheels depicting the Sun and the Moon serve to remind us that this Jaggernaut moves on the wheels of time, and goes on for ever and ever. Thus the Annavaram temple satisfies both the ritualistic values and the spiritual aspirations of its devotees." 1

On the north side of the compound of the temple, a sun-dial was constructed showing the Indian standard time within the easy calculation by everybody. Round the main temple and Kalyanamantapam on a lower level, a *mantapam* is constructed providing space to conduct one thousand Satyanarayana *vrathams* at a time in addition to the provision for 500 *vrathams* by the side of the Ramalaya. Opposite to Kalyanamantapam on the east, foundation for a *galigopuram* is laid. On the south of the compound wall of the main temple by left side while getting up the steps to the temple, Navagrahams are installed and there is a proposal to build a bigger temple for them. Coming down the steps, one finds the office rooms, a guest house, a small choultry, an open air theatre for *Harikathas* etc., besides the *vratha* halls with the walls painted with figures representing the story of Satyanarayanaswamy and a devotee called Sadhuvu. On the eastern side of the temple and below the *galigopuram*, the *kesakhandana sala* (shed for tonsure cermonies) is situated. Behind the main temple, a new kitchen is constructed for preparing *naivedyam* to the Lord, in addition to the one that is by the side of Ramalayam for preparing *prasadam*.

Nearby the temple there is a *Krishnatulasi* garden. As soon as rains set in during the year, the garden puts on a lovely green appearance. In the centre of the garden there is an ant-hill standing for ages untouched. In the space all round the ant-hill, water oozes at a depth of a mere foot and a half which appears to be a wonderful phenomenon. The *tulasi* (ocimum sanctum) garden is about 40 sq. feet in area and looks as though it was carefully planned and laid out. There are relics of an old construction and it is believed that a Vishnu temple had stood on this square plot of land. Even now people believe that seven fathoms below the ground level there is Adisesha, the king of serpents, which is the couch for Lord Vishnu.

The idol is about 13 feet high in a cylindrical form, the base being in the lower sanctum representing Lord Brahma and the top is in the upper sanctum representing Lord Vishnu. The middle portion repretents Lord Siva. There are at some places temples representing the unity of Lords Hari and Hara and this is the place where even Brahma, who is generally denied temple worship, is clubbed with the other two; and the creator (Brahma), the protector (Vishnu) and destroyer (Siva) are worshipped simultaneously. The image of the lord forming a single idol representing the Trimurtis—Brahma, Vishnu and Siva is of unique attraction.

"మూలతో బ్రహ్మ రూపాయ
Moolatho Brahma roopaya
మధ్యతస్చ మహేశ్వరమ్
Madhyathascha Maheswaram
అగ్రతః విష్ణురూపాయ
Agrathah Vishnuroopaya
త్రైక రూపాయతేనమః
Traika roopayathenamaha"

The temple is in two floors, the groundfloor contains the *yantra* and the *peetham* of the Lord. On the four sides of the *yantra* there are four deities namely Ganapati, Suryanarayanaswamy, Bala Tripurasundari and Maheswaraswamy. The adjoining shrine of Sri Rama seems to be the holy spot where the original self-manifested idol of Sri Satyanarayanaswamy was discovered by the devotees. Lord Sri Rama is considered to be the *Kshetra Palaka* of this holy abode of the Lord Satyadeva.

"There is an interesting and popular legend about the discovery of the main idol of the Lord. The legend goes that the Lord revealed Himself in a dream, where he told the local people that his vigraha was left abandoned on the hill without worship and that the local people must trace it and reconsecrate it. Thereupon, all the local residents and the then Zamindar searched and discovered the idol at the foot of a tree. The worship was performed and the idol was installed a little higher at the present spot.

There is in the Annavaram temple a famous and unique *yantra* the like of which does not exist anywhere else in India. The *yantra* is based on the Tripad Vibhuti Narayana Upanishad which is a part of the Devarshi Sakha of the Adharva Veda. The shrine is

1 N. Ramesan, *Temples and Legends of Andhra Pradesh*, pp. 133-134

Formerly, the Kalyanam of the Lord was being performed on *Magha Suddha Ekadasi* (January–February). But now-a-days it is celebrated for six days beginning from *Vaisakha Suddha Ekadasi* (April–May). This change seems to have been made to suit the convenience of visiting pilgrims. The programme of rituals that are observed during the festival are as follows:

Vaisakha Suddha Dasami	Making up Sri Veera Venkata Satyanaryanaswamy as bridegroom; Vighneswara puja, giving *vayanams* to *muthaiduvas*; in the night Rama and Sita go out into the village on silver Anjaneya Vahanam to invite devotees of the village and pilgrims from outside to witness Satyanarayanaswamy's marriage celebrations;
Ekadasi	Flag hoisting; bringing *mangalasuthram*; procession of Lord Satyanarayanaswamy on silver Garuda Vahanam and of Sri Rama and Sita on silver Gajavahanam; Kalyanamahothsavam
Dwadasi	*Prathamahomam* in the morning; *asthanaseva* in the afternoon; procession on Ravana Vahanam in the night
Triodasi	Sri Veera Venkata Satyanarayanaswamy's *Kalyana sadasyam*, Sri Rama as *sabhapathi*, *panditasabha*; *mahadasirvadam*; *sabha sathkaram*; procession on *ponnavahanam* in the night
Chathurdasi	Lord's *Viharam in* the garden on the north of Ratnagiri and return to Ratnagiri; *mahanivedana*; special *Veena* performance in the presence of the Lord; car festival at night
Purnima	*Chakra teertham* and *nakabali* etc.
Bahula Padyami	*Pushpayagamahothsavam*; conference of poets and scholars and music party

The following *'slokam* is used at the temple as *dhyanam*:

"నమో వాఙ్మనసాతీత రూపాయామిత శక్తయే
Namo vangmanasatheetha rupayamitha sakthaye
ఆదిమధ్యాంతహీనాయ నిర్గుణాయ గుణాత్మనే
Adimadhyanthahinaya nirgunaya gunathmane
సర్వే షా మాదిభూతాయ భక్తా నామార్తినాశనే
Sarvesha madibhuthaya bhaktha namarthinasane"

The offerings by devotees are made in the form of cash, silver and gold jewellery and copper coins in the hundi that is kept in the upper sanctum. Cloth, rice, jaggery, sugar, ghee, etc., and also cows and calves are handed over to the temple authorities. The pilgrims with vows, and most of them are so, remove their hair here as a sort of offering as is the practice in Tirupathi. A bath in the rivulet Pampa is believed to be efficacious and is not missed by the devotees. During the summer months, when there would not be enough water in it, the wells on the banks of Pampa are resorted to. While climbing the steps to the hillock some of the devotees break cocoanuts also.

Raja Ramarayanam who founded the temple and installed the idol of the Lord as the Zamindar of the locality and mainly with his own money was the original patron and manager of the temple. His eldest son Raja Prakasarayanam succeeded him. After the latter's death in 1949 Raja Ramarao, his eldest son, had been the trustee till 1954. His eldest son Raja I. V. Gopalarao is the present trustee managing the institution from 1954, subject to the administration by the Hindu Religious & Charitable Endowments Board. According to a scheme agreed to, all properties of the temple belong to the hereditary trustees only. Succession is by law of primogeniture and the hereditary trustee has to appoint a manager for the temple in consultation with Hindu Religious & Charitable Endowments Department. The Manager is to be in–charge of day to day administration of the affairs of the temple subject to the control and supervision of the hereditary trustee.

As is the general practice with the other temples in the State, one half of the cocoanut offered by the devotees is retained in the temple and the other half is returned as *prasadam*. It is said that the portions retained are sold by the temple in public auction for about Rs. 7,000 annually. This is one of the sources of income for the temple. Money by selling the *vratha* tickets and the rent from choultries are the other sources. The annual income from *kesakhandanam* tickets exceeds a lakh of rupees.

The daily congregation ordinarily is about 800. It increases to 10,000 on Ekadasis and swells to 30,000 and 50,000 respectively on Bhishma Ekadasi and Kalyanothsavam. *Pujaris* are Vaishnavites appointed, paid and controlled by the Manager on behalf of the hereditary trustees. *Prasadam* is distributed to all. It is also sold in packets by the temple authorities. Between 500

and 1000 people are fed free by the temp'e during the days of *kalyanothsavam* celebrations.

During the Kalyanothsavam and Bhishma Ekadasi days, numerous temporary shops are added to the permanent ones for selling daily necessities and flowers, plantains and cocoanuts that the devotees take for the puja and *vrathams*.

Bhajans, *Harikathas*, *puranas* and religious discourses are arranged for the entertainment of the visitors. In order to publicise to the devotees more about the temple and the Lord; offices are opened at Tirupati, Hyderabad and Madras. One interesting fact is that there was no old *sthalapuranam* for the temple, as is the case with the other renowned temples in the State, because this temple is of recent origin. It was got written by the late poet laureate Sripada Krishnamurthi Sastri of Rajahmundry.

There is a temple choultry with all modern facilities near Annavaram Railway Station about 4 miles from the top of the hill. At the foot of the hill there are two large choultries with convenient arrangements. The third choultry is nearing completion. A small choultry and a guest house are on top of the hillock. A post office with telephone exchange facilities is also there. A hospital is maintained by the temple for the pilgrims, the servants of the temple and others. There is good water supply both on the hillock and below, and the entire area is electrified. Sanitary arrangements are well looked after. Canteens were also run by the temple authorities, but recently they have been leased out to private contractors.

The other annual fetivals that are celebrated at the temple are the following; Telugu New Year's day on *Chaitra Suddha Padyami* (March-April), Sita Rama Kalyanam on *Chaitra Suddha Navami* (March-April), Sri Krishna Jayanti on *Sravana Bahula Ashtami* (July-August), the Lord's Jayanti on *Sravana Suddha Vidiya* (July-August), Ganapathi Navarathrulu in *Bhadrapadam* (August-September), Sarannavarathrulu in *Asviyujam* (September-October), Kanaka Durga Jatara on *Vaisakha Suddha Panchami* (April-May), Giripradakshanam on *Karthika Suddha Purnima* (October-November) and Jwalathoranam in *Karthikam* (October-November).

The rituals during Srirama Navami celebrations at the temple are given below:

Ashtami	Making up Sita and Rama as bride and bridegroom; Vighneswara puja etc.
Navami	Flag hoisting; procession; Kalyanamahothsavam
Dasami	Sita Rama *asthanaseva*
Ekadasi	Sita Rama Kalyanasadasyam, *sahbapathi* being Lord Veera Venkata Satyanarayanaswamy; procession
Chathurdasi	Lord Sita and Rama taken in a procession to the garden on the north of the Ratnagiri hill for *vihara*
Purnima	*Chakrasnanam*, *nakabali*, etc.
Bahula Padyami	Sita Rama *pushpayagamahothsavam*

Sri Veera Venkata Satyanarayanasawmy is taken in a procession through the village streets on all *Ekadasis*. Daily the sunrise is announced with the cutsomary *mangalavadyams* of the temple at the foot of the hill, which is also repeated in the evening at sunset. *Bhajan* and violin accompaniment during *archana* both in the morning and the evening are invariably there. The *teerthapubinde* (potful of sacred water of Pampa River) is taken with music up the hill for *abhishekam*. There is *trikala* puja and *mahanaivedyam* during the day. *Kalyanam* of the Lord is celebrated on behalf of individual devotees when they propose it, paying the prescribed fees.

It is an interesting fact that the total income of the temple from the various sources has shown a remarkably increasing trend during the last 15 years, as shown by the figures below furnished by the Manager of the Devasthanam:

Year	Rs. Lakhs	Year	Rs. Lakhs
1951–52	2.80	1958–59	5.78
1652–53	2.51	1959–60	6.09
1953–54	3.08	1960–61	7.46
1954–55	3.44	1961–62	8.16
1955–56	3.93	1962–63	8.27
1956–57	4.41	1963–64	9 59
1957–58	5.22	1964–65	12.48

The temple is running a Sanskrit secondary school which is to be developed into a college soon. The Devasthanam is financing with an annual grant of Rs. 50,000 a Women's College at Kakinada. It is called Annavaram Satyavathi Devi College for Women. It is maintaining a leper home, a destitute home and Jeevakarnuya Sangham at Rajahmundry. One more leper home is run at Chendurthi, a nearby village.

A sum of about Rs. 5,000 is allotted annually to Satyanarayanaswamy temple in Pattabhipuram locality of Guntur City. Nearly three lakhs of rupees have so far been contributed for the renovation, improvement and maintenance of other temples and educational institutions, apart from Rs. 100,000 each contributed for the renovation of the temples at Srisailam and Bhadrachalam. Loans have also been advanced to an extent of about a lakh of rupees for the renovation of some other temples in the State. About 750 acres of land is purchased at Chendurthi to run a dairy farm adding some more to the herd of cows comprising 75 gifted by the devotees and those expected as gifts in the future.

It seems there are plans to erect a new *dhwaja-sthambham* in front of the main shrine, and to construct a beautiful *galigopuram* (tower) on the eastern side opposite to Kalyanamantapam and also a temple for Navagrahas, as has been already mentioned elsewhere, and also for providing more and more amenities to the visiting numbers of pilgrims throughout the year.

SOURCE :
1. *Sri R. Suryanarayana Sastri, Co-operative Supervisor, Annavaram*
2. *Article in* Andhra Prabha, *daily dated 24-4-61*
3. *Article in* Andhra Prabha, *weekly dated 15-8-62*
4. Temples and Legends of Andhra Pradesh *by Sri N. Ramesan, I.A.S.*
5. *A booklet on Satyanarayanavratam published by Vavilla Ramaswamy Sastrulu & Sons, Madras*
6. *Sri P. Dhananjayarao, B.A., (Deputy Collector) and Manager, S.V.V.S.S. Devasthanam, Annavaram*

FAIRS AND FESTIVALS
TUNI
IND. SUB-TALUK
EAST GODAVARI DISTRICT, A. P.
MILE
KILOMETRES
82° 30' E
NARASAPATNAM
TALUK
VISAKHAPATNAM
DISTRICT
FROM NARASAPATNAM
BHIMAVARAPUKOTA
KORUPROLLU
MALLAVARAM
BILLANANDURU
INDUGAPALLE
KOPPAKA AGRAHARAM
BUDDAVARAM
DONDAVAKA
KOTTAM
DIGUVAI POLAVARAM
TANDAVA RIVER
KOLIMERU
PRATHIPADU
TALUK
TO PENTAKOTA
TO WALTAIR
TO VISAKHAPATNAM
R.S.
TUNI
KOTTURU
TETAGUNTA
YELLAMANCHILI
TALUK
VISAKHAPATNAM DISTRICT
ANURU
PYDIKONDA
BENDAPUDI
FROM PITHAPURAM
P E CHENNAYAPALEM
AYYAPARAJU
KOTHAPALLE
SRUNGARUKSHAM
THONDANGI
KRISHNAPURAM
RAVIKAMPADU
KOMMANAPALLE
KONAFOREST
ALAVILLI VENKATANAGARAM
BAY OF
BENGAL
TALUK BOUNDARY
NATIONAL HIGHWAYS
OTHER ROADS
RAILWAY BROAD GAUGE
TALUK HEADQUARTERS
VILLAGE WITH SERIAL NUMBER
RIVER
HILLS
PITHAPURAM
IND. SUB-TALUK
INDEX
S NO | CODE NUMBER AND NAME OF VILLAGE | NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1 | 3(b) TIMMARAJUPETA H/o KOTTAM | KOTHAMMA AUG-SEP
3(c) KOTHURU H/o KOTTAM | TALUPULAMMA AUG SEP
2 | 8 BHIMAVARAPUKOTA | SRI RAMA MAR-APR
NUKALAMMA FEB-MAR
3 | 10 KORUPROLLU MALLAVARAM | CHEEDIKAMMA SEP OCT
4 | 12(a) BUCHISEETHAYAMMA-PETA H/o DONDAVAKA | SRI RAMA MAR-APR
5 | 13 BILLANANDURU | NUKALAMMA FEB MAR
MARINAMA JULY-AUG
6 | 14 INDUGAPALLE | NUKALAMMA FEB-MAR
7 | 15 BOODAVARAM | GOURAMMA SEP-OCT
15(a) JAGANNATHANAGARAM H/o BODDAVARAM | PERANTALAMMA MAR-APR
8 | 17 KOPPAKA AGRAHARAM | GOMPAMMA JULY AUG
9 | 19 DIGUVAI POLAVARAM | ONUMULAMMA JULY AUG
DURGALAMMA APR-MAY
10 | 23 KOLIMERU | PADALAMMA JULY-AUG
11 | 1 TUNI | ANJANEYASWAMY APR-MAY
MARIDAMMA FEB MAR
SRI RAMA MAR-APR
SAI BABA SEP OCT
12 | 28 KOTTURU | TALUPULAMMA MAR APR
13 | 31 ANURU | NUKALAMMA FEB-MAR
14 | 33 KRISHNAPURAM | PAMPADAMMA FEB MAR
15 | 34 PYDIKONDA | PAMPADAMMA MAR-APR
16 | 37 TETAGUNTA | NUKALAMMA MAR-APR
17 | 39 AYYAPARAJU KOTHAPALLE | NUKALAMMA FEB MAR
18 | 40 P E CHENNAYAPALEM | PADALAMMA FEB-MAR
19 | 41 BENDAPUDI | KAGITHALAMMA MAY-JUNE
20 | 42 RAVIKAMPADU | MASAMMA FEB-MAR
21 | 43 KOMMANAPALLE | MUTYALAMMA FEB-MAR
22 | 44 SRUNGARUKSHAM | NUKALAMMA FEB MAR
23 | 46(c) VANTIMAMIDI H/o THONDANGI | VISWESWARASWAMY JAN-FEB
46(e) DANAYAPETA H/o THONDANGI | POLERAMMA FEB-MAR
24 | 47(j) PAMPADIPETA H/o KONAFOREST | SRI RAMA MAR-APR
47(s) AVULAMANDA H/o KONAFOREST | LORD SIVA JAN-FEB
47(u) ADDARIPETA H/o KONAFOREST | PAMPADAMMA MAR-APR
25 | 48 ALAVILLI VENKATA-NAGARAM | SRI RAMA MAR-APR
PETAPERUMALLAPURAM | DURGALAMMA MAR-APR
CHODIPALLIVARIPET | BANDI AMMORU APR-MAY
HAMLETS OF ALAVILLI VENKATANAGARAM
S Ahmed
Prepared at the Office of the Superintendent of Census Operations, Andhra Pradesh, Hyderabad.

Section XI

TUNI INDEPENDENT SUB-TALUK

Timmarajupeta, hamlet of **Kottam**—Situated at a distance of 15 miles from Tuni Railway Station on the Vijayawada—Waltair broad gauge section of the Southern Railway. There are no proper communication facilities and there are only a footpath and a cart track to this village.

The total population of the village is 3,885 and it is made up of the following communities of Caste Hindus—Brahmin, Vaisya, Kshatriya, Telaga, Kapu, Settibalija (Idiga), Yadava, Chakali, Mangali, Uppara, Manne, etc.; Scheduled Castes (659)—Mala, Madiga, etc.; Scheduled Tribes (235); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, palm fibre making, gathering fuel fiom the forests and other traditional occupations.

There are village deities Kothamma, Talupulamma and Maridamma. There are trees in the names of the deities and the devotees worship the trees. There is a temple of Nukalamma for a group of 5 villages.

Kothamma Panduga is celebrated for a day in *Bhadrapadam* (August–September). The *garagalu* are taken in a procession and the devotees observe *jagarana.* Two or three weeks before the festival, criers go round the 5 villages crying out that they would celebrate the festival of Kothamma if tanks become full and all are happy. From that day onwards, during each and every night they will be playing striking *chiruthalu* (a pair of planks with small bells), *kolatams* and calling out 'Ole! Ole! Kothamma' and singing about Kothamma. On the festival day the village Bariki (a village servant of Bariki caste) distributes to each house *'visthallu'* (a *visthari* is a platter of leaves stitched together for taking food). Each family keeps on these three *visthallu* rice, curry and eatables and places all the three in a cleaned winnow. This winnow is placed on an earthen pot completely filled with water. This is called *'uparamulu theeyuta'*. The male members go out to play several village games including *chiruthalata* in each street and lane of the village. The women hold the *uparams* sprinkling *pasupu* and *knmkum* on them. They reach the Kothamma tree with music, crackers and other amusements. They go round the tree thrice, place the *uparams* before the deity (tree) and worship the tree with *pasupu* and *kumkum.* They afterwards sacrifice fowls and goats brought there for the purpose. The heads of the sacrificed animals or birds go to the share of the dhobis. Of the three *uparams* the dhobis take one, the Barikis another and barbers the third. The *chiruthas* are kept at the foot of the tree and nobody takes them back. Thus, Kothamma festival concludes. It is believed that in the past Kothamma was responding to the calls of elders.

Similar festival is observed in Kothuru another hamlet of Kottam for the deity Talupulamma at the same time. These festivals are being celebrated from ancient times. The Hindu devotees of the village congregate.

Nukalamma festival is observed for a day on *Phalguna Bahula Amavasya* (March–April). The following legend is narrated regarding this deity. When some local ryots were ploughing the land an image of Nukalamma was discovered in the earth. The image was kept on a bullock cart to be taken into the village. But the bullocks could not draw the cart and they died. The people heard a voice saying that two young calves might be tied to the cart in the place of the bullocks. It was done accordingly; the calves dragged the cart to an elevated place and stopped there. Nukalamma was installed there and a temple was constructed for her. She is said to give birth to a child every year. At the end of each year there appears a small stone image in her hand. The *pujari* removes it and preserves it in the temple placing one by the side of the other against the temple wall. There are now numerous images supporting the belief. At their houses the devotees plant a branch of a margosa tree, worship it with *kumkum*, and offer saiis in the name of the deity.

SOURCE : *Sri Barla Lingaraju, Headmaster, Special Samithi Elementary School, Thimmarajupeta*

2. **Bhimavarapukota**—Situated at a distance of 10 miles from Tuni—Kotananduru bus route and 12 miles from Tuni Railway Station. It has communication facilities to Tuni and Narsipatnam. The Rajas of Peddapuram had constructed a fort here.

The total population of the village is 2,522 and it is made up of the following communities: Caste Hindus —Brahmin, Vaisya, Kshatriya, Gavara, Velama, Devanga, Golla, Settibaljia (Gowd), Senapathi, etc.; and Scheduled Castes (659)—Mala, Madiga, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples af Sri Rama, Joginatha, Nukalamma, Durgalamma and Veerabhadra are the places of worship in the village.

Sri Rama Kalyanam is celebrated for 7 days from *Chaitra Suddha Navami* to *Purnima* (March–April). Fruits and flowers are offered to the deity. Sahasranama pujas are performed by the devotees. On Navami, *kalyanam, sadasyam, nagavalli, pushpayagam, chakravari teertham* are celebrated. The devotees of the village congregate. All communities take part in the festival. Local Vaisyas are the patrons. *Pujari* is Vaishnava Brahmin. *Prasadam* is distributed to all.

Nukalamma festival is celebrated for a day on *Phalguna Bahula Amavasya* (February–March). The people of the village congregate.

The devotees from very distant places come to the temple of Joginatha every Monday morning to discharge their vows.

SOURCE : *Sri J. Surya Rao, Village Level Worker, Bhimavarapukota*

3. Koruprollu Mallavaram—Situated at a distance of 6 miles from Gandi which is 3 miles from the Tuni—Kotananduru motor road and 10 miles from Tuni.

The total population of the village is 2,967 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Velama, Sale, Golla, Endra (Idiga), etc.; Scheduled Castes (95)—Mala, Madiga, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Nukalamma and Perantalamma and the image of Cheedikamma on a hillock called Cheedikamma Konda are the places of worship in the village.

Cheedikamma festival is celebrated for a day in *Asviyujam* (September–October). Goats and fowls are offered to the deity in fulfilment of vows. This festival is being celebrated for the past 100 years. The people of the village congregate. The elders of the village collect donations from the villagers and celebrate this festival. Dramas and *burrakathas* afford entertainment to visitors.

Nukalamma festival is celebrated on *Phalguna Bahula Amavasya* (February–March). The *garagalu* are taken in a procession. Goats and fowls are offered to the deity in fulfilment of vows.

The legend regarding Perantalamma is as follows: Once there was an Adi Andhra. He along with his wife and son was in the service of the local chieftain. One day the servant, while cutting tamarind from the tree, suddenly fell down and lost his life. His wife performed *sahagamanam* (entering funeral pyre of husband). From that time onwards, she was believed to have become a serpent and was living in an ant-hill which was near the village drinking water well. One day when her son was passing near that ant-hill, the serpent from the ant-hill came out and bit him. The boy also became a serpent, and it is said that the mother and son are living in the same ant-hill in the form of serpents. The ant-hill is called 'Perantalamma gudi'. Perantalamma festival is celebrated in March every year.

SOURCE : *Sri G.E. Bhaskara Rao, Teacher, Koruprollu Mallavaram*

4. Buchiseethayammapeta, hamlet of **Dondavaka**—Situated at a distance of 8 miles from Tuni Railway Station. The approach to this village is only by footpath. This village goes by this name after Buchiseethayamma, a former zamindarini of this village.

The total population of the village is 1,402 and it is made up of the following communities: Caste Hindus—Kapu, Velama, Kamsali, etc.; and Scheduled Castes (88). The chief means of the people are agriculture, agricultural labour and other traditional occupations.

A temple of Sri Rama is the place of worship in the village.

Srirama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April). This festival is being celebrated from ancient times. The Hindus of the village congregate. *Prasadam* is distributed to all. The whole night *bhajans* are performed.

SOURCE : *Smt. Palli Gonthemma, Teacher, Buchiseethayammapeta*

5. **Billananduru**—Situated on Tuni-Narsapatnam road at a distance of 12 miles from the Tuni Railway Station.

The total population of the village is 2,082 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya, Kapu, Golla, Velama, Mangali, Chakali, etc.; Scheduled Castes (272)—Mala, Madiga, etc.; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Sri Rama and village deity Nukalamma are the places of worship in the village. The image of the deity Nukalamma is in female form with four hands and awe-inspiring looks. There is an image of tiger below the feet of that image. The deity is holding sword, *kumkum* and turmeric containers in the hands, wearing bangles and new sari and is with a very long and protruding tongue. There is an image of the deity Marinamma also in the village.

Nukalamma Panduga is celebrated for 5 days from *Phalguna Bahula Ekadasi* to *Amavasya* (February-March). Brass *garagalu* are taken in a procession on the heads of the Gollas who get possessed of the deity. Sheep, goats and fowls are sacrificed in fulfilment of vows. Before immolating the sheep and goats to the deity, their faces are smeared with turmeric and *kumkum* and are taken in a procession.

Marinamma Panduga is celebrated for 16 days from *Sravana Suddha Purnima* to *Amavasya* (July-August). The devotees prepare sweets at their houses and offer them as *naivedyam*. Goats and fowls are sacrificed to the deity in fulfilment of vows. Rice and curry prepared with the horse-radish (*Munaga*) leaf and groundnut powder is believed to be a favourite of the deity.

SOURCE : 1. *Sri V. Veera Raghavulu, Teacher, Billananduru*
2. *Sri M.M. Sarma, Headmaster, Billananduru*

6. **Indugapalle**—Situated at a distance of 8 miles from Tuni by cart track.

The total population of the village is 2,739 and it is made up of the following communities: Caste Hindus—Velama, Kapu, Golla, Mangali, Chakali, Kummari, etc.; and Scheduled Castes (383)—Mala, Madiga, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Sri Rama and of village deities Nukalamma and Marinamma are the places of worship in the village. The image of Nukalamma is of stone 5 feet high.

Nukalamma festival is celebrated for 16 days from *Phalguna Bahula Padyami* (February-March) to *Chaitra Suddha Padyami* (March-April). Pandals are erected before the temple and the doors of the temple are kept open till *Chaitra Bahula Amavasya* (March-April) for worship. All the devotees go to the temple and offer cocoanuts and bananas to the deity. Goats, fowls and sheep are sacrificed to the deity and the devotees fulfil their vows. This festival is being celebrated from ancient times. The Hindus of the village congregate.

SOURCE : 1. *Sri Shaik Kalyan Saheb, Headmaster, Indugapalle*
2. *Sri Ch. Venkata Sastri, Teacher, Indugapalle*

7. **Boddavaram**—Situated at a distance of 11 miles from the Tuni Railway Station.

The total population of the village is 2,854 and it is made up of the following communities : Caste Hindus—Velama, Gavara, Sale, Kamsali, etc.; Scheduled Castes (464)—Mala, Madiga, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Sri Rama, Gompamma, Marinamma and Gouramma are the places of worship in the village. The image of Siva in human form, with Ganga on His head and Gouramma beside him, is prepared with earth every year by a Kamsali for worship during the the festival.

Gouramma festival is celebrated for 30 days in *Asviyujam* (September-October). Fruits and flowers are offered to the deity. This festival is being celebrated from ancient times. The Hindus of the village congregate. The patrons are Gavaras and Velamas. There is no specific *pujari*.

Nukalamma Teertham is celebrated every year on *Chaitra Bahula Amavasya* (March-April).

Tatipaka Jagannathanagaram, hamlet of **Boddavaram** is situated at a distance of 6 miles from Tuni on Tuni—Narsapatnam road.

There is the temple of Perantalamma. There is an ant-hill in the temple which is worshipped in the name of the deity. There is also the deity Nukalamma in the hamlet.

Perantalamma festival is celebrated for a day on *Chaitra Suddha Purnima* (March-April). Turmeric, *kumkum*, fruits, flowers and clothes are offered to the deity. This festival is being celebrated for the past 75 years. The Hindus of the village congregate. The patrons are Velamas and there is no *pujari*. *Prasadam* is distributed to all.

SOURCE : 1. *Sri K. Subba Rao, Teacher, Boddavaram*
2. *Sri Manthripragada Acchiraju, Teacher, Tatipaka Jagannathanagaram*

8. Koppaka Agraharam—Situated at a distance of about 8½ miles from Tuni.

The total population of the village is 683 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Golla, Vaisya, etc.; and Scheduled Castes (306)—Mala, Madiga, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

Temples of Siva and village deity Gompamma are the places of worship in the village. The image of Gompamma is in human form. It is said that 200 years ago one Gompamma, daughter of Devarakonda family, who was unmarried proclaimed, before she burnt herself to death, that she would become a *devatha* and relieve the village from epidemics. From that time onwards Gompamma Aradhana is being celebrated.

Gompamma Aradhana is celebrated for 4 days in *Sravanam* (July-August), usually during the dark fortnight. This festival is celebrated by Devarakonda family, as the deity belongs to that family. It is also celebrated when diseases like small-pox and cholera break out in the village and when rains fail. The day is fixed by the elders of the village according to their convenience. People prepare sweets at their own houses and offer as *naivedyam* to the *garagalu*.

SOURCE : *Sri Gaddam Rajeswara Sarma, Teacher, Koppaka Agraharam*

9. Diguvaipolavaram—Situated at a distance of 5 miles from Tuni Railway Station.

The total population of the village is 3,767 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Kapu, Velama, Sale, Yadava, Viswabrahmin, Chakali, Mangali, etc.; Scheduled Castes (483); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

Temples of Durgalamma, Onumulamma and Nukalamma are the places of worship in the village. The image of Onumulamma is in female form in a *mantapam* under a margosa tree to the south-west of the village. The images of Durgalamma and Nukalamma are in female form; the latter has 4 hands and is awe-inspiring. The temple of the former is to the south of the village and that of the latter to the north.

About three generations back there lived seven brothers in this village. These seven brothers were said to be the great grandfathers of Sri Gudaparthi Butchaiah and Chinnaiah of this village. The seven brothers had a handsome sister by name Onumulamma who used to take food to her brothers in the fields where they toiled everyday. Days rolled on. One day a mysterious thing happened. Onumulamma carried food to her brothers as usual. When the brothers were getting ready to have their food, the girl went behind a tree to ease herself. After taking their food, the brothers called out for their sister. But there was no response at all. They searched for her intensely in every nook and corner but in vain. The heart-broken and grief-stricken brothers returned home. In the night Onumulamma appeared in the dream of all the brothers, consoled them and told them that she was no more and that she had attained divinity. She further told them that there would form a big ant-hill behind the tree where she disappeared and ordained them to construct a temple over the ant-hill and conduct a festival in her name once in two years. On the following morning the seven brothers and the villagers found an ant-hill as revealed in the dream. Since then a festival is being celebrated. It is said that the deity is powerful and protects the villagers. Some time back, the house of a big ryot of the neighbouring village Subhadrayammapet was burgled by some thieves. Onumulamma appeared in the dream of the ryot and woke him up. The ryot got up and chased the thieves and caught hold of them and recovered the property. As the thieves came to know that the ryot came to know of the theft on account of Onumulamma's intervention, they wanted to cut off the the head of the deity, but when entered the premises of the sanctum, all of them died on the spot vomiting blood.

This incident increased the veneration ef the devotees and they are celebrating the festival every year.

Onumulamma Sambaram is celebrated for 30 days beginning from the commencement of *Magha karthe* (the 10th of the 27 asterisms) in *Sravanam* (July-August). *Uparam* (cooked rice carried in earthen pots) in winnows is offered, and fowls and goats are sacrificed to the deity. On the *jagaram* night, *i e.*, the night before the final day a man in female guise goes round the village in procession carrying a pot of curds. They pooceed with *kolatams* and *bhajans* to the tree where Onumulamma disappeared. There some people plough the fields. They cook rice and eat it along with the curds. Then the man in female guise goes behind the tree and reappears in his normal male attire, thus enacting the story of Onumulamma.

Durgalamma Sambaram is celebrated for 7 days from *Vaisakha Bahula Navami* (April-May). Fowls, goats and sheep are sacrificed to the deity in fulfilment of vows. On the last day, the devotees observe *jagarana* in the temple. This festival is being celebrated from ancient times. The Hindus of the village congregate. *Pujari* has hereditary rights.

Nukalamma festival is celebrated on *Phalguna Bahula Amavasya* (February-March) commencing it a few days earlier. Besides fowls, goats, etc., a he-buffallo is also sacrificed to the deity. On the last day the devotees observe *jagarana* in the temple. The expenses are met from general subscriptions, grants from government and donations of the neighbouring ex-zamindars. *Pujari* is S.i Gudaparthi Sanyasayya with hereditary rights and he conducts the festival.

SOURCE : 1. *Sri B. Yarakayya, Teacher, Basic Elementary School, Diguvaipolavaram*
2. *Sri Gudimella Rangachari, Teacher, Samithi Elementary School, Diguvaipolavaram*

10. Kolimeru—Situated at a distance of 5 miles from Tuni.

The total population of the village is 1,441 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Kapu, Endra (Idiga), etc.; and Scheduled Castes (302)—Adi Andhra, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Sri Rama, Padalamma and Nukalamma are the places of worship in the village. The image of Padalamma is of stone. It is said that till about 40 years ago, the deity used to play in human form with the villagers. It is believed that the deity helps the people in difficulties.

Padalamma festival is celebrated for 15 days from *Sravana Suddha Padyami* (July-August). This festival is celebrated with great pomp and the deity is taken in a procession with music and is offered *naivedyam*. This festival is being celebrated for the past 40 years. All people of the village congregate without any distinction of caste or creed. *Pujari* is a Kapu.

SOURCE : *Sri Ch. V. Sarma, Teacher, Kolimeru*

11. Tuni—Taluk Headquarters situated at the 425th mile stone on the Madras—Calcutta National Highway and 36 miles from Kakinada. Tuni is a Railway Station between Rajahmundry and Waltair on the Madras—Waltair broad gauge section of the Southern Railway.

Tuni formed part of the Kottam estate which was created in 1810. Tuni can never forget the benevolent rule of Simhadri Jagapati Raju. The Godavari Gazeetteer gives a brief history of the life of this Raja of Tuni. Raja Vatsavai Venkata Simhadri Jagapathi Raju was the second son of Surya Narayana and succeeded to the estate after the death of his elder brother in 1879.

"He had two sons of whom the elder succeeded him. On his death, without any male issue, his wife claimed the estate under an agreement, but her husband's brother Simhadri Jagapati Raju sued for possession of the estate and succeeded in ousting his sister-in-law in 1879 As a young man, he (Simhadri Jagapati) was known for his high character and open dislike for his father's and brother's ways of living He was therefore obliged in their time to live outside the palace with his poor relations. After his succession, by careful management, he developed the resources of the estate and increased the cash balances in the treasury from Rs. 4 to 20 lakhs in ten years. He had a son and a daughter, of whom the former died while quite young. The death was attributed by the people to Simhadri's obstinacy in cutting down an old and large margosa tree which stood near a *mattoo* or forest house at Talluru, in which the Raja lived with his family for long periods, hunting in the neighbouring forests. It would appear that the tree was the abode of a village goddess near which was held her annual festival lasting several days, and which drew a boisterous crowd of devotees. The estate officials and the wood-cutters tried to persuade Simhadri to leave the tree alone. Simhadri insisted on having his orders carried out promising to build a temple of stone for the deity close by, and it is alleged that as the giant tree fell down under the axe the Raja's son who had swooned just before expired in the Raja's arms-so says the local chronicle. This changed the Raja's future life altogether, he abandoned all worldly pleasures and lived the life of a religious recluse. He studied religious books, learnt medicine, astrology, goldsmith's work, and did a good deal of gardening himself. He however

was a heavy smoker and even while he walked a servant walked by his side carrying the hooka. The estate lent money to ryots on easy terms and no professional money lender had any business at Tuni He tried in vain to get back the Peddapuram estate. The large choultry in Tuni was his gift to the town in memory of his mother and about 400 people are fed free in it daily The Raja was known as an able physician and intricate and chronic cases of illness were brought to him for treatment and there were some miraculous cures and the chronicle from which the above facts are extacted quotes several instances of surprising cures effected by the Raja's treatment. His book Khaida Dasthagiri gives details as to how one should conduct oneself before a prince. He opened the high school at Tuni (which developed greatly under his successor and widow the late Rani Saheba) and the latter started besides a Sanskrit and Veda *patasala*. He took great personal interest in the students and knew almost every one by name and gave them fruit with his own hands and a free run of the estate garden As he grew in age the Raja became more and more contemplative; he shaved once in six months, wore a pink waist cloth above his knees and a shirt in winter. He died in 1911. He was succeeded by his senior widow Sri Subhadrayamma who managed the estates with great care and efficiency. She constructed the buildings of the high school at a cost of Rs 70,000 and they were opened in 1923 by His Excellancy Lord Willingdon while Governor of Madras. She was as simple as her husband and slept on nothing more than a grass mat. She built the Sri Rani's Gosha Hospital for women at a cost of Rs. 30,000 which Her Excellency Lady Willingdon opened in 1922. The Rani Saheba was indeed, as described by His Excellency a Fairy God-mother. She managed the three local temples with great ability, and built a *kana* or free feeding house for poor Kshatriyas. She adopted a son in 1920 from a collateral branch of the late Raja's family and he is the present proprietor, Sri Vatchavaya Venkata Suryanarayana Jagapathi. He was formally installed in 1932 and given powers of management. The Rani passed away peacefully on 20th March 1933 at the ripe old age of 72. During her management of over 20 years, the estate was added to and the income from all sources rose to two and a half lakhs of rupees, the peshkash being Rs 29,362. The estate includes besides 38 villages situated within a radius of twelve miles of Tuni Kirlampudi A-5 a few other minor estates, and a few villages in the Vizagapatam Agency besides extensive inams." 1

The total population of the town is 22,452 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (2,772)—Scheduled Tribes (79); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, services, labour and other traditional occupations.

The temples of Hanuman, Sita Ramaswamy, Ramalingeswara, Saibaba, Kanyakaparmeswari, Maridamma, Talupulamma and a few mosques and churches are the places of worship and prayer in the town.

Hanumajjayanti is celebrated for 5 days from *Vaisakha Bahula Dasami* (April-May). Cocoanuts and bananas are offered to the deity. A procession and *sahasra narikela salilabhishekam* (*abhishekam* with water of one thousand cocoanuts), *kshirabhishekam* (*abhishekam* with milk) are the rituals on the first day and Hanumadvratham on the second day. Simultaneously, there would be recitation of Bhagavadgita and Upanishads. In the night there is *Harikatha*. On the third day there would be *ekahamahothsavam* and *lakshathulasipuja* (*puja* with one lakh leaves of *tulasi*). On the fourth day, *laksha thamalapakula puja* (*puja* with one lakh betel leaves) and *kumkum puja* are done. *Purnahuthi* and *pattabhishekam* are on the last day. *Bhajans*, *Harikathas* and *burrakathas* afford entertainment to the visitors. This festival is being celebrated for the past 4 years. The local Hindus congregate. *Prasadam* is distributed to all and there is free feeding too.

Srirama Navami is celebrated for 9 days from *Chaitra Suddha Navami* (March-April). Cocoanuts and bananas are offered to the Lord and *prasadam* is distributed to all. This festival is being celebrated from ancient times. About 4,000 Hindus, local and from the neighbouring villages, congregate.

Saibaba festival is celebrated for 10 days from *Asviyuja Suddha Vidiya* (September-October). On the last day the deity is taken in a big procession to the accompaniment of music. Cocoanuts and fruits are offered. This festival is being celebrated for the past 9 years. Local devotees and some from the neighbouring villages congregate. *Pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to all. Dramas, *Harikathas* and *burrakathas* afford entertainment to the public.

Maridamma festival is celebrated for 2 days from *Phalguna Bahula Chathurdasi* (February-March). This festival is celebrated mostly for the protection of the village from epidemics. It is being celebrated from ancient times and is confied to the neighbouring villages. About 2,000 Hindus, local and from the neigbouring villages, congregate.

The *pujari* for Kanyakaparameswari temple is a Brahmin of Kowsika *gotram* with hereditary rights. Only Vaisyas take interest in the temple and maintain it well. She is the deity of the Vaisya community and every Hindu festival and particularly Navaratrulu in *Asviyujam* (September-October) are celebrated with great pomp and devotion at the temple.

Thyagaraja Vardhanti is celebrated for 5 days in February.

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1 Madras District Gazetteers, *Godavari*, Vol. II, pp. 408-410

SOURCE : 1. *Sri S. N. Ch. S. K. V. R. B. Ayyangar, Teacher, Tuni*
2. *Sri Tanuku Yuva Raju, Kalamkari worker, Addala Street, Tuni*
3. *Sri Tirumalanedi Thalupulu, Bus Stand Clerk, Tuni*
4. *Sri Ramayanam Loka Raju, President, Sai Samajam, Contractor, Tuni*
5. *Sri Kopparthi Veerraju, General Merchant, Tuni*
6. *Sri A. L. Sudarsana Rao, Pastor, Scott Memorial Church, Tuni*
7. *Sri M. Sattar Sherif, Tuni*
8. *Sri Thene Ganga Rao, General Merchant, Tuni*

12. Kotturu—Situated at a distance of 4 miles from the Tuni Railway Station.

The total population of the village is 4,331 and it is made up of the several sub-communities of Caste Hindus; and Scheduled Castes (761); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Talupulamma festival is celebrated for a day in *Chaitram* (March-April). Goats and fowls are sacrificed to the deity. About 2,000 devotees, local and from the neighbouring villages, congregate.

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, East Godavari District*

13. Anuru—Situated at a distance of 4 miles from Hamsavaram Railway Station and 10 miles from Tuni.

The total population of the village is 494 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Golla, Kamsali, etc.; and Scheduled Castes (33). The chief means of livelihood of the people are agriculture and agricultural labour.

There is the temple of Nukalamma and the image of the deity is of stone.

Nukalamma festival is celebrated for 10 days from *Phalguna Bahula Shashti* (February-March). Fruits, *panakam* and *vadapappu* are offered. Goats. Fowls and sheep are sacrificed to the deity in fulfilment of vows. The devotees observe *jagarana* on the night of *Chathurdasi* and offer *naivedyam* on *Amavasya* day. This festival is being celebrated for the past 50 years. The local Hindus congregate.

SOURCE : *Sri G. Suryanarayana Murthi, Teacher, Anuru*

14. Krishnapuram—Situated at about 5 miles from Hamsavaram Railway Station and 10 miles from Tuni.

The total population of the village is 1,085 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, etc.; and Scheduled Castes (309)—Mala and Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of the village deity Pampadamma and that of Sri Rama are the places of worship in the village.

Pampadamma festival is celebrated for 1 day on *Phalguna Bahula Amavasya* (February-March). Plantains, cocoanuts are offered; fowls and goats are sacrificed to the deity. The devotees take sea bath and *naivedyam* is offered. The Hindus of the village congregate. *Pujari* is a Chakali with hereditary rights.

SOURCE : *Sri N. Naganna, Teacher, Panchayat Samithi Elementary School, Krishnapuram*

15. Pydikonda—Situated at a distance of about 4 miles from the Hamsavaram Railway Station and 11 miles from Tuni.

The total population of the village is 2,114 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Senapathi, Telukala, Vantari, Chakali and Mangali, etc.; Scheduled Castes (237)—Mala and Madiga, etc.; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The temple of Pampadamma is the place of worship in the village.

Pampadamma Teertham is celebrated for a day on *Chaitra Suddha Padyami* (March-April). Goats, fowls and sheep are sacrificed to the deity in fulfilment of vows. *Garagalu* are taken in a procession to every house. The devotees observe fasting and on the next day sweets are prepared and offered as *naivedyam* to the deity. This festival is being celebrated for the past 100 years. The Hindus, local and from the neighbouring villages, congregate. *Pujari* is a Chakali with hereditary rights.

SOURCE : *Sri N. Narasimha Raju, Teacher, Pydikonda*

16. Tetagunta—Situated at a distance of 5 miles from Annavaram Railway Station and 8 miles from Tuni. This was formerly covered with forests and was inhabited by a hill tribe known as Konda Dhoras. They were living chiefly by hunting. All of them had a particular disease known as *kadupulo balla*. As a result of this disease, they had abnormally large bellies. There was a small pond with stagnant water, where now the present village stands. The Konda Dhoras, after their hunting used to drink the water of that pond. After some days, they found to their astonishment that bulge of their stomach decreased in size and they became quite normal. They improved the place near about the pond. They cut off all the trees and shrubs, improved the pond and constructed a village. This village was named Tetagunta. (In Telugu *teta* means fresh and *gunta* means a ditch or pond with water).

The total population of the village is 6,134 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Kapu, Golla, Kamsali, Kummari, Mangali, Chakali, Settibalija (Idiga), etc.; Scheduled Castes (847)—Adi Andhra, Mala and Madiga, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Sri Rama, Nukalamma, Somalamma and Peddintamma are the places of worship in the village. There is a common worship place for Christians also.

Nukalamma festival is celebrated for 5 days from *Chaitra Suddha Padyami* (March–April). On the night of *Phalguna Bahula Amavasya* a he-buffalo is immolated to the deity and the blood of the immolated buffalo is collected in an earthen pot and nine kinds of grains are put in the blood and the pot is placed in the temple. After 5 days the grains are cleaned in the tank so that the blood is washed away entirely. Afterwards, the nine kinds of seeds are examined and it is believed that the crop of that seed whichever germinates would be abundant in the following year. Goats, fowls and sheep are sacrificed and *chalimidi* and *vadapappu* are offered to the deity. The devotees who had made a vow to offer a fowl to the deity mark *kumkum* dot on the face of the fowl and kill the fowl in their house and consume it. 'Every day the *garagalu* are taken in a procession to the accompaniment of music.' A cradle is tied to a tree and the *garagalu* are swung in it first and the devotees later swing in it. *Naivedyam* is offered to the deity. *Pujari* is a Perika. *Prasadam* is distributed to all.

A fair is held for 5 days with a few shops which sell toys and some eatables. Swings, gambling and cock-fights afford entertainment to the public.

Gyramma Panduga is celebrated once in 3 years for 30 days in *Karthikam* (October-November). Local people congregate.

Adavirajula Panduga is celebrated in *Magham* (January-February) for a day. Fowls are sacrificed in the name of Adavirajulu to protect the villagers from the wild animals.

Golusulamma Sambaram takes place for 15 days from *Chaitra Bahula Amavasya* (March–April) in Thimmapuram hamlet of Tetagunta.

SOURCE : 1. *Sri M. Ananda Rao, Teacher, Tetagunta*
2. *Sri Y. Manohara Rao, Teacher, Tetagunta*
3. *Sri Pothuri Peda Satyanarayana, Teacher, Timmapuram, Hamlet of Tetagunta*

17. Ayyaparaju Kothapalle—Situated at a distance of one mile from Annavaram Railway Station and 13 miles from Tuni. Ayyaparaju Kothapalle has been newly built to the east of which the old village existed. Some stones and bricks were excavated at the foot of a hillock to the east of this village which prove the above fact. There was the fort of Ayyaparaju on the hillock. Formerly, indigo was prepared in this village. Even now indigo vats of those days can be seen in this village.

The total population of the village is 4,201 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Kapu, Telaga, Settibalija (Gowd), Golla, Chakali, Kummari, Viswabrahmin, Sale, Uppara. Teli, etc.; Scheduled Castes (495)—Adi Andhra, Arundhatiya, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Sri Rama, Nukalamma, Tallamma and Bucchamma Perantalu are the places of worship in the village.

Nukalamma festival is celebrated for a day on *Phalguna Bahula Amavasya* (February-March). Fruits and *palaharams* are offered to the deity. This festival is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate.

Tallamma *Jagaram* and Bucchamma Perantalu festival are the other festivals that are celebrated in the village on *Chaitra Bahula Amavasya* and *Chaitra Suddha Padyami* (March-April) respectively. Bucchamma Perantalu festival is chiefly confined to the Adi Andhra community.

SOURCE: *Sri K. Samuel, Ayyaparaju Kothapalle*

18. P.E. Chennayapalem—Situated at a distance of 2 miles from Annavaram Railway Station and 16 miles from Tuni.

The total population of the village is 1,918 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Settibalija (Gowd), Kapu, Viswabrahmin, Sale, etc.; and Scheduled Castes (484)—Mala and Madiga, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Padalamma is the place of worship in the village and the image is carved on a stone of 2 feet height.

Padalamma Jagaram is celebrated for 30 days from *Phalguna Suddha Padyami* to *Amavasya* (February-March). *Chalimidi, panakam* and fruits are offered; goats and fowls are sacrificed. This festival is being celebrated from ancient times. The devotees of the village congregate. Settibalijas are the patrons. There is no *pujari* but during the festival a Chakali is appointed for the purpose. *Prasadam* is distributed to all.

A fair is held for 10 days with a few shops selling eatables, etc. Cock-fights arranged on *Chaitra Suddha Padyami* (March-April) near the temple provide entertainment

SOURCE: *Sri Jampana Satyanarayana, Teacher, P.E. Chennayapalem*

19. Bendapudi—Situated at a distance of 2 miles from Ravikampadu Railway Station beside Madras—Calcutta Grand Trunk Road. This is an ancient historical place and formed part of Prolunadu. One of the Pithapuram inscriptions of Veera Choda (Saka 1024) mentions the name of this village. It was under the suzerainty of the Kakatiyas and gradually it went into the Pithapuram estate.

"It contains the ruins of what must at one time have been a very large fort. Old copper coins (and, more rarely, gold ones) are found there after rain. People believe that the philosopher's stone (*parsavedi*) is also to be found there. The ruins include many dilapiated temples. Popular legend ascribes the building of the fort to the Kakatiya King Pratapa Rudra, and the some account of it is given in one of the Mackenzie MSS called the Korukonda *kyfeat*, which gives a description of that place. The fort at Bendapudi is said in this to have been founded by two brothers, Pedda Malla Razu and Chinna Malla Razu, who ruled the country under Pratapa Rudra. They were an effeminate and tyrannical couple, if the account is to be credited. They drew upon themselves the vengeance of the king of Cuttack by abducting the bride of one of his relatives, who was passing through the district. An army came from Cuttack to exact vengeance, and the fort was beseiged. It fell after a seige of six years, the water supplies being cut off. The affair is described in some detail in the manuscript." [1]

The total population of the village is 3,893 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Settibalija (Gowd), Padmasale, Telaga, Kapu, etc.; Scheduled Castes (1,014)—Mala and Madiga, etc.; Dudekulas and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The temples of Sri Rama and Kagithalamma are the places of worship in the village.

Kagithalamma Panduga is celebrated for 14 days from *Jaistha Bahula Vidiya* (May-June). This festival is being celebrated for the past 80 years. Goats, fowls and sheep are offered to the deity. The devotees of the village congregate. *Pujari* is a Kapu with hereditary rights. The devotees observe *jagarana* on the first day.

SOURCE: *Sri Chamarthi Satyanarayana, Headmaster, Bendapudi*

20. Ravikampadu—Situated at a distance of one mile from Ravikampadu Railway Station and 10 miles from Tuni. There is only cart approach to this village.

The total population of the village is 1,937 and it is made up of various sub-communities of Caste Hindus; Scheduled Castes (390)—Adi Andhra, etc.; Scheduled Tribes (3); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Sri Rama and Masamma are the places of worship in the village.

1 Madras District Gazetteers, *Godavari*, Vol. I, p. 255

Masamma Panduga is celebrated for 2 days on *Phalguna Bahula Chathurdasi* and *Amavasya* (February–March). Goats and fowls are immolated to the deity. This festival is being celebrated from ancient times. The devotees of the village congregate. *Pujari* is a Chakali, with hereditary rights. *Prasadam* is distributed to all and there is free feeding also.

Mahishasuramardhani Teertham is celebrated for one day on the Telugu New Year's Day, *i. e., Chaitra Suddha Padyami* (March–April). Mahishasuramardhani is one of the forms of Adishakthi. There is a temple in the village dedicated to her. An earthen image is prepared for the occasion annually and worshipped till it is immersed at the end of the festival in a river or well. The image is prepared and kept in the temple, 15 days before the Telugu New Year's Day (Ugadi) and worshipped by a *pujari* during this period. The villagers also take part in the worship and 15 *garagalu* are kept in front of the image (a *garaga* is an earthen pot decorated with dots and designs of various colours). Every day before the worship, they are cleaned and decorated and a new saree is tied round them. During the whole period, there would be *sevalu* (worship and service) at the temple. The *seva* may be daily or weekly or twice a week according to the number of devotees that come forward to bear the expenses for oil, lights, torches, music and *naivedyam*, etc. The actual function is that they go round the temple with the preparations for *naivedyam* to the accompaniment of music, offer *naivedyam* to the image and take the image in a procession accompanied by music in the village and finally bring it back to the temple and keep it there. The expenditure will be according to the capacity of each devotee. For other expenses the villagers put money according to their mite into a sealed box. Two days before the New Year's Day the devotees celebrate what is called *bandi sambaram* (the festival of the cart). A cart full of cooked rice and curry [prepared from *munagakura* (leaves of horse-radish and groundnut powder)] is taken round with music with *garagalu* and image of the deity. The devotees sing and dance and bite the throats of chickens and enjoy the procession. They receive and and offer *naivedyam* to the deity during the procession in the streets. Finally the deity is brought back to the temple, and incense is offered. On the following night, they observe *jagaram* and dance with the *garagalu* to the tune of music. The offerings include cocoanuts, plantains, fowls and goats. It is an occassion for enjoyment and entertainment with cock-fights and other games. On the day following the festival, *chalimidi, vadapappu* and *panakam* are offered to the deity and the festival closes with the immersion of the image in a tank, river or a well. The villagers observe this annual festival with the belief that Mahishasuramardhani would ensure their health, happiness and prosperity.

Sita Rama Kalyanam is celebrated on *Chaitra Suddha Navami* (March–April). *Panakam* and *prasadam* are offered. Dramas. *bhajans* and *Harikathas* provide entertainment to the public.

SOURCE: *Sri K. Jacob, Headmaster, Ravikampadu*

21. Kommanapalle—Situated at a distance of 2½ miles from Ravikampadu Railway Station, 4 miles from Annavaram Railway Station and 16 miles from Tuni.

The total population of the village is 865 and it is made up of the following communities: Caste Hindus—Brahmin, Velama, Kapu, Senapathi, etc.; and Scheduled Castes (196)—Adi Andhra, Mala and Madiga, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

Temples of Sri Rama and Mutyalamma are the places of worship in the village.

Mutyalamma Teertham is celebrated for 15 days from *Phalguna Bahula Padyami* (February–March). *Vadapappu*, jaggery and *panakam* are offered and fowls are sacrificed to the deity in fulfilment of vows. The devotees observe *jagarana* on *Amavasya*. This festival is being celebrated from ancient times. The devotees of the village congregate. *Prasadam* is distributed to all.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April). There is free feeding on *Navami* day and *prasadam* is distributed to all. The Hindu devotees of the village congregate.

SOURCE: *Sri Yanamandra Brahmananda Rao, Headmaster, Panchayat Samithi Elementary School, Kommanapalle*

22. Srungaruksham—Situated at a distance of 3 miles from Annavaram Railway Station and 15 miles from Tuni.

It is believed that the sage Srungi did penance here under a banyan tree and hence the village got the name Srungaruksham. Another version is that two dancing damsels Srungi and Narsi founded the village and a tank

respectively and that the village got the name after Srungi and the tank after Narsi as Narsichervu. Whatever may be the veracity of the statements, this village formed part of Prolunadu and was known as Singavikrama. One of the inscriptions of Veerachoda of Pithapuram (Saka year 1024) refers to the village Singavikrama and is identified as the present Srungavruksham or Srungaruksham.

The total population of the village is 2,089 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Kamma, etc.; Scheduled Castes (443)—Adi Andhra, etc.; and Scheduled Tribes (5). The chief means of livelihood of the people are agriculture, agricultural labour, coir making and basket making.

Temples of Someswaraswamy, Subrahmanyaswamy, Nukalamma and Peddintamma are the places of worship in the village. The deity Nukalamma is represented by an image in an awe-inspiring human form.

Nukalamma Teertham is celebrated for 16 days from *Phalguna Suddha Purnima* to *Amavasya* (February-March). Goats, fowls and sheep are sacrificed to the deity in fulfilment of vows. This festival is being celebrated from ancient times. The devotees, local and from the neighbouring villages congregate. *Pujari* is a Chakali. *Prasadam* is distributed to all.

Someswaraswamy Kalayanam is celebrated for 5 days from *Jaistha Suddha Ekadasi* to *Purnima* (May-June) and Subrahmanya Shashti for a day on *Margasira Suddha Shashti* (November-December).

SOURCE : 1. *Sri Chamarthi Satyanarayana, Teacher, Srungaruksham*
2. *Sri K. Iswara Dutt, Prachinandhra Charitraka Bhoogolam*

23. Vantimamidi hamlet of **Thondangi**—Situated about 5 miles from Annavaram Railway Station and 12 miles from Tuni.

The total population of the village is 6,905 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,720); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, fishing and other traditional occupations.

Sri Visweswaraswamy festival is celebrated for a day in *Magham* (January-February). About 25,000 devotees, local and also from distant places, congregate.

Danayapeta hamlet of **Thondangi**—Situated at a distance of 6½ miles from Annavaram Railway Station and 19 miles from Tuni.

Temples of Sri Rama and Poleramma are the places of worship in Danayapeta. Poleramma is represented by a stone image with 4 hands.

Poleramma Sambaram is celebrated for 15 days from *Phalguna Suddha Purnima* to *Bahula Chathurdasi* (February-March). This festival is being celebrated for the past 100 years. About 1,000 devotees, local and from the neighbouring villages, congregate. *Pujari* is a Vadabalija with hereditary rights. Fruits, flowers, turmeric and *kumkum* are offered to the deity.

Srirama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March-April). There is free feeding on the last day and *prasadam* is distributed to all. Dramas, *Harikathas* and *burrakathas* afford entertainment to the visitors.

SOURCE : 1. *Sri Chitrada Veerraju, Teacher, Danayapeta*
2. *Statement of Fairs and Festivals furnished by the Collector, East Godavari District*

24. Pampadipeta hamlet of **Kona Forest**—Situated at a distance of 7 miles from Annavaram Railway Station.

The total population of the village including its hamlets is 5,847 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (81); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, fishing in the sea and other traditional occupations.

The temple of Sri Rama is the place of worship in Pampadipeta. Besides Sri Rama, there are images of Sita, Lakshmana and Anjaneya in the temple.

Srirama Navami takes place for 3 days from *Chaitra Suddha Navami* (March-April). This festival is being celebrated for the past 10 years, but is of local significance. The Hindus of the village congregate. There is free feeding on that day.

Avulamanda hamlet of **Kona Forest**—Situated at a distance of 7 miles from Ravikampadu Railway Station.

There is a temple of Srirama in this hamlet. Lord Siva is also worshipped in the village.

Mahasivarathri is celebrated for a day on *Magha Bahula Amavasya* (January–February) near the sea. On the festival day, the devotees, local and from the neighbouring villages, come and take bath in the sea. The devotees bring their bulls also with them to the sea with music and wash them in the sea and apply turmeric and *kumkum* to them. About 12,000 devotees, local and from the neighbouring villages, within a radius of 10 miles congregate.

A fair is held near the sea with a few shops selling sweetmeats and toys. The devotees observe fasting and *jagarana* on that day and perform *bhajans* in the night.

Addaripeta, hamlet of **Kona Forest**—Situated at a distance of 7 miles from Tuni Railway Station of which 3 miles can be covered by road. There is only a cart-approach to this hamlet for the rest of 4 miles.

The temples of Sri Rama and of the village deity Pampadamma are the places of worship in this hamlet. Pampadamma is represented by an awe-inspiring image in the form of Shakthi with 4 hands holding weapons.

Pampadamma Teertham is celebrated for a day on *Chaitra Bahula Amavasya* (March–April). The local people congregate. The man who gets possessed of the deity would tell about the desire of the deity and how to perform puja.

Koda Sathemma Teertham is also celebrated. The devotees take sea bath and observe fasting. The devotees perform dances holding the figures of the deity in several forms.

Srirama Navami is celebrated for a week from *Chaitra Suddha Sapthami* to *Triodasi* (March–April) and all Hindu communities take part in the festival.

SOURCE : 1. *Sri P. V. Ramana Rao, Teacher, Pampadipeta*
2. *Sri S. Rama Raju, Teacher, Avulamanda*
3. *Sri Mupparisetti Mastan, Teacher, Addaripet*

25. Alavilli Venkatanagaram—Situated at a distance of 4 miles from the Ravikampadu Railway Station. There is only an approach by footpath to this village.

The total population of the village including its hamlets is 4,622 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Vadabalija, Yadava, Settibalija (Idiga), etc.; and Scheduled Castes (497). The chief means of livelihood of the people are agriculture, agricultural labour, fishing and other traditional occupations.

Temples of Sri Rama, Anjanesyawamy and Gangalamma are the places of worship in the village.

Srirama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April). Hindu devotees, local and from neighbouring villages, congregate.

Gangalamma Jaṭara is being celebrated from ancient times for a day on *Phalguna Bahula Amavasya* (February–March). Goats and fowls are immolated to the deity in fulfilment of vows. The devotees of the village congregate. *Pujuri* is a Chakali.

Pataperumallapuram hamlet of **Alavilli Venkatanagaram**—Situated at a distance of 6 miles from Ravikampadu Railway Station, of which 4 miles has to be covered by cart and the rest by foot and 25 miles from Tuni.

Temples of Sri Rama, Durgalamma, Adivammoru, Bangaramma and Bhagirathamma are the places of worship in this hamlet. The image of Durgalamma is in female form with 4 hands.

Durgalamma Sambaram is celebrated for 15 days from *Chaitra Bahula Padyami* to *Amavasya* (March–April). Everyday *garagalu* are kept over the head of the *pujari* and he is taken in a procession accompanied by music. Goats, fowls and sheep are sacrificed to the deity and before they are sacrificed they are taken round the temple 3 times with music. On *Chaitra Bahula Amavasya*, the festival is celebrated with much eclat and enthusiasm. During the night the devotees, local and from the neighbouring villages, and *bhajana* troupes congregate. They perform various kinds of *gardis* and *bhajans*. This is known as *jagarams*. The entire night is spent without sleep. It is very fascinating and attractive for the visitors. This festival is being celebrated for the past 100 years. About 4,000 devotees, local and from the neighbouring villages, congregate. *Pujari* is a Vadabalija with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival. Eatables, lanterns, mirrors, combs, toys, etc., are brought and sold. It is being held for the past 100 years and about 4,000 persons, local and from the neighbouring villages, congregate. *Bhajans*, etc., afford entertainment to the visitors.

Chodipallivaripeta hamlet of **Alavilli Venkatanagaram**—Situated at a distance of 9 miles from Ravikampadu Railway Station.

Bandi Ammoru deified in a black stone pillar is worshipped in this hamlet. It is housed in a thatched hut.

Bandi Ammoru Uthsavam is celebrated for 7 days commencing from Thursday just before or after *Vaisakha Bahula Amavasya* (April-May) called Gandha Amasya in this area. For a period of 7 days daily the devotees keep the *garagalu* on their heads and go in a procession with music. Goats and fowls are sacrificed to the deity. Every house of the village offers one fowl and they are cut by the Chakali on the evening of Thursday and he takes the head of the fowl. The devotees from the neighbouring villages offer only cocoanuts and bananas. This festival is celebrated on Thursday only as the Vadabalijas would not go to the sea for fishing on that day. The *pujari* observes fasting on that day. On the festival day, a *gundam* (pit) of 4 yards in length and 2 yards in breadth is prepared and is filled with burning coal. The female *pujari* first stands for 10 minutes on a sword (which is used for sacrificing the animals) and walks 3 times on the fire hither and thither. Her feet are not affected by the fire. The devotees, local and from the neighbouring villages, congregate to see this fire-walking ceremony. The devotees, prepare sweets and enjoy them on that day. This festival is being celebrated for the past 90 years. The Hindus, local and from the neighbouring villages, congregate. *Pujari* is a Vadabalija woman with hereditary rights. This festival is chiefly celebrated by the Vadabalijas and Gollas. Dramas or street dramas are arranged on the evening of the next day.

SOURCE :
1. *Sri Gorthi Sri Rama Murthy, Teacher, Alavilli Venkatanagaram*
2. *Sri M. Subrahmanyam, Teacher, Alavilli Venkatanagaram*
3. *Sri Vanga Konda Rao, Teacher, Pataperumallapuram*

FAIRS AND FESTIVALS
PITHAPURAM
IND. SUB-TALUK
EAST GODAVARI DISTRICT, A.P.
2 0 2 MILES
KILOMETRES 2 0 2 4
PRATHIPADU TALUK
PRATHIPADU TALUK
PEDDA-PURAM TALUK
PEDDAPURAM TALUK
PITHAPURAM I S T.
PITHAPURAM I S T.
TUNI IND. SUB-TALUK
KAKINADA TALUK
BAY OF BENGAL
FROM RAJAHMUNDRY
TO VISAKHAPATNAM
TO RAVUTULAPUDI
TO VISAKHAPATNAM
FROM RAYAVARAM
FROM DIVILA
FROM SAMALKOT
FROM SAMALKOT
FROM KAKINADA
FROM KAKINADA
KODAVALI
MALLAVARAM
GOLLAPROLU
PITHAPURAM
ENDAPALLE
UPPADA
RAMANAKKAPETA
R S
R.S
R.S
82° 15' E
82° 30' E
N 17° 15'
S NO
CODE NUMBER AND NAME OF VILLAGE
NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1 PITHAPURAM
KUKKUTESWARASWAMY JAN - FEB
MADHAVASWAMY JAN - FEB
NUKALAMMA FEB - MAR
MARIDAMMA MAY JUN
VENUGOPALASWAMY OCT - NOV
NERAMMA MAR - APR
BANGARAMMA APR - MAY
21 GOLLAPROLU
NUKALAMMA FEB - MAR
PADALAMMA MAY - JUNE
SRI RAMA 13TH TO 15TH JAN
26 KODAVALI
ANKALAMMA MAR - APR
45 ENDAPALLE
NUKALAMMA FEB - MAR
31 MALLAVARAM
SUBRAHMANYASWAMY NOV - DEC
TALUK BOUNDARY
RAILWAY BROAD GAUGE
NATIONAL HIGHWAYS
OTHER ROADS
TALUK HEADQUARTERS
VILLAGE WITH SERIAL NUMBER
HILLS
S. AHMED
Prepared at the Office of the Superintendent of Census Operations, Andhra Pradesh, Hyderabad.

Section XII

PITHAPURAM INDEPENDENT SUB-TALUK

Pithapuram—The taluk headquarters and a Railway Station on the Madras—Waltair broad gauge section of the Southern Railway at a distance of 12 miles by bus from Kakinada, the district headquarters, and 20 miles by train *via* Samalkot.

Pistapura, the modern Pithapuram, is an ancient town, perhaps as old as Dhanyakataka (Dhanakataka) and Pratishtanapura. The original name of the town seems to be Pittapura, the city of the bird. Sri Bhavaraju Venkata Krishna Rao, in his book, *A History of the Early Dynasties of Andhradesa* opines that this town might have acquired the name Pittapura an account of its connection with the memory of an event recorded in the *Jataka* stories. *Pitta* in Telugu means 'bird'. He observes:—

> "Gezerla is the second ancient village or locality which is connected with the memory of a *Jataka* story of a bird, the first being Pistapura or Pittapura.
>
> * * * * *
>
> There is a celebrated temple of Siva who is called Kukkuteswara—Mahadeva at Pistapura or Pithapuram as it is today called. The *sthalamahatmyam* connects the shrine with *Kukkuta*; or a cock. There are two *Kukkuta-Jataka* stories, in the *Jataka* legends."1

This part of the country seems to have been ruled by Chandra Svati.

> "Two miles out from Pithapuram, on the main road to Samalkot, lies a village called Jallur or Jainur, in which is found a large Jain statue in a sitting posture; and there are also the ruins of what was perhaps a monastery including large-sized bricks and old pottery. In another village, (Kodavali) which is nine miles to the north-west of Pithapuram stand the remains of a Buddhist *stupa*, and four rock-cut wells, 4½ feet square and 6½ feet deep, for storing water for the use of monks. On a wall of one of the wells is found in 6 lines an Andhra inscription in Brahmi characters of third century A.D. It belongs to the reign of the 29th Andhra King and so far it is his only lithic record yet deciphered. It refers to the establishment of the wells by Sasa, the minister of the Andhra King called Vasishthiputra Chandrasata or Chandrasvati. The date of the inscription is said to be the second year of the King, corresponding to A.D. 210." 2

When Samudra Gupta invaded Andhradesa in the middle of the 4th century, this was rulled by Mahendra. Mahendra was perhaps a Pallava chief and semi-independent feudatory of the Pallava King Vishnu Gopa of Conjeevaram. Samudragupta's Allahadad inscriptions bears testimony to the fact that Samudragupta subdued Mahendra of Pistapura. A part of the inscription records:

"కౌసలిక	మహేంద్ర	మహాకాన్తారిక	వ్యాఘ్రరాజ.
Kowsalika	Mahendra	Mahakanthareeka	Vyaghra Raja
కౌరాళకమండరాజ		పైష్టపురక	మహేంద్రగిరి
Kowraalakamandaraja		Paishtapuraka	Mahendragiri."

This town was the metropolis of Kalingas. The capital of Kalinga during the fourth and fifth centuries A. D. was not a fixed one; it was constantly shifted from place to place. It was sometimes Pistapura in the south and sometimes Simhapura on the Vamsadhara in the north in the Chicacole (Srikakulam) Taluk. One of the copper plates recovered in Tekkali reveals that the Kalinga king Umavarman ruled this part of the country during 400-430 A. D.

> "The Tekkali plates record the grant of the village of Astihavera as an *agrahara* to the Brahmana householder Yasa-sarman of the Kasyapa *gotra*. The edict was issued by the king, by word of mouth personally on the 7th day of the dark fortnight of *Magha* in the 9th year of the victorious reign. The charter was engraved on copper-plates by Kesavadeva an inhabitant of Pistapura. This fact and the discovery of the plates somewhere in the Tekkali Taluk in the extreme north seem to indicate that once more under Umavarman. the kingdom of Kalinga extended from Pistapura, the modern Pithapuram, on the south-west to Mahendragiri Mountain on the north-east." 3

From the Kalinga Kings, it came under the yoke of Vishnukundin kings. The glory of this town and of Andhradesa sored the eyes of the Chalukya King Pulakesin II who set out to conquer Andhras. The story of this conquest is preserved in the contemporary Aihole inscription of the great conqueror Pulakesin II. He descended into Kalinga from Kosala. From there he marched on the Andhra Country, subbued the vassal kings, laid sieze to the impregnable citadel of Pistapura and reduced it. The fall of mighty Pistapura paved the way for the final annihilation of Vishnukundin power. A part of the inscription runs thus :

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1 Bhavaraju Venkata Krishna Rao, *A History of the Early Dynasties of Andhradesa*, p. 334

2 Madras District Gazetteers, *Godavari*, Vol. II, p. 387

3 Bhavaraju Venkata Krishna Rao, *A History of the Early Dynasties of Andhradesa*, p. 392

"పిష్టం పిష్టపురం యేనజాతం దుర్గమ దుర్గమమ్
Pistam Pistapuram yenajatham durgama durgamam
చిత్రం యస్య కలీర్వృత్తమ్ దుర్గమ దుర్గమమ్
chitram yassya Kalervatham durgama durgamam."[1]

"Prthivimaharaja and his Tandivada grant c. 620 A. D.

By the year c. 618 A.D., it appears that the Visnukundins were completely wiped out, and Prthivimaharaja had established himself at Pistapura as the paramount lord in Andhradesa. He was the son of Vikramendra and son's son of Maharaja Rana-Durjaya and belonged to the Rama-Kasyapa *gotra* The Tandivada grant of his reign describes him with the epithets pravardhamana pratapopanta-samasta-samanta-mandalah nija-bhuja vijayoday-adhigata yaso-visesa-bhusanah, who on account of his ever increasing valour, subdued the entire circle of samantas and whose ornament was his distinguishing fame acquired by the rise of victory of his arms. These epithets obviously indicate that Prthivimaharaja rose to be the most powerful prince in Andhradesa conquered and levied tribute from a host of neighbouring kings. The Tandivada grant is important for the reason that it shows the authority of Prthivimaharaja was firmly established in the heart of the Visnukundin dominions. The record gives to the ancestor Rana-Durjaya the regal title Maharaja and omits the same to his son Vikramendra, the donor's father. This omission may be due to the fact that while Rana-Durjaya was able to assert himself as a paramount king, Vikramendra could not and his rule was uneventful. The donor Prthivimaharaja, however, is extolled as a powerful king who meditated on the feet of his parents, as a *paramabrahmanya* and as having subdued the whole circle of the *samantas*, i.e., neighbouring kings or feudatory princes. His reign may have lasted roughly half a century (c. 575-623 A.D.) since the only grant of his reign dated the 46th year seems to indicate. The inscription registers the grant of the village Tandivada in the Pagunaravisaya as an *agrahara* with all the immunities, on the fullmoon day of Karttika by Prthivimaharaja, for the increase of his health, life and fame, to the brahmacarin Bhavasarman of the Kamakayanagotra, who was a student of the Chandoga-sakha and resident of Kondamanci. The donee was the son of Prthivisarman and son's son of Visnusarman. It is said that the donee and his ancestors were very learned Brahmans. Visnusarman is described as "whose mind was purified by the performance of Agnistoma and other kratus according to precept and as having mastered the Sruti and Smriti." His son Prthivisarman is extolled as whose habit it was to study, comment and explain the *Tri-sahasravidya* (Sukla-Yajurveda) and whose prosperity was revealed among the priests (rtvij) and assistants (sadasya) by the riches given away in kratus frequently performed by him. The donee Bhavasarman is described as a master of the Tri-sahasra-vidya, who had written twenty commentaries, who spent his days and nights in worshipping the gods, the pitrs and mankind, whose intellect was clarified by the knowledge of the Vedas, Vedangas, Nyaya, Upanisads and Yoga, who was skilled in expounding and commenting the Tri-sahasravidya and whose body was purified by water of sacred ablutions in various sacrifices."[2]

Roughly thirteen years after the conquest of Pulakesin II by about 624 A. D. Kubja Vishnuvardhana, younger brother of Pulakesin II established himself at Pistapura as the paramount sovereign of the Andhra country. The seat of government was removed from this town in the eleventh century to Rajamahendrapttana or Jananathapura. The Pithapuram plates (1078 to 1083 A. D.) of Vira Choda relate to a grant by Vira Choda, son of Kulothunga Chola I who ruled at Jananatha-nagari (now identified with Rajahmundry). This town Pithapuram did not miss the eyes of the Kakatiya king Prola II also. The Pithapuram Pillar inscription mentions that the Kakatiya King Prola II invaded this part of the country in 1150 A. D. and that he was defeated by the confederation of Kota chief of Amaravathi, the Maihaya chiefs of Konamandala and the solar chiefs of *Malaya*. From this period onwards there is a long gap in the history of the place.

"Inscriptions in Sanskrit or Telugu ranging from 1186 to 1391 A.D. and belonging to the various local chiefs are found on a pillar in the Kunthimadhava temple of this village. The earliest is in Sanskrit and Telugu and dated 1186 A.D., and records the grant of a village in the district of Prolunandu to this temple by Jayambika, the queen mother of the Velanandu King Prithiviswara and gives a geneology of the royal line from the mythical Indrasena to the first historic figure Malla I and to Prithiviswara, the twelfth in the line. Lower down in the same pillar is an inscription in Sanskrit and Telugu dated 1195 A.D. which records the grant of Odiyuru near Draksharamam by the Kona chiefs (who profess to be descendants of Kartavirya) Malli Deva and Manma Satya II. The third record from the same pillar refers to the Eastern Chalukya King Mallappa III and is dated 1204 A.D. The object of the record is the grant of the village of Gudivada in Prolunandu to the temple. Yet another record is found on the same pillar and this relates to the Reddi King Vema, son of Katama Reddi in 1391 A.D. and records the construction of an enclosure to the temple. Of copper-plate grants one called the Donepundi grant of Pithapur Namaya Nayaka records the gift by him of the village of Donepundi, and *agrahara* named after his father, to a Brahman named Ganapathi in the year 1337 A.D."[3]

In ancient times, the territory to the north of Pithapuram was ruled by the Kalingas and the territory south of it was a part of the Vengi Kingdom. Subsequently, along with the other parts of the East Godavari District, Pithapuram area also passed through the hands of the kings of the Nanda, the Maurya, the Sathavahana, the Ikshvaku, the Salankayana, the Mathara, the Vasisti and the Kalinga dynasties. Pithapuram was also a scene of the activities of the Jains and Buddhists. Buddha Stupas are seen in the vicinity of the place even today. Stone images in the centre of the town popularly called Sanyasi Rallu have been examined and declared to be Jain images. In olden days people believed that *gangabhisekham* of these images would get them rain. They performed the

1 *Epigraphica Indica*, Vol. VI, p. 11 Verse 27
2 Bhavaraju Venkata Krishna Rao, *op. cit*, p. 550-551
3 Madras District Gazetteers, *Godavari*, Vol. II, pp. 386-387

abhishekam and were benefitted during times of drought. Pithapuram enjoyed the patronage of the Velanati Cholas during the 11th and 12th centuries. Jayambika, mother of Prithviswara, the last of the Velanati Chola kings renovated the temple of Kuntimadhavaswmy, assigned the village called Navakhandawada with lands and houses for *nitya dhoopa deepa naivedyam* (daily incense, lighting and offerings) on Sankranti day of 1187. This fact is recorded on a stone inscription. Navakhandawada claims the credit of being the birth place of Pavuloori Mallana, the author of *Leelavathi-Ganitham* (a text book of Mathematics which deals with algebra and geometry containing solution of quadratic equations, etc.). Another stone inscription records the gift of Deevooru in Gondwadaseema to Kunthi Madhavaswamy in 1195 by Velanati Prithviswara; and Mallideva, one of his vassals had gifted Oduru in the same year.

The Valanati Cholas were succeeded by Vijayadithya dynasty. Mallavardhana of Vijayadithya dynasty got himself enthroned in the presence of Kunti Madhavaswamy on 20th June, 1202 after reconquering his lost kingdom. Gudivada was gifted to the Lord on that occasion. The temple was destroyed by the Muslim invaders and the idol of the lord was thrown into a well. The idol was re-installed and the temple was renovated in 1391 by Kataya Vema. Pithapuram was got from the Nawab of Hyderabad by Rao, a descedant of Padmanayaka, under whose rule Pithapuram was highly prosperous till the end of the 17th century. Along with the adjoining tracts, it went under the rule of several dynasties till it passed into the hands of the Nawabs of Golconda from the Vijayanagar Empire in 1571 after the battle of Talikota. It passed on to the Moghuls and then to the Nizam and finally fell into the hands of the English in 1769. The historic Rampa revolt against the British reign took place in 1879, and Ramaraju Pithuri of 1922 against the British is of recent occurence.

Pithapuram was formerly called as Puruhuthikanagaram, Puruhuthikapuram or Puruhuthikapattanam. Puruhuthika, one of the 18 (*astadasa*) Devis has abode at Pithapuram:

"ఉజ్జయిన్యాం మహాకాళీ
Ujjayinyam Mahakali,
పీఠ్యాంచ పురుహూతికా
Peethyancha Puruhoothika."

is the fifth of the ten stanzas describing the Astadasa Devis.

The legend connected with the 18 Shaktis is narrated as follows: Lord Siva's consort Sati Devi sacrificed her life at the *Yagna* of her father Daksha. Eswara carried the dead body on his shoulders through hills, forests and rivers wandering aimlessly in utter despair out of sorrow at her death. Life on the earth therefore became standstill as there was no functioning of *laya* shakti (ending of lives). Then at the request of *devathas* and Bhoodevi, Lord Vishnu with his Sudarshan *chakra* cut off the dead body of Sati Devi on the shoulders of Lord Siva into 18 pieces, which fell at the various places and assumed the forms of 18 Shaktis called by the cames as follows:

1.	Pithapuram	Puruhutika
2.	Kasi (Benaras)	Visalakshi
3.	Garja	Mangalya
4.	Prayaga	Madhavi
5.	Odhyanam	Girija
6.	Draksharama	Manikyamba
7.	Kanchi	Kamakshi
8.	Srisailam	Bhramaramba
9.	Srinkhala	Pradyumna
10.	Ujjain	Mahakali
11.	Alampur	Jogelamba
12.	Kolhapur	Mahalaxmi
13.	Jwala	Vaishnavi
14.	Krounchanagari	Chamundi
15.	Mahuri	Yogaveera
16.	Lanka	Sankari
17.	Kashmir	Vangmayi
18.	Manipur	Kamarupini

It is also said that the Puruhutika Shakti of this place, dates back to Vedic times. After the name of this presiding Devi, the place was called originally as Puruhuthikanagaram. It is also said that the deity was called Puruhuthika, because it was intstalled by Puruhutha or Devendra. There are more than one legend about the place and how the Sivalingam there happened to be called Kukkuteswara.

The Imperial Gazetteer of India Vol. XX records about Pithapurrm Estate as a permamently settled Zamindari estate with an area of 382 sq. miles and states:

"After the subjugation of the present Godavari District by the Sultan of Golconda (circa 1572), the *parganas* of Salapaka, Cocanada and Prolunadu (as the country round Pithapuram was then called) was constituted a revenu farm. These *parganas* were the nucleus of the existing Pithapuram estate. In 1647 they were transferred, apparently because the holder had fallen into arrears, to Ravu Chandra Rayanam, a court favourite. This Rayanam was of the Velama caste and from him the family still holding the estate traces its descent. As a

special mark of favour he was allowed to repair and occupy the fort at Pithapuram, which hence forward became the residence of the family.

For the next few years the history of the estate was uneventful, but, like its neighbours, Pithapuram took advantage of the struggle for power in the Deccan to withold the *peshkash* or tribute. It shared their fate when Asaf Jah, Nizam-ul-mulk, proved victorious (1724); and under the stern rule of his Sarlashkar, Rustam Khan, the recalcitrant zamindars were ousted and their estates brought under direct management. After Rustam Khan's death his successors for some time pursued the same policy, but about 1742 the estate were restored to the families of the former owners.

Pithapuram took little part in the conflict between the French and the English. Some acts of hostility in conjunction with the neighbouring Zamindar of Peddapuram led, however, to the seizure and occupation of Samalkot foit by the Company's troops in 1764 Otherwise the estate emerged intact from this troubled period, and in 1787 was described as one of the most fruitful and best cultivated zamindaris under the Company. The Zamindar collected the land customs, and also claimed the sole right of manufacturing and vending salt in the Rajahmundry *sarkar*. The military force maintained was small and merely sufficed for the collection of the revenue, which was paid almost entirely in cash-an unusual circumstance." 1

"The Zamindari is very fertile. Much of it is watered by the Godavari irrigation system while the remainder is supplied by the small river Yeleru or by tanks." 2

The following extracts regarding the town are of interest here.

"The principal temple has some inscriptions of importance and in front of it is a pond called Pada Gaya, to which Pithapuram owes its reputation as place of pilgrimage."3

"The town possesses some religious and archaeological interest. It is known throughout the Northern Circars as a place of pilgrimage. The particular point of sanctity is the *pada gaya* pool in front of the Kukkutesvara-svami temple. According to the legend, a giant named Gayasura, who was so big that when he lay down his body stretched from Gaya to Pithapuram, once ruled southern India. He was killed by Siva while his feet were resting in Pithapuram near this pool. The pool is accordingly called the *pada* ('foot') *gaya*. The local Hindus speak of three *gayas* where different parts of the dead giant were found. One of these is the place of that name in Bengal, and it is held throughout this district that any one who bathes there ought also to bathe in the *padagaya* pool at Pithapuram. Three large images of Buddhist or Jain origin, sitting cross-legged in the usual contemplative attitude, stand at the side of one of the main streets of the town. They are known as *sanyasi devulu* (ascetic gods) and a festival is held in honour of them in times of drought; by which means, it is supposed they are induced to send rain. Four interesting inscriptions have been found in the Kuntimadhava temple. These give some historical information and the genealogies of three lines of chieftains who ruled in the twelfth and thirteenth centuries. A small mosque in the bazaar street has evidently been built with the materials of an old Hindu shrine. It is locally supposed that the pillars came from the Kuntimadhava temple. There are some inscriptions on the pillars."4

Sage Yela did penance and brought down a small river called Yela and was taking it towards the sea on the east coast. He was leading the river through Pithapuram. Eswara desired to stop its course further. Therefore He took the form of a cock and began to crow. The *muni* thought it was high time for his morning prayers, and left the river there itself; and it is became a pond at Pithapuram. The river goes by the name of the sage as Yeleru. Eswara also settled there with his spouse Rajarajeswaridevi. The front portion of the Sivalingam is marble white and the back portion looks like a beautiful cock. The idol of Raja Rajeswaridevi is said to have been installed by Adisankara, the great religious head of Hinduism.

The pond in front of the temple of Kukkuteswara is considered very sacred for bathing. It is within the spacious compound of the temple and is called the Padagaya Kshetram. Gayasura, a *rakshasa*, did penance and attained powers and began to harass *devathas*, Brahmins and *rishis* and spoil their *yagas*. They all in distress approached Brahma, Vishnu, and Eswara and prayed for relief from the harassment of Gayasura. The Trinity came to Gayasura in the disguise of three old Brahmins and praised him as a powerful ruler of Pitikapuram and requested him to allot to them a small place for performing *yagam* (sacrifice) for 7 days. After having a promise from him, they revealed to him that sacrificial fire should burn for seven days on his chest, till the completion of the *yagam* and the incompletion of the *yagam* would end in his destruction. The power attained by Gayasura through penance was too great for them to destroy him otherwise. True to his word the Rakshasa withstood the sacrificial fire on his cheast for six days. Gayasura was anxious for the completion of the seventh day to be indicated by the crowing the cock in the morning. Finding no other way to end the life of the Rakshasa and save the *devathas*; Lord Siva crew like a cock. By the crow of the cock Gayasura was falsely impressed that the 7th day of *yagam* was over successfully and he moved and disturbed the sacrificial fire on his chest. The *yagam* ended abruptly and Gayasura was killed and his body was shattered to pieces. The place where

1 *Imperial Gazetteer of India*, Vol. XX (Oxford, Clarendan Press 1908), p. 154
2 *Ibid*, p. 155
3 *Ibid*, p. 156
4 Madras District Gazetteers, *Godavari*, Vol. I (1907), p. 238

the head of Gayasura fell has now become the sacred place Gaya (Bihar State); the trunk had fallen at Jajipur (Orissa State) and the feet at Pithapuram which became sacred Padagaya (feet of Gaya). These places are considered to be sacred, as they contain the remains of so great a devotee as Gayasura who offered his own life to keep up his word; and died at the hands of Vishnu and was consequently blessed with salvation. The Trinity manifested at these three places—*viz.*, Lord Vishnu at Gaya, Lord Brahma at Jajipur and Load Siva at Pithapuram. It is believed that the feet of Gayasura are even now in the pond in front of Kukkuteswara temple. The River Yeleru drains itself into this pond. Eswara crew as a cock (*kukkutam*) and the Sivalingam appears there in the form of a cock in the back portion, and is called Kukkuteswara.

Pithikapuram or Pithapuram is adjacent to Kalingadesa (Orissa). The Kalingas consider it the jewel of Kalingadesa. Ratnakaragargabhat, the reputed Kalinga poet, has praised the sanctity of Pitikapuram in his Ramayanam, so impressively that the Kalingas consider it even today as a very great and sacred place of pilgrimage for them. Pithapuram is the birth place of great poets and writers such as Panuganti Laksminarashimham, the author of 'Sakshi' in Telugu on the model of 'The Spectator' by Addison and Venkataparvateeswara Kavulu who gave to the Andhra world a taste of the Bengal fiction by Sarat Chandra Bose; Saint Thyagaraja, the renowned devotee and musician had sung that Pithapuram was Bhookailasam or the residence of Lord Siva on earth. Kavisarwabhouma Kuchimanchi Thimmakavi had dedicated to the Lord all his works, Rasikajanamanobhiramam, Rajasekharavilasam, Neelasundari Parinayam etc.

The total population of the town is 57,910 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (3,493); Scheduled Tribes (246); Muslims and Christians. The chief means of livelihood of the people are agriculture, services, trade, factory labour, agricultural labour and other traditional occupations.

Besides the Kukkuteswaraswamy temple, in which there is *swayambhoo* (self-manifest) Sivalingam in white marble with the shape of *kukkutam* (cock) in the back portion and Kunthi Madhavaswamy temple with the stone image of Vishnu with four hands, there are at Pithapuram the following temples: Sri Rama, Kumaraswamy, Venugopalaswamy, Venkateswara, Anjaneyaswamy, Gopalaswamy, Sakaleswaraswamy, Chandrasekhara, Kanyakaparameswari, Ganapathi, Nukalamma, Neramma, Pydithalli, Parikasakthi, Maridamma, Satyamma, and Gangaramma. There are mosques and churches also. All the above temples have images of the respective deities in stone and in human form.

On the northern side in Kukkuteswara temple, there is the stone image of Hunkarini Devi, whom the great sage Vyasa was said to have worshipped during his visit to the place to have *darsan* of Pithambhika, Kukkuteswara and Kunthi Madhavaswamy. It is believed that there is immense treasure under the Sivalingam and some thieves attempted to uproot the lingam and take away the treasure. Bees stung them and drove them out. While returning they demolished the stone bull Basaweswara (Nandi) with the sharp swords and the cut is seen even today. The Nandi at this temple is believed to be the biggest monolith figure in the whole of this district.

Kukkuteswaraswamy Teertham is celebrated for 5 days from *Magha Bahula Ekadasi* (January-February). The festival commences on *Ekadasi* with the *abhishekam* to the Lingam with sacred water as well as with milk and continues till *Amavasya*. Fasting and *jagarana* on Chathurdasi and Uppadasamudra *snanam* (bathing the procession images of the deity in the sea at Uppada village which is at a distance of 7 miles) and the car festival in the evening are the important functions. About 50,000 devotees, local and from distant places too, congregate. The *pujaris* are Brahmins with hereditary rights and the patron is the Maharaja of Pithapuram.

A fair is held for 10 days. About 100 shops are held temporarily running throng the whole street of the temple. Utensils, lanterns, torchlights, mirrors, combs, pictures, photos, books, agricultural implements. etc., are brought and sold. There are choultries and many hotels. There is free feeding for 2 or 3 days. Dramas, *Harikathas*, religious discourses, *puranas* and musical performances are arranged during all the days of the festival.

Bhishma Ekadasi is also celebrated in the Kukkuteswaraswamy temple with all pomp and ceremony.

Besides being the sacred abode of Puruhuthika, one of the eighteen Devis, Pithapuram is also the centre for one of the Pancha Madhavas held in great reverence by the Hindus. The five Madhava shrines are said to be those of Bindu Madhavaswamy of Kasi (Banaras), Venu Madhavaswamy of Prayaga, Leela Madhavaswamy of Ramathirtham, Sethu Madhavaswamy of Rameswaram and Kunthi Madhavaswamy of Pithapuram.

It is said that the Muslim invaders demolished the temple and threw the image into a well. With the stones of the temple, they built a mosque which goes by the name 'Stone Mosque' even today. The authorities of East India Company constructed the present building took out the image from the well and installed it in the temple. The Lord it is believed was installed in Krithayuga by Devendra who is also called Puruhutha from which the place goes by the name Puruhuthikapuram, as mentioned earlier. It is also supposed that in Trethayuga, Sita, Rama and Lakshmana worshipped the Lord. In Dwaparayuga the Pandavas' mother Kunthi was solaced by the Lord when her sons were exiled to the forest. It is believed that the idol was re-installed here by Kunthi Devi and therefore the Lord here was called Kunthi Madhavaswamy. At the beginning of the Kaliyuga, great sages like Vyasa, Agasthya, Valmiki and others worshipped the Lord here. According to the story in *Bheemakhandam* by Srinatha, Sage Vyasa was enraged at his bitter experience in Kasi, incurred the curse of Lord Visweswara and left Kasi and found solace by visiting this place and worshipping the Lord.

Sage Vyasa also worshipped Kukkuteswaraswamy and Puruhutika Shakti at Pithapuram. *Bheemak handam* is the translation of what Sage Vyasa himself wrote in *Skandapurana* in Sanskrit. The *dhwajasthambham* (victory pillar) in stone contains several inscriptions. Some of them reveal that Rajaraju (1022–1063 A.D.) bestowed on Pavuluri Mallanna a village 2 miles from Pithapuram as *agraharam*. In 1187 Jayambika constructed the compound of the temple and confirmed the grant of the village Navakandravada to the temple. The stone inscription is clear on this point. The Vengi King Mallavishnuvardhana granted Gudiwada for the daily puja and *naivedyam* of the Lord during the time of coronation in the temple of Kunthi Madhavaswamy in 1202 A.D. Katayavemabhupala, the Reddy King, constructed the compound wall to the temple in 1391. There are records and publications tracing the existence of the temple to the fourth century A. D. Venkatakumara Mahipathy Rao (1786–93 A. D.) improved the temple in several respects, installed the image of Kurutanacharamma in the temple, constructed the *mukhamantapam* (front hall) and confirmed finally the assignment of Navakandravada to the temple. The Lord has a crown of precious stones and Rukmini Devis' costly jewels can be adorned for seven week days successively without touching a previous one. The descendants of the Maharaja family continue to evince interest and contribute liberally for the upkeep of the temples, celebration of the festivals and for honouring the pandits. Sri Venkata Kumara Surya Rao Bahadur is even today keeping up the family tradition.

Madhavaswamy or Kunthi Madhavaswamy Teertham is celebrated for 5 days from *Magha Suddha Ekadasi* (January–February). Though the festival of Kunti Madhavaswamy is of ancient origin it came into prominence from 1844 when Venkata Surya Rao, the then Maharaja of Pithapuram evinced personal interest in this and Kukkuteswaraswamy festival. It is practically a week's celebration. On *Magha Suddha Navami* the festival is inaugurated by hoisting the flag, the flag with the symbol of Garuda, the sacred kite on it. The same day Madhavaswamy is dressed as bridegroom and Ammavaru as bride. On *Ekadasi* day, the festival actually begins when in the night the procession images of Madhavaswamy and Rukmini are taken on an elephant and their Kalyanam is performed with great pomp and eclat at 4 O' clock in the night. On *Triodasi* the *ponna* tree procession is very impressive and attracts huge crowds from far and near. On *Triodasi* day there is car-festival. The festival concludes with minor functions on *Bahula Padyami*. Hindu devotees of Pithapuram and from neigbouring places congregate. *Pujaris* are Brahmins with hereditary rights.

Kumaraswamy Teertham is celebrated for one day on *Phalguna Suddha Ekadasi* (February–March) and is attended by the local Hindus.

Venugopalaswamy Kalyanam is celebrated for one day in *Karthikam* (October–November). The Hindus of the village congregate.

Nukalamma Teertham is celebrated for one day on *Phalguna Bahula Amavasya* (February-March). The devotees of the village congregate.

Maridamma Teertham is celebrated for one day on *Jaistha Bahula Amavasya* (May–June). The local Hindus congregate.

Neramma festival is celebrated for one day on *Chaitra Bahula Amavasya* (March–April). The Hindu devotees of the village congregate.

Bangaramma festival is celebrated for one day on *Vaisakha Bahula Amavasya* (April–May). The local Hindu devotees congregate.

SOURCE : *1. Sri P. V. Bhatti Sarma, Telugu Pandit, National High School, Ramachandrapuram*

2. *Sri M. V. L. Narasimha Rao, Teacher, National High School, Ramachandrapuram*
3. *Sri Kompalle Venkatramaiah, Headmaster, Elementary School, Pithapuram*
4. *Sri Dasari Lakshmanakavi, Poet, Pithapuram*
5. *Sri Nori Suryanarayana (Senior) Teacher, Pithapuram*
6. *Sri L. Satyanarayana Murthy, Teacher, Pithapuram*
7. *Sri Jarugumilli Venkatachalam, Headmaster, Kukkuteswara Municipal Elementary School, Pithapuram*
8. *Sri M. Jaggaraju, Headmaster, Venugopala Municipal Elementary School, Pithapuram*
9. *Sri P. Kameswara Rao, Headmaster, Saraswati Municipal Elementary School, Pithapuram*
10. *Sri Dangetu Surya Rao, Teacher, Pithapuram*
11. *Sri Nittala Surya Rao, Teacher, Pithapuram*
12. *Sri Vinjamuri Venkatasatyanarayana, Teacher, Stuartpet, Pithapuram*
13. *Sri Vangala Ramalingeswarudu, Teacher, Stuartpet, Pithapuram*
14. *Sri Vanteddu Polaiah Devara, Teacher, Pithapuram*
15. *Sri Ch. Apparao, Craft Teacher, Municipal Middle School, Pithapuram*
16. *Sri A. L. Narasimha Murthy, Teacher, Saraswati Municipal Elementary School, Pithapuram*
17. *Sri S. Satyam Rayudu, Teacher, Pithapuram*
18. *Sri Cherukupalli Sree Rama Murthy, Teacher, Venugopalaswamy Temple Street, Pithapuram*
19. *Sri Voleti Srimannarayana, Teacher, Pithapuram*
20. *Sri R. V. Parthasaradhi Rao, B.Ed. Assistant, High School, Pithapuram*
21. *Sri Voleti Seetharama Sastry, Teacher, Pithapuram*
22. *Sri N. V. Subbarao, Teacher, Pithapuram*
23. *Sri Dittakavi Venkataramaiah, Devasthanam Trustee and Land Lord, Pithapuram*
24. *Sri Kota Nookaraju, Pujari, Kukkuteswara temple, Pithapuram*
25. *Sri Kota Satyanarayana Murthy, Pujari, Kukkuteswara temple, Pithapuram*
26. *An article in the* Telugu Weekly Andhra Pradha *dated 16-1-1963*

2. **Gollaprolu**—A Railway Station situated on the Madras—Waltair line, at a distance of 4 miles from Pithapuram, 11 miles from Samalkot by boat route and 68 miles from Rajahmundry.

The total population of the village is 14,419 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Telaga, Padmasale, Kummari, Kammara, Mangali, Chakali, etc., etc.; Scheduled Castes (1,298)—Adi Andhra, Mala, Madiga, etc.; Scheduled Tribes (31); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Lord Siva, Vishnu, Sri Rama, Anjaneyaswamy, Nukalamma, Padalamma and Saibaba and a church are the places of worship in this village.

Nukalamma Jatara is celebrated for 1 day in *Phalgunam* (Februray-March). Fowls and sheep are sacrificed. This festival is being held for the past 50 years. The local Hindus congregate.

Padalamma Jatara is celebrated for 1 day in *Jaishtam* (May-June). This festival is also being held for the past 50 years and is of local significance. The Hindus of the village congregate.

Sri Rama Thrayaham is celebrated for 3 days from 13th January in Rama temple. Srirama Navami is also celebrated for one day on *Chaitra Suddha Navami* (March-April). Local Hindu devotees congregate.

SOURCE : *Sri Sonti Jagannatha Rao, Executive Officer, Village Panchayat, Gollaprolu*

3. **Kodavali**—Situated at a distance of 7 miles from Gollaprolu Railway Station and 15 miles from Pithapuram. At a distance of 4 furlongs to the south-west of this village, there is a hillock known as Dhana Konda. There is a monument on that hillock by name Dhanam Dibba. Near that monument, there are 3 square wells hewn out of stone. In one of the wells, there is an inscription. It is learnt that 30 years ago Archaeological Department made research upon this

stone inscription in Brahmi characters of the third century A.D. It belongs to Andhra King Chandra Svati. The date of the inscription is said to be the second year of the King corresponding to A. D. 210.

The total population of the village is 1,832 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Kapu, Chakali, Settibalija (Idiga), Yadava, Kuruva, etc.; Scheduled Castes (438)—Mala, Madiga, etc.; Scheduled Tribes (1); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are the temples of Sri Rama, Ankalamma and a church in this village.

Ankalamma Jatara is celebrated for 2 days from *Chaitra Bahula Amavasya* (March-April). The festival is of ancient origin. On the night of first day people observe *jagaram* and from morning to evening of the *jatara* day (2nd day) *teertham* is held. During the festival days there are held communal feasts. This festival is of ancient origin. Local people of all communities congregate. *Pujari* is a Chakali (washerman) with hereditary rights.

SOURCE : *1. Sri Anaparthi Ramamurthy, Village Karnam, Kodavali*

2. Sri Peruri Devasahayam, Headmaster, Samithi Elementary School, Kodavali

4. **Endapalle**—Situated at a distance of 5½ miles from Pithapuram Railway Station.

The total population of the village is 2,417 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Kapu, Settibalija (Idiga), Chakali, etc.; Scheduled Castes (482)—Mala, Madiga, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Karakhandeswara and Nukalamma are the places of worship in the village. Nukalamma is represented by a stone image in Shakthi form. Nukalamma Jatara is celebrated for 1 day from *Phalguna Bahula Amavasya* (February-March). The proceedings of the festival actually commence from *Phalguna Suddha Purnima*. On the night of *Phalguna Bahula Chathurdasi*, there is *jagarana*. This festival is of ancient origin. The devotees local and from the neighbouring villages of all communities congregate. *Pujari* is a Chakali with hereditary rights. On the last day *Amavasya* there is teertham. Offerings are made in the form of brass *garagalu*, grain, cocoanuts, etc.

A fair is held in connection with the festival. Eatables, utensils, lanterns, torchlights, mill and handloom cloth, etc., are the chief commodities that are brought and sold.

Karakhandeswaraswamy festival is celebrated for 5 days from *Magha Bahula Ekadasi* to *Amavasya* (January-Febuary).

The place is noted for positive cure by a member of the Gandravari family for all wounds on the head, and in the ear and for discharge of pus or blood from the ear. Several cases that could not be cured elsewhere were cured by this person here.

SOURCE : *1. Sri P. Kumaraswamy, Assistant Karnam, Endapalle*

2. Sri A. Veeraiah, Teacher, Endapalle

5. **Mallavaram**—Situated at a distance of 2 miles from Pithapuram.

The total population of the village is 3,328 and it is made up of various sub-communities of Caste Hindus; Scheduled Castes (755); Scheduled Tribes (10); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The newly constructed temple of Lord Subrahmanyaswamy is the place of worship at this place. There was a living cobra worshipped here in this temple. It attracted huge crowds, who paid homage and worshipped it with all veneration believing it to be an incarnation of Lord Subrahmanyaswamy.

Subrahmanya Shashti is celebrated for two days on *Margasira Suddha Shashti* and *Sapthami* (November-December). On the first day bath, fasting by some, worship of the Lord and listening to the story of Subrahmanyaswamy *jagaram* and attending to *Harikatha kalakshepams* are the items on the programme. There would be feast and offerings of fruits, cocoanuts and *naivedyam* to the Lord. Tonsuring and ear-boring ceremonies of children are conducted by some devotees

in the temple. This is a recent festival. The local people are managing the festival. Thousands of people of all communities congregate.

SOURCE : *An article by Sri G. Nageswara Rao, in Indian Express dated 26-1-64*

APPENDIX I

CALENDAR OF FESTIVALS COMMONLY OBSERVED IN EAST GODAVARI DISTRICT

S. No.	Name of the festival	*Tidhi* in Telugu month	Corresponding English month
(1)	(2)	(3)	(4)
	HINDU FESTIVALS		
1	*Ugadi (Telugu New Year's Day)*	*Chaitra Suddha Padyami*	March—April
2	*Srirama Navami*	*Chaitra Suddha Navami*	March—April
3	*Nagula Chaviti*	*Sravana Suddha Chaviti or* *Kartika Suddha Chaviti*	July—August or October—November
4	*Varalakshmi Vratam*	*2nd Friday in Sravanam*	July—August
5	*Sri Krishna Jayanti*	*Sravana Bahula Ashtami and Navami*	July—August
6	*Vinayaka Chaviti*	*Bhadrapada Suddha Chaviti*	August—September
7	*Mahalaya Amavasya*	*Bhadrapada Bahula Amavasya (New Moon Day)*	August—September
8	*Dasara*	*Asviyuja Suddha Padyami to Dasami*	September—October
9	*Deepavali*	*Asviyuja Bahula Chathurdasi and Amavasya*	September—October
10	*Dhanalakshmi Puja*	*Asviyuja Bahula Amavasya (New Moon Day)*	September—October
11	*Subrahmanya Shashti*	*Margasira Suddha Shashti*	November—December
12	*Sankranti*	*Pushyam (Makara Sankramanam)*	13th to 15th January
13	*Bhishma Ekadasi*	*Magha Suddha Ekadasi*	January—February
14	*Mahasivarathri*	*Magha Bahula Chathurdasi*	January—February
15	*Kamadahanam*	*Phalguna Suddha Triodasi*	February—March
16	*Holi*	*Phalguna Suddha Purnima (Full Moon Day)*	February—March
	MUSLIM FESTIVALS	Date in Muslim month (*HIJRI*)	
1	*Ramzan (Id-ul-Fitr)*	*1st Day of Shavval*	
2	*Bakrid*	*10th of Zilhaj*	
3	*Moharram*	*10th of Moharram*	
4	*Milad-un-Nabi*	*12th of Rabi-ul-Avval*	
5	*Peer-e-Dastagiri*	*11th of Rabi-us-Sani*	
6	*Shab-e-Barat*	*11th of Shaban*	
	CHRISTIAN FESTIVALS		Date in English month
1	*New Year's Day*		1st January
2	*Good Friday*		On a Friday in April
3	*Christmas*		25th December

NOTE:— In addition to the above festivals, the national festivals *viz.*, (1) Republic Day (26th January) (2) Independence Day (15th August) and (3) Gandhi Jayanthi (2nd October) are celebrated by all in East Godavari District.

COMMON HINDU FESTIVALS

1. **Ugadi** (Telugu New Year's Day) is celebrated on *Chaitra Suddha Padyami* (March–April) by every Hindu Andhra, whether rich or poor. As it is the supposed anniversary of the creation or the first day of the *Satya-Yuga*[1], great sanctity is attached to this festival. This is a great day of joy and happiness, concord, affection and good will. There is a strong belief that this day's happenings forebode and colour the course of events in the entire year ahead. People naturally like pleasant things to happen to them on this day, so that they may be happy throughout the year. Hence they take care to keep themselves and others in a happy mood on the Ugadi Day. A child's demand, reasonable or unreasonable, is met though grudgingly lest the family should be burdened with a weeping child throughout the year. Every effort is made to avoid tears and sad thoughts on this day. A sincere attempt is made to maintain a clean mind free from foul thoughts and ill–will towards others.

The years in Telugu calendar are not mere numbers like 1961, 1962 etc. with no significance and no end. They recur in a cycle of sixty years and the year's possibilities can be foreseen with reference to its performance in the past cycles. They have specific names indicating something pleasant *(Subhakruthu)*, anger *(Krodhi)*, disgrace, defeat or disappointment (*Parabhava)*, enmity *(Virodhi)* and so on. Why and how this cycle and the names are fixed is a topic for research for generations. Whatever be the indication of the name of the New Year, it must be properly invited and inaugurated. All that the people can do is to be happy and thankful to the Lord when a year like *Subhakruthu* arrives or be cautious and pray to the Lord for his protection when a year like *Parabhava* comes.

Ugadi is also an occasion for the critical appraisal of the achievements during the closing year. It is an occasion for the issue of special volumes of the periodicals, special messages from religious and political leaders and special radio programmes. All exultation pervades the occasion. The advance preparations for this most important common festival are getting the houses whitewashed and providing every member of the family with new clothing depending upon the financial means of the family.

All persons get up early in the morning, clean the houses, decorate the floor inside the house and in front with *rangavalli* (ornamental lines, figures and designs drawn with chunam or rice flour), take oil bath and put on new clothes. As this is an occasion for putting on new clothing, children of the poor families are the happiest at the arrival of this festival. It need hardly be said that Ugadi is the festival of the villagers. The housewives in the villages get up earlier than 3 O'clock in the morning and commence cooking sweets and side dishes. Festoons (usually made up of green mango leaves) are tied to the front door and also to the other doors inside. Besides *bhakshyam* or other sweets the special preparation called Ugadi *pachchadi* or *chedu* or *gojju* is tasted by everyone before taking the first morsel of food on that day. Generally it is a liquid preparation with new tamarind, fresh water, jaggery or sugar and certain condiments, the chief ingredient being fresh margosa flowers. Even the poorest man does not fail to take in a few petals of margosa flowers with jaggery. The poorer class in the villages do not bother themselves with the several side dishes which the more fortunate upper classes can afford to have. The significance of taking in margosa flowers (which are bitter) along with jaggery (which is sweet) is apparently to make people realise and reconcile to the fact that life is a mixture of sorrows and joys. In some places this *vepa-prasadam* is served in hotels before serving the menu ordered.

In towns and bigger places the day is of normal festivity and enjoyment till the evening. But in the villages unceasing activity, mirth and enjoyment are noticed. The feast is over earlier than 10 O' Clock in the morning and men and women commence their own sports, games and competitions. Whereas playing cards, cock–fight competitions, aiming competition, by hitting a dried cocoanut hung from the branch of a tree from a distance with stones are the pastimes of the men, the womenfolk use every minute of the day for indoor games and leisurely gossip on their new clothing, the new bangles and the tiny jewels.

Girls tie ropes to the branches of trees, prepare swings and enjoy swinging to competitive heights. Youngmen perform the special feat of pulling up and down the rope ladder tied to the branches of trees while they themselves keep swinging the ladder. These are rural entertainments.

Panchanga sravanam in the evening is universally observed by the rich and poor alike in all towns and villages. Hindus gather in temples, in towns and at the

1 *Yuga* is an age, especially a sub–division of the life of the Universe. The first is called the *Krita-Yuga* (*Satya-Yuga*) to which the Hindus assign 1,728,000 years. The second called *Treta–Yuga* lasted about 1,296,000 years. The third called *Dwapara–Yuga* lasted about 864 000 years. And the last, in which we are now living is called *Kali-Yuga* or the Age of Misery. It is expected to last about 432,000 years.

rachchakatta or *rachchabanda* (the community platform) or the temple in the villages. The new *panchangam* (almanac) is worshipped and read by the village *purohit*. The general influence of the planets during the new year over the local Gods, men, cattle, crops, diseases, etc., and on particular individuals are given out by the *purohit*. The presiding deities during the year over wind, rain, crops, cattle health, etc., are also announced together with the effect and the percentages of yield of crops of different varieties. The functions in the towns during the night are the processions of Gods and *katha kalakshepams* in the usual manner. But the enjoyment in the village is continuous and enthusiastic.

The New Year Day has a special significance for the village ryot. He inaugurates the annual cultivation by ploughing five or nine rounds in his fields either on the first day or the day said to be auspicious. At times this is prolonged till Eruvaka Purnima *i.e.*, *Ashadha Suddha Purnima* (June–July). The yoke and the plough and the bulls are worshipped after applying *vibhuthi*, turmeric powder and *kumkum* and a cocoanut is broken either at the house or in the field.

The Christians observe this festival though not on elaborate scale, but as the beginning of a New Year with which they are blessed by the Lord. The time honoured *bhakshyam* which their forefathers had on that day is invariably there. In fact there is a conviction gaining ground, both among the Catholics and the Protestants of the area that there is no need to attach importance to First January as New Year Day as it claims no religious significance. It may be observed as any other Indian does and all the functions of thanksgiving for the closing year and prayers for the New Year, *etc.*, can as well be transferred to the Telugu New Year's Day by the Andhra, Karnataka and Maharashtra Christians now that we are an independent nation with a National Calendar of our own. Many Hindu shops begin their official New Year on this auspicious day.

2. Srirama Navami is celebrated on *Chaitra Suddha Navami* (March–April). Sri Rama, the God-King was born to Dasaratha the King of Ayodhya on the ninth lunar day in the bright fortnight of the month of *Chaitram* (March–April) in the *Punarvasu* lunar asterism. This festival is the anniversary of that auspicious day. Rama as an ideal son, Bharatha and Lakshmana as ideal brothers, Sita as an ideal wife are immortalised in the following poem.

"రామువంటి కొడుకు భరత సౌమిత్రుల వంటి
Ramuvanti koduku, Bharatha Sowmithrula vanti
తమ్ములు సీత వంటి భార్య
thammulu Sita vanti bharya
వసుధ యెందును లేరు లేరంచు
Vasudha yendunu leru leranchu
ముందు యుగంబుల పురుషులు తలయూప వలదే
Mundu yugambula purushulu thalayupa valade
ఆరీతి వారు నడచుకొన వలదే
Aareethi varu nadachukona valade."

On this day Rama and His consort Sita and His brothers Lakshmana, Bharatha, Sathrughna and His devoted Bhaktha Anjaneya are invoked. Sita and Rama are worshipped according to prescribed rites. This is a common Hindu festival but celebrated chiefly by Brahmins, Vaisyas and the well-to-do families amongst Hindus in some places. Fast during the day by several people and *jagaram* during the night by some are observed. In the temples of Sri Rama, *pattabhishekam* (coronation) of Sri Rama is celebrated and His image or His picture is taken in procession in which all Hindus participate. It is not a sectarian festival confined to only Vaishnavites. In the evenings distribution of *panakam* and *panneram* in temples of Sri Rama and in the houses is common. Fans made of palm leaves are distributed to Brahmins. On the next day *i.e.*, on *Dasami* there is *annasantharpana* in Sri Rama temples. In the houses also feasts are arranged. In some centres the celebrations commence on *Chaitra Suddha Padyami* and conclude with *kalyanothsavam* on *Navami*. In other places the festival commences with *kalyanothsavam* on *Navami* and concludes on *Purnima* with car festival. There is not a Hindu family that does not prepare *panakam* and *vadapappu* and that does not break a cocoanut in the nearest Rama or Hanuman temple. The poor get into a mood of festivity and observe the festival with solemnity and devotion. They attend *Kalyanothsavam* procession and *Harikathas*. In some places there is free distribution of *vadapappu* and *panakam* on *Ekadasi* besides free feeding on a decent scale on *Dwadasi*. There will be huge processions of the Lord in decorated vehicles or cars accompanied by music and fire works.

Lord Rama was born on *Chaitra Suddha Navami* (March–April) and it is but appropriate that His birthday is celebrated on that day. Great significance is attached to Sita Rama Kalyanam which is celebrated throughout the coastal districts with great pomp. Almost in every nook and corner of these districts *Kalyanothsavam* is celebrated for a period of nine days

commencing from or concluding on Srirama Navami. Sita Rama Kalyanam is celebrated on His birthday because of the great significance behind the marriage of Lord Rama and Sita. Just before *Ramavathara*, force and violence ravaged the country resulting in massacre and bloodshed. The destruction of Karthaveeryarjuna, the *hathya* of Jamadagni by a power-blind King and the revenge of Jamadagni's son Parasurama who massacred the King's lineage and the atrocities of Ravana created terror in the minds of *sadhus* and *sajjans* (peace loving and good natured persons). They anxiously prayed for a *satwagunayutha sakthi* to establish *santhi* (peace) by destroying the *thamogunayutha rakshasa* Ravana. *Rajogunayutha* Janaka played his part in the noble task by giving Sita in marriage to Rama who was an incarnation of Vishnu and *santhakaram* (personification of peace). But for this alliance of Rama and Sita, the destruction of Ravana and the *tamas* could not have been achieved. Lord Rama exhibited his prowess breaking Lord Siva's bow, symbol of *rajas* (combination of *satwa* and *tamas*). He then married Sita, the symbol of *satwa* in order to establish *santhi*, *satyam* and *ahimsa*. Everybody who likes these virtues performs Sita Rama Kalyanam with faith and devotion.

3. **Nagula Chaviti** is observed either on *Sravana Suddha Chaviti* (July-August) or *Kartika Suddha Chaviti* (October-November). In this district it is observed on the latter day. A person whose father or mother or any other relation happens to have died of snake-bite is specially instructed to perform this ceremony part of which consists in offering milk to snakes with the object of propitiating them. The general observance of this festival which is common to all castes of Hindus irrespective of social status is to observe the day as a festive day, clean the residences, have oil bath, don new clothing and worship the already cleaned ant-hill. Generally each family has an ant-hill which is being worshipped for years. *Chalimidi*, *panakam* and *vadapappu* are offered. Miniature eyes and hoods of Nagendra made of silver are placed on the ant-hill and fresh cows milk is poured into it after breaking cocoanuts. A bit of earth from the ant-hill is applied to the ears of children who complain of discharge of pus. Although silver or gold images of *nagas* are worshipped at home, the women invariably visit the ant-hill for worship. Several women fast during the day and take *chalimidi*, *vadapappu* and *panakam* in the night.

4. **Varalakshmi Vratham** is celebrated on a Friday in *Sravanam* (July-August) preferably on the Friday preceding the Full Moon Day in *Sravanam*, for prosperity and for begetting worthy children. It is based on the following legend. A Brahmin woman by name Padmavathi in the Kosala Kingdom was good, pious, dutiful to her husband and hospitable to the sick, poor and needy and to the guests. Goddess Varalakshmi was pleased to instruct her in a dream to observe the Varalakshmi Vratam on the Friday preceding the Full Moon Day in *Sravanam* for enhancement of her prosperity and attaining salvation. Padmavathi performed the *vratam* after obtaining the permission of her husband.

For celebrating the *vratam*, *muthaiduvas* get up before sunrise and take bath in the nearby river, or tank or well. They clean the puja-room and prepare a neat spot for the proposed worship, smearing cow-dung paste over it. The spot is decorated with *muggu* (designs with flour on the borders and the centre). Over the central design a measure of rice is heaped and a *kalasam* is kept over it. A small bamboo *mantapam* is erected over the spot. Goddess Varalakshmi is invoked with *mantrams* and worshipped with flowers. *Naivedyam* is offered with nine kinds of preparations. The following *dhyanam* is chanted while performing the *vratam*.

"వందే లక్ష్మీం పరశివమయీం శుద్ధ జాంబూ సదాభాం
Vande Lakshmim Parasivamayeem Suddha jamboo sadabham
తేజోరూపం కనకవసనాం స్వర్ణ భూషోజ్వలాంగీమ్
Thejorupam kanakavasanam swarnabhushoojwalangeem
బీజాపూరం కనక కలశం హేమపద్మం దధానాం
Beejapuram kanaka kalasam hemapadmam dadhanam
మాన్యాం శక్తిం సకల జననీం విష్ణు వామాంక సంస్థామ్
Manyam sakthim sakala jananeem Vishnu vamanka samstham."

The women who perform *vratam* wear nine rounds of saffron coloured thread to their right wrists. *Muthaiduvas* (women in married status) are invited, *harathi* is offered, flowers and *thambulam* are distributed to them. *Vayanams* are presented to a Brahmin woman keeping in a new winnow fruits, flowers, *thambulam* and *dakshina* with new clothes and the nine varieties of preparations at the rate of twelve each, and covering all with another new winnow. The festival is confined to Brahmins and well-to-do Vaisyas. A few Veerasaiva and non-Brahmin families observe it as an annual festival on one of these Fridays based on a different legend. The legend is that Veerasimha, the King of Magadha prayed Lord Siva to save his subjects from epidemics and famine. Lord Siva told him in a dream about the efficacy of *Sravana Sukravara Vratam* and ordained that it should be observed by the King

himself, his queen, children and all his subjects. Accordingly they performed the *vratam* and there was relief and subsequent prosperity to all subjects of the Kingdom. In some cases *puja* and *naivedyam* are offered not to the *kalasam* at home but to the Sivalingam in a temple. The following is the *dhyanam* adopted by this group of devotees.

"నమస్తే నమస్తే మహాదేవశంభో
Namasthe Namasthe Mahadeva Sambho
నమస్తే నమస్తే ప్రపన్నైకబంధో
Namasthe Namasthe Prapannaikabandho
నమస్తే నమస్తే దయాసారసింధో
Namasthe Namasthe Dayasarasindho
నమస్తే నమస్తే మహేశః
Namasthe Namasthe Mahesaha."

"శివాయ విష్ణురూపాయ శివరూపాయ విష్ణవే
Sivaya Vishnurupaya Sivarupaya Vishnave
శివస్య హృదయం విష్ణువిష్ణోశ్చ హృదయగుం శివః
Sivasya hrudayam Vishnuvishnoscha hrudayagum Sivaha
యధా శివమయో విష్ణురేవ విష్ణుమయ శివ
Yadhasivamayo Vishnureva Vishnumayasiva
యధాంతరం నమశ్యామి తధామే స్వస్తి రాయుషిం
Yadhamthram namasyami tadhame swasthi rayushim."

The concerned legends are recited and listened to.

In the coastal districts of Andhra, this is observed only by a few families in towns and big places.

5. Sri Krishna Jayanti is celebrated on *Sravana Bahula Ashtami* and *Navami* (July–August). The first day is Lord Sri Krishna's birth day. Sri Maha Vishnu took this as His eighth incarnation in the series of His ten *avatharas*.

According to the *Bhagavatha Purana*, Kamsa, a demon vowed to kill all the children born of his sister Devaki, because he was told that his destroyer would be born of her. Accordingly he imprisoned his sister Devaki and her husband Vasudeva and kept strict vigilence over them. When Krishna was born, Devaki immediately after her accouchment fell asleep and a genearl torpor seized all the guards at the prison, due to the spell known as Yogamaya[1] of Sri Krishna. During her sleep, her husband Vasudeva carried away the new born baby from the prison where it was born, to the house of Yasoda, the wife of Nanda, on the other side of the river Yamuna, and from there brought a female child which he placed by the side of his sleeping wife. The Serpent-King Vasuki followed Vasudeva across the Yamuna with his hood spread over the infant-God to protect from the inclemency of weather, and it is said that the river made way at the place where Vasudeva crossed it.

Sri Krishna was born in the night. The general observance is to fast the whole day. His decorated image of His picture is kept in a cradle and worshipped indicating His birth. Some worship the figure of His mother Devaki sitting on a cot and feeding the baby. The next evening there is a procession of the Lord and there is a celebration of *utlu i.e.*, two vertical poles an erected on either side of a road, a horizontal bamboo is tied across and a pulley is fixed in the middle over which a rope is passed. To one end of the rope a small bamboo basket is tied and a cocoanut and a few rupees are placed in it. The basket is decorated all around with coloured cloth and heads of maize. The other end of the rope is pulled up and down tempting competitors to catch and take the contents of the basket which is called *utti*. As the competitors try to catch, the *utti* is pulled up and water thrown against their faces. This function is organised almost in every street of the town through which the procession of the Lord is taken. This festival is limited to towns only in this district. Even in the towns, though all the Hindus participate in the procession only the Vaishnavites and a few of the other Hindus fast. In the villages one or two members in the Viashnavite families fast and perform the festival in their homes. In a few places, the Krishna temples are first washed with jaggery water and then with plain water in the morning, and the usual functions held only within the temple. This festival is observed in rural parts on a modest scale by Vaishnavites in their houses and by the Hindus at the temple of Lord Krishna, Rama or Anjaneya, *utlu* taking place only in front of the temple and nowhere else.

6. Vinayaka Chaviti is a common Hindu festival celebrated by the rich and the poor of the Hindu community, the scale of celebrations depending upon the social and economic status of the family. This is celebrated on the fourth day of the waxing moon in the month of *Bhadrapadam* (August–September).

Ganesa is the Indian God of wisdom. All sacrifices and religious ceremonies, all serious compositions in writing

1 Yogamaya is personified delusion: the great illusory energy of Vishnu, by whom the whole world is deluded. In the *Markandeya Purana* she appears as Durga, but in the *Vishnu Purana* as Vaishnavi.

and all worldly affairs of importance are begun by pious Hindus with an invocation to Ganesa. The name Ganesa is a word composed of *isa*, the governor or leader, and *gana*, a company (of deities). He is represented as a short fat figure of yellow or red colour having four hands and the head of an elephant with a single tusk. He is the son of Parvati who is supposed to have formed him from the scurf of her body. There are many versions to account for the formation of his head, one of which is that Siva beheaded him for disobeying his orders, but was requested to restore him to life, which was done only by the addition of a sleeping elephant's head. He is represented as riding a rat. He is the remover of all *vighnams* (obstacles) and is one of the most popular of Hindu deities. He is the patron of learning and is said to have written the *Mahabharata* to the dictation of the sage Vyasa. The Ganesa or Vinayaka Chathurdhi is observed in commemoration of the birth day of Ganesa. Lord Siva granted him the privilege of the first worship on all occassions. Lord Siva Himself had to start for battle against Tripurasuras. He did not care to worship Ganesa before starting. All of a sudden the conch which was Siva's chariot sank to *Pathalaloka* (Nether-world). It rose up only after Siva had realised the error and offered worship to Ganesa for *sarvavighnopasanthi* (averting all obstacles.)

Except the poorer classes each family worships an earthen image of Lord Ganesa (Ganapati) in their houses. It is also a practice to have *darsan* of at least 5 such images. Special preparations such as *undrallu*, *kudumulu* that are supposed to be the favourites of Ganesa are prepared and offered. On a subsequent day that is suitable to each family, the image is taken to a well, worshipped there and immersed in water. Implements are cleaned and worshipped along with Ganesa. These are decorated with dots of *vibhuthi*, *pasupu* and *kumkum*. Flowers and flower garlands are profusely used in villages. The trader worships his weights and measures, the agriculturist his plough, scythe, spade, etc.; the carpenter, the barber and other artisans the implements which they generally use in their professions. The family weapons, if any, such as guns, daggers, swords, etc., are also cleaned and decorated with flowers; and turmeric and *kumkum* are applied and puja is performed by burning incense. The festival is celebrated on a large scale for a period of 9 days in some towns and villages. A painted image of Ganapati in pleasing colours is kept under big pandal in a common place and worshipped for nine days. The pandal is decorated with festoons of green mango leaves and banana plants tied all round. The image of Ganapati is profusely garlanded and different kinds of preparations are offered as *naivedyam* on each of the nine days. For eight days *Harikathas* are arranged in the pandal. On the ninth night the image is taken out in a procession accompanied by music and fireworks, to a river, tank or well. It is worshipped again and finally immersed in the water. In cities and big towns each street or locality puts up its own pandal and observes the festival. All Hindus avoid seeing the Moon on that day, to safeguard themselves against unmerited accusations during the subsequent twelve months under a superstitious belief that it is the curse given by Ganesa to the Moon, that if anyone sees the Moon on Vinayaka Chavithi, he would be a victim of unmerited accusations. If by chance they see the Moon, they listen to the legend of Sathrajit in which Lord Krishna was subjected to an accusation for having seen the reflection of the Moon that day in the cup of milk, he was taking. By so doing they are supposed to be absolved of the evil consequences of seeing the Moon.

7. **Mahalaya Amavasya** is celebrated on *Bhadrapada Bahula Amavasya* (August–September). The day of the New Moon in the month of *Bhadrapadam* when the Sun is in the sign Virgo *(Kanya)* is known as Mahalaya Amavasya. This day of the conjunction of the Sun and the Moon is considered by all Hindus to be especially set apart for making oblations and performance of religious ceremonies to the *pitrus* or the spirits of departed ancestors. The *Itihasa*, a great authority on the religious rites of the Hindus, says that the moment the Sun enters the sign Virgo *(Kanya)* the departed manes leaving the world of Yama the Destroyer, come down to the world of man and occupy the houses of their descendants in the world. Therefore, the fortnight preceding the New Moon Day of the month of *Kanya* is considered as specially sacred to the propitiation of the departed spirits. The ceremonies performed in their honour each day of this fortnight are considered to be equal in merit to those performed in the sacred city of Gaya[1]. It is the special function of the nearest male relative of the deceased to make offerings *(pinda)* to the ancestors in both lines for three generations back. By the act he establishes his claim to inheritance. The fortnight is known as *tarpanapaksha*[2] (the fortnight of

1 Every Hindu is enjoined to visit Gaya atleast once in his life-time to perform the funeral ceremonies of his ancestors and to offer *pindas* in their honour.

2 Generally speaking the *tarpana* cannot be performed by a woman, by a man whose parents are alive or by a Brahmin not endowed with the sacred thread.

offerings) and the ceremonies as *sraddha.*[1]

In this district it is observed as an ordinary festival by the Brahmin and Vaisya families. Offering *pindams* to the souls of the departed ancestors are the functions of the day. Some of the non-Brahmins content themselves by gifting a day's ration to a Brahmin in the name of the departed ancestors.

Lingayats do not offer *pindams* as they do not believe in a *pitruloka* but they worship the departed elders, the male members being represented by one *kalasam* and the female members represented by another, the former decorated with male dress and the latter with female dress in addition to saffron, *etc. Kalasam* is a *chembu* (vessel of copper or brass or even earth) into which water is poured and a cocoanut or a ball of *vibhuthi* (sacred ash) is placed at the top surrounded by 5 betel leaves placed in a circle with the leaf tips upwards. The *kalasam* is mounted on a measured heap of rice and decorated with *pasupu* (turmeric), *kumkum*, flowers and new clothes.

8. Dasara is a festival of ten days from *Asviyuja Suddha Padyami* to *Dasami* (September-October). In the coastal districts of Andhra Pradesh the first nine days are called Devi Navarathrulu and are dedicated to the worship of Durga. Parvati Devi is believed to have assumed several forms to save the world from *rakshasas*. She killed Mahishasura as Mayadevi, Chanda and Munda as Chamundi, Sumbha and Rakthabijasura as Kalikadevi, Durga-Rakshasa as Durga, *etc.* During these nine days the idol of Parvati is decorated in one of her *avatharas* and worshipped. *Harikathas* and religious lectures are arranged in all temples particularly in the temples of Durga and Kanyakaparameswari. On the sixth day Brahmin and Vaisya families and a few non-Brahmin families perform Saraswathi Puja. They arrange books before a picture or an idol of Saraswathi (the Goddess of Learning) worship her and offer *naivedyam.* On the eighth day Durga Puja or Durgastami is celebrated. A few Shaktheyas worship Durga. On the ninth day the Brahmins perform *puja* to the family deities while the Vaisyas worship weights and measures, *etc.* The agriculturists and other artisans such as carpenters, barbers, *etc.*, worship the implements which they generally use in their profession. The agriculturist for example worships his plough, scythe, spade, *etc.* The family weapons such as guns, daggers, swords *etc.*, are cleaned and decorated and puja performed. In the modern days, the motor vehicles are invariably washed, decorated with flowers, turmeric and *kumkum* are applied and puja is performed by burning incense.

The *navarathrulu* are followed by Vijayadasami on *Dasami.* It is believed that it is the anniversary of the day when Bhagiratha[2] the ancestor of Sri Rama brought down the river Ganga from heaven. *Dasahara* means removal of ten sins (*Dasa* ten *i.e.*, ten sins and *hara* that which removes or expiates). Dasara is perhaps a corrupt form of the word *Dasahara.* The legend has it that Brahma as the head of the Gods prayed to Goddess Durga for the protection of Sri Rama and the destruction of Ravana, when both were engaged in a mortal combat. The Goddess answered the prayer on this day and Ravana was killed. A second tradition says that Sri Rama after his wife Sita was abducted by Ravana, came to know that the latter was keeping her under the Asoka tree in Lanka (Ceylon), collected his army and started out to rescue her on this day which ended successfully. Every Hindu Raja consequently

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1 According to the Hindu belief of the future life there are two paths followed by souls of different states of development according to their *karma* (actions). The saints who have fulfilled their *karma* travel by the *Devayana*, the way of the Gods, through the rays of the Sun and never return to be reborn on earth. Ordinary souls which have yet to finish the cycle of transmigration, travel by the *Dhumayana* of the seven planes, but they can only reach two, *Svarloka*, heaven or *Bhuvarloka*, the astral plane, according to the life they have led in the world. The souls or ordinary mortals will, it is believed, always remain tied to earth and eventually become evil spirits tormenting mankind, unless the *sraddha* ceremonies are duly performed to help them on their way to Yama. For the first ten days after death the ceremonies performed by the relatives are to help the disembodied spirit to obtain a form or *preta* body, which will carry it on to its appointed pilgrimage. This is supposed to be effected by the *pinda* offerings, the food presented to the spirit and by recitation of appropriate *mantras*. When the *preta* body is fully formed on the tenth day it feeds on the *pinda* and offerings of milk. On the thirteenth day after death the soul is equipped for its solemn journey. There are twelve stages in the pilgrimage, each stage taking a month to fulfil. Throughout the twelve months the relatives follow the departed spirit with the *sraddha* ceremonies, sixteen in number performed at stated times to provide it with sustenance add to prepare it for the goal. When atlast it is reached the *preta*-body is dissolved. The soul now becomes a *pitru*, and assumes another body adopted for enjoying heavenly enjoyment or for suffering the pains of hell. In this state it comes before the judge, Yama, the Lord of Pitrus. When the souls have enjoyed their bliss or suffered their allotted punishment, they are again reborn on earth to fulfil the remainder of their *karma*.

2 Vishnu became incarnate in the person of the sage Kapila for the destruction of the sixty thousand wicked sons of Sagara.Kapila was engaged in deep meditation when the sons of King Sagara, who are in search of a horse intended for the solemn sacrifice of Asvamedha arrived near him. They found the sage absorbed in deep contemplation and the horse grazing nearby. Accusing him of having stolen it, they approached to kill him, when fire flashed from his eyes and instantly reduced the whole army to ashes. In order to expiate their sin, purify their remains and secure paradise for their spirits, Bhagiratha, the great grandson of Sagara did penance and brought down the Ganga from Heaven and led her from the Himalayas, where she had alighted, to the sea. The sons of Sagara were purified.

considered this day the most auspicious one for setting out to wage war. The whole of the period of ten days beginning from the first day of the bright half of *Asviyuja* (September–October) is devoted to the worship of Durga in South India.

Vijayadasami is common to all Hindus irrespective of caste or status. Besides the usual cleaning of residences, taking oil bath and wearing new clothes the special function of the occasion is to go to the *sami* tree in the evening with music, worship the *sami* tree and offer *sami* leaves to friends, relatives and elders wishing them well and asking for blessings. While offering the leaves the higher classes pronounce the *sloka*:

''శమీ శమయతే పాపం
Shami shamayathe papam
శమీ శత్రు వినాశనం
Shami shathru vinasanam
అర్జునస్య ధనుర్ధారి
Arjunasya dhanurdhari
రామస్య ప్రియదర్శనమ్
Ramasya priyadarshanam."

meaning, *sami* destroys sin, extinguishes enemies on that sacred day of *Asviyuja Suddha Dasami*, when Arjuna took up the bow and Lord Rama rejoined Sita.

In towns and certain big villages *bommalakoluvu* for 10 days from *Padyami* to *Dasami* is a special feature in families that can afford it. *Bommalakoluvu* is arranging toys and fancy goods, pictures and artificial fruits in their natural colours, *etc.*, in a gallery with miniature parks in which small plants sprout up in sandy beds laid for the occasion. Every evening during the 10 days friends are invited and offered fruits and *thambulam.* The poorer section of the society enjoy this *koluvu* by visiting the richer families. The villagers go round about the towns and make it a point to enjoy the sight on one of the 10 days, generally on the 10th day, the day of common festivity. These toys are preserved in separate boxes carefully during the year. They gradually increase year after year since at least one new toy is invariably added every year. This is taken as an opportunity to introduce to the young boys and girls, the various Gods and Goddesses, animals, birds and wild beasts whose figures are kept in the *koluvu.* There is a belief that this *koluvu* includes Savithri Puja by young girls who are supposed to get good husbands.

9. Deepavali and 10. Dhanalakshmi Puja—Deepavali is also called Narakachathurdasi and is celebrated on *Asviyuja Bahula Chathurdasi* (September – October). Dhanalakshmi Puja comes off on the next day. All Hindus believe that Lord Krishna along with His consort Satyabhama killed Narakasura and returned home early in the morning on this day thus saving the world from the harassment of the *rakshasa.* This slaying of *rakshasa* is an occasion for great jubilation and is celebrated with grand display of fire works both in the morning and night. This is the main puranic background for the enthusiastic scenes observed early in the morning on *Chathurdasi* with crackers and other fireworks, as if to receive the divine couple Lord Krishna and Satyabhama on their return after killing the *asura.* Other puranic incidents are also connected with this day. Lord Vishnu trod Balichakravarthi to *Pathalaloka* in His fifth incarnation as Vamana on this day. Sri Rama returned to Ayodhya after killing Ravana and was coronated on this day. This is believed to be the only day on which the sufferers in hell (*narakam*) can pray to Lord Yamadharmaraja for release. It is also said to be the day on which Bhattivikramarka who has to his credit several superhuman achievements was crowned as the emperor of the country with the blessings of his brother Bhatti. *Puranas* support the episode of Bali and the worship of Yama for *naraka vimukthi.* The following *slokam* lends support to the above belief:

''చతుర్థశ్యాంతు యేదీపన్ నరకాయ దధంతిచ
Chathurdasyanthu yedeepan narakaya dadhanthicha
తేషాం పితృగణాస్వర్గే నరకాత్స్వర్గ మాప్నుయు:
Thesham pithruganaswarge narakathswarga mapnuyuh."

meaning 'if Yama is worshipped with lamps on *Asviyuja Bahula Chathurdasi* (September–October) the forefathers who suffer in hell get released and sent to heaven.'

Yet the popular belief has grown very strong that the celebrations mark the destruction of Narakasura. Whatever it might be, Deepavali is one of the very important festivals for Andhras.

Being an occasion of rejoicing and welcoming the Lord, elders as well as the youngsters get up very early in the morning, take oil bath and celebrate the happy occasion with fireworks, on a scale suited to the purse of the family. Village urchins that cannot afford the crackers, etc., tie thin bundles of dried stems of cholam plant and jump about the streets using them as torches crying that Narakasura is destroyed.

Preparations for the festival are made well in advance. Daughters and sons-in-law are invited on this occasion. It is a period of festivity during which special food preparations are made. There is display of fireworks during the nights. In towns and in some villages hundreds of lamps are lit on the pials and compound walls of their houses by the rich families. A few families light extra lamps for 3 days after the festival. The merchant class particularly the Marwaris perform Dhanalakshmi Puja on the *Amavasya* night inviting friends and relatives. Marwaris worship Dhanalakshmi represented by a metal vessel made of copper, silver or gold the mouth of which is tied with yellow coloured cloth. There is a slit in the cloth through which coins are inserted. The amount placed in the vessel on this day is never used normally. The vessel is worshipped with a heap of money that is collected from debtors, etc. The vessel is profusely decorated with flowers and costly jewels. The picture of Lakshmi is worshipped in the places of business. Fruits, flowers and *thambulam* are distributed among the invitees. In some cases there is the practice what is known as *chadivimpulu*, which is the presentation of a small amount by the invitees as a token of good wishes for the next year's prosperous business.

11. Subrahmanya Shashti takes place on the sixth lunar day in the bright fortnight of *Margasiram* (November-December). Subrahmanyaswamy, generally known as Kumaraswamy is the God of war and the general of the army of the Gods. He is the son of Siva and Durga, mounted on a peacock with its tail spread out, a bow and a spear is in either of his hands. He is depicted to be very handsome. It is said that women who have no male children, especially propitiate him to beget a son as handsome and courageous as Subrahmanya.

It is the celebration of the birth of Kumaraswamy to save Devas and Brahmins from the Danava Tarakasura, who had acquired such a boon that none but the son of Lord Siva could kill him. But insulted by her own father Daksha, Parvati had burnt herself in the father's sacrificial fire and was reborn as the daughter of Himavantha. Lord Siva was doing severe penance and nobody could disturb His penance so as to make Him marry Parvati and beget the saviour of the world. Manmatha disturbed Siva's penance and got himself burnt to ashes for the benefit of the universe. Lord Siva married Parvati and the birth of Kumaraswamy was an event of great joy to the whole universe.

Subrahmanyeswara is believed to be the Snake-God and the Lord of the *Nagaloka*. Several Hindus worship the Snake-God during Subrahmanya Shashti, though the majority do it during Nagula Chaviti. Subrahmanya Shashti festival has become more prominent of late in the two Godavari and Krishna Districts. Fasting during the day, worshipping Lord Subrahmanya, and offering cocoanuts and *naivedyam* are observed as the ritual. One special function on the occasion is to invite a Brahmin bachelor, honour him, feed him and give him new clothing. Reading and listening to the story of the birth of Kumaraswamy is another function which is believed to bring prosperity to those who participate in it.

The Subrahmanyeswara temple in Biccavole with an ant-hill and a live serpent in it is the centre of worship for many devotees. Thousands of people from far and near visit the temple on Subrahmanya Shashti.

12. Sankranti—Makara Sankranti or Uttarayana Sankranti is the Sun's entrance into the sign Capricornus *(Makara)*, which is identified with the Uttarayana or return of the Sun to the north or to the winter solstice. The festival marks the return of the Sun to the northern hemisphere. It is generally observed from 13th to 15th January and also on the 16th in the coastal districts of Andhra Pradesh. It is known as Pongal in Southern India and is dedicated to the glorification of agriculture. In the coastal districts of Andhra Pradesh it is the most important festival.

Sri Manohar Prabhakar puts it in his article in the *Deccan Chronicle* dated 19-1-1962:

> "It is in the real sense a festival of the harvest. Every village flourishes with heaps of corn, pots of milk, blossoming flowers, fruits and vegetables. Everything will be in plenty. One and all, boys and girls, men and women, young and old, rich and poor hail this festival as the symbol of affluence with joy and exuberance."

In this district advance preparations are made for the festival. For this *Pedda Panduga* (great festival), money is saved for purchasing new clothes for married daughters and sons-in-law who are invariably invited. Houses are whitewashed a week in advance and every morning *muggulu* (designs on the floor with corn flour) of big sizes are drawn and in the centre of the biggest, *gurugulu* (semi-cone shaped small blocks of cow-dung) are arranged artistically and decorated with *pasupu*, *kumkum* and flowers. These *gurugulu* are removed in the evening and preserved for the *bhogi mantalu* when they are burnt early in the morning on the first day of the festival called Bhogi. On that day people get up early in the morning, take oil bath and sit chit-

chatting by the side of the *Bhogi mantalu*, a fire prepared with logs of wood, the *gurugulu*, combustible household things such as winnows, sieves *etc.*, and even some useful things which the youngsters manage to steal and toss them into burning flames. It looks as if the *bhogi mantalu* have been intended to burn away all the unwanted material and thus relieve a congested house. In some places womenfolk and girls dance round the *Bhogi mantalu* singing songs about Gods, spring season, and harvest.

In some families newly wedded girls worship Goddess Gowramma represented by a *kalasam* (a small pot with a cocoanut placed on the top and betel leaves arranged artistically in a circle all round at the bottom). Flowers, fruits and sweets are offered and the *kalasam* is taken out in procession in the evening and cleaned in a well, tank or river. Brahmins, Vaisyas, Lingayats and other rich non-Brahmins place pieces of sugar candy and *regi pandlu* (zijiphus jujuba) and coins over the heads of children.

One Sri Thummala Sriramamurthi Chowdary has very vididly told in the following poems how this mirthful festival is celebrated in the Andhra Districts:

“లేగటిపాలలో గ్రాగి మాగిన తీయ
Legatipalalo gragi magina theeya

తీయ కప్పుర భోగి పాయసంబు
Theeya kappura Bhogi payasambu

చవులూరు కరివేప చివురాకుతో
Chavuluru karivepa chivuraakutho

గమ గమలాడు పైర వంకాయకూర
gama gamaladu pairavankaya kura

తరుణకుస్తంబరీదళ మైత్రి మైనాల్క
Tarunakustambaridala mythri mynaalka

త్రుప్పుదుల్చెడి నక్కదోస బజ్జి
thruppudulchedi nakkadosabajji

క్రొత్తబెల్లపు తోడికోడలై మరగిన
Krothabellapu thodikoadalai maragina

ముదురు గుమ్మడిపండు ముదురుపులుసు
Muduru gummadipandu mudurupulusu

జిడ్డుదేరిన వెన్నలగడ్డ పెరుగు
Jidduderina vennalagadda perugu

గరగరికజాటు ముంగారు చెరుకురసము
Garagarikajatu mungaru cherukurasamu

సంతరించి విందుభోజనము సేయ
Santharinchi vindubhojanamuseya

రండు రండని పిలిచె సంక్రమణ లక్ష్మి
Randu randani piliche Sankramana Lakshmi

ఈకోడిపందెంబు లేమి చెప్పెడినయా
Yikodipandembu lemi cheppedinayaa

ఆంధ్రజాతీయ శౌర్యాభి లిప్స
Andhrajatheeya sowryabhi lipsa

ఈ రంగవల్లికలేమి తెల్పెడినయా
Yi rangavallikalemi thelpedinayaa

తెలుగు నారి కళాధీన బుద్ధి
Telugu naari kalaadhina buddhi

ఈ గంగిరెద్దు వాడేమి పల్కెడినయా
Yi gangireddu vademi palkedinayaa

మరుగుపడ్డ తెనుగు మాటతేట
Maruguvadda Tenugu maatatheta

ఈ గొబ్బి సంబరంబేమి చాటెడినయా
Yi gobbi sambarambemi chatedinayaa

దనివిగొల్పెడు నాంధ్రిధర్మభిక్ష
danivigolpedu naandhridharmabhiksha

ఈ రుచిర పాయసంబు లేమి చూపు
Yi ruchira payasambu lemi choopu

తెలుగు లేజంట తొలుకారువలపు జవులు
Telugu lejanta tholukaaruvalupu javulu

వింత లొలికించు కలికి సంక్రాంతి నిట్లు
Vintalolikinchu kaliki Sankrantinitlu

తెనుగుదన మింటనింట మూర్తీభవించె
Tenugudana mintaninta moorthibhavinche

నెలదప్పినట్టి కోడలిచేత నొక యత్త
Neladappinatti kodalichetha noka yatha

భోగి పొంగలి పూజ పూర్తిచేసె
Bhogi pongali puja purthichese

పుట్టినింటికి వచ్చినట్టి కూతు గులాబి
Puttinintiki vachinatti koothu gulabi

చెక్కిళ్ల నొకతల్లి చెనకి పుణికె
chekkilla nokathalli chenaki punike

మారు వడ్డించెడి మరదలి కెంగేలు
Maaru vaddenchedi maradali kengelu

పిసికి వదలెనె నొక్క పెంకెబావ
pisiki valdane nokka penkebava

వంగి ముగ్గులు దిద్దు వధువుపై నీర్చెల్లె
Vangi mruggulu diddu vadhuvupai neerchelle

గడివీటి చనునొక్క గడుసుమగడు
gadiveedi chanu nokka gadusumagadu

అపుడు వచ్చిన ప్రియుని సోయగము గనుచు
Apudu vachchina priyuni soyagamu ganuchu

దలుపు చాటున నొక్క పైదలి చెమర్చె
Dalupu chatuna nokka paidali chemarche

మధుర మధురానురాగ సామ్రాజ్య పీఠి
Madhura madhuranuraga samrajya peethi

జగము కొలువుండె మకరధ్వజమ్ము నెత్తి
Jagamu koluvunde makaradhwajammu netti.”

Sankranti is a happy contrast to the incessant rainy *Sravanam* and *Bhadrapadam*, the damp *Asviyujam* and the cold and unhealthy *Kartikam*. The festival is a spontaneous manifestation of the people's urge for gaiety and mirth. With the prospect of bountiful harvest the faces of ryots in the village brighten. One hears their happy whistles in the fields. The harvesting ushers a period of festivity. The womenfolk get busy filling the granaries, planning for the festival

and cleaning and whitewashing their houses. 'ఉత్తరాయణంవచ్చింది ఉరెట్టుకో (Uththarayanam vachchindi Vurettuko)—Uththarayana has come, hang yourself is said by persons to their coevals in a jocular way.' The implication is that during the six months of *Dakshinayanam* the gates of *Vaikuntam* (the abode of Lord Vishnu) are closed and therefore those that die during that period have no chance of entering *Vaikuntam.* On the commencement of Uththarayanam the gates of *Vaikuntam* are flung open and hence it is worthwhile to hang oneself to death as that will ensure entrance into *Vaikuntam.* It is because of this that Bhishma who had a fatal blow in the battle field waited for *Uththarayana Punyakalam*, since he acquired the power to die whenever he desired. *Bommalakoluvu* commences in the evening. During this festival toys, fancy goods, pictures and artificial fruits in their natural colours, *etc.*, are arranged in a gallery. Miniature parks in sandy beds are laid as an additional attraction. These toys are preserved in separate boxes carefully during the year. They gradually increase year after year since at least one new toy is invariably added to the stock every year. Friends and relatives are invited to attend the *koluvu* where they are offered fruits and *tambulam.* This festival affords a good opportunity to introduce to teach young boys and girls about various Gods and Goddesses, animals, birds and wild beasts with the models kept in the *koluvu.* This *koluvu* includes Savithri Puja by young girls who are supposed to get good husbands. The family deities are worshipped and offered fruits, cocoanuts and *naivedyams*. Lingayats worship besides their family deities, a trident, the weapon of Lord Siva, on this occasion.

The second day is Sankranti also called *Pedda Panduga.* The streets are thronged by persons of lower strata of society in their new attire going from door to door expecting doles and alms. The village pipers and drummers, the Budubukkalas, the Sathani Dasaris singing *bhajan kirtans,* Komma Dasaris, the Jangams with their conches and bells and *gangireddus* (decorated bullocks) and beggars with monkeys, *etc.*, all parade the streets. In fact these people are seen all through the month preceding this festival. Bunches of marigolds in their rich colours strewn all round enhance the beauty of the festive celebrations. The farmer has invariably to feed the dhobi, barber, *paleru* (the cultivator of his fields), the blacksmith, the carpenter, the family servant and the common hereditary village servants of all types.

In villages, the story of *Gajendramoksham* from *Bhagavata Purana* is recited for 30 days before Sankranti *i.e., Dhanurmasam.* The villagers believed that this *parayanam* and the *darsan* of Lord Vishnu on the concluding day will ensure salvation. During this month, just before going to bed, the elders repeat the famous verse in *Gajendramoksham* ending with

"రావే ఈశ్వర కావవేవరదా సంరక్షించు భద్రాత్మకా
Rave Eswara kavave Varada samrakshinchu Bhadratmaka."

The third day is Kanuma and on this day work is suspended and no journeys are undertaken.

"కనుమనాడు కాకియైనా బయట వెళ్ళదు
Kanumanadu kaki yaina bayata velladu."

meaning, 'even a crow does not stir out on Kanuma.' The non-vegetarians enjoy a good feast and revel in drinking, cockfights, ram fights, wrestling and running races for bulls in competitions.

Mukkanuma celebrations taking place on the fourth day are of special significance to the coastal districts. *Gopuja i.e.*, worship of cows and bulls is an important function of the day. The story behind this is that Lord Siva took Basava as his *vahanam* (vehicle). One day the Lord ordered Basava to announce to the world that every one should take oil bath every day and food once a month. Inadvertantly, Basava announced that every one should take food every day and oil bath once a month. When Lord Siva came to know of it, he grew angry and cursed that Basava should go down to earth and commence ploughing the fields from *Eruvaka Punnam i.e., Ashadha Suddha Purnima* (June–July) and help the people in producing enough of food by Sankranti every year. As a mark of gratitude and thanks-giving, the cows and bulls are bathed and decorated on this day; *payasam* is given to them and in the evening they are taken out in a procession.

13. Bhishma Ekadasi is celebrated by a very few Brahmins on *Magha Suddha Ekadasi* (January–February).

It has its source in the primitive institutions of the Hindus of which the *pitrus,* the patriarchs or progenitors, the Diti manes constituted an important element. This day is dedicated to Bhishma[1], the son of Ganga,

1 Bhishma was a great general and philosopher. Devotion to truth and duty, self-restraint, and self-sacrifice were all illustrated by him throughout his long life in a manner almost unparalleled in the History of India. His father fell in love with the daughter of a fisherman, who would not give her in marriage till he was assured of her issue from the king succeeding to the kingdom. Bhishma having come to know of his father's attachment for the girl went to her father and not only renounced his own claim to

the great uncle of Pandava and Kaurava princes. He was killed in the course of great war between the Pandavas and the Kauravas, and dying childless left no descendant in the direct line on whom it was incumbent to offer him funeral honours. In order to make good this deficiency persons in general are enjoined to make libations of water on this day to his spirit and to offer him sesamum seeds and boiled rice. The act expiates the sin of a whole year. One of its peculiarities is that it is to be observed by persons of all the four original castes. The intention of the rite as now understood is expressed in the *mantras* uttered at the time of presenting the offerings. 'I present this water to the childless hero Bhishma. May Bhishma, the son of Santhanu, the speaker of truth, the subjugator of his passions obtain by this water the oblations due by sons and grandsons.' After his defeat by Arjuna he waited till *Magha Suddha Ekadasi* and died on this day after the *Makara Sankramanam* called *Uttarayan Punyakalam*. Brahmins observe fasting, perform puja to Bhishma and break their fast on *Dwadasi* with *parani*, a feast. Certain families invite a Brahmin and hear the story of Bhishma's life and give him a day's ration. The festival is observed in this district even in villages at least by a few educated families.

14. Mahasivarathri[1] falls on the fourteenth day of the waning moon in the end of *Magham* (January–February).

the throne but by taking a vow of lifelong celibacy cut off his line of offspring, saying that even dying childless he would attain heaven. So firm was his attachment to the vow that when on his stepbrother's death no male child was left in the family and he was earnestly solicited by even his step-mother to marry and rule the kingdom, he replied, 'I can renounce the empire of heaven but truth I shall never renounce'. Lying on his death bed in the battle field of Kurukshetra he gave advice to the Pandavas upon the duties of kings, upon philosophical and social problems and upon questions of polity, of the art of war, the means of attaining salvation, *etc.*

We dive into the ethical, metaphysical and allegorical lesson and import of the Mahasivaratri–Vrata.It will not be out of place for us to begin with a bird's eye glance into the historical incident associated with this great Vrata. It is briefly as follows: A hunter at Kasi goes into the forest on hunting and on his way back sinks into deep sleep (owing to sheer physical exhaustion) under the tree and wakes therefrom to find the sun has set already. Intense and awe-inspiring darkness envelopes the whole forest, no ray of light enters it to pierce the darkness and show him his way home; but the forest night is vigorously alive and resounds with the roarings of lions, tigers and other quadrupeds. It is impossible to think of returning home and he therefore decides to ascend the tree and pass the night on that brittle perch which, however, unsafe, seemed safer at any rate than terrafirma. Fortunately for him five happy coincidences combine for his hapiness and they are—(1) that it is Mahasivaratri night, (2) that it is a Bilwa tree which he has climbed, (3) that an ancient Sivalinga is just below him, (4) that owing to his having come out early at morn and stayed out all the time he has not eaten even a single morsel of food and (5) that it is being the *Sasiraritu* (dewy season) the Bilwa leaves which are wetted by the seasonal dew (and which owing to his frequent changing of his uncomfortable posture) are displaced from their setting, fall continually all the night through on the Sivalingam beneath.

In other words the hunter has unwillingly fulfilled all the requirements of the Mahasivaratri–Vrata including the fasting, the all night vigil and the *Bilwarchana* (worship with Bilwa leaves) and Lo! and behold. We find Bhagawan Sri Shankara pouring forth His grace on the hunter purging him of all his innumerable sins and giving him salvation.

The story is long and beautiful one, pathetic in its setting and soul stirring in its description. This bare skeleton summary of it will, however, suffice for our present purpose.

Let us now proceed to a brief study of the inner, spiritual, allegorical and symbolical significance of this Maha Vrata. But in order to unravel and understand its inner secret it is necessary that we should, analyse the compound word 'Sivaratri–Vrata' into its three component parts *i.e.*, Ratri, Siva, Vrata of each separately and then synthesise them again together. Along therewith, we shall of course have also to consider the *sadhana* (means required) for and the *phal* (result) of the Vrata.

That changeless being in whom all the world rests is Siva or He who destroys all evils, ignorance and sorrows is the blissful one. He is omnipresent, omniscient and omnipotent. Ratri is to give and means that which gives peace and happiness. In the present instance Ratri does not mean physical night but symbolises the withdrawing *sadhaka* (aspirant) on the ladder of spiritual progress of all his sense, his mind and his intellect—nay, his whole being away—from all the follies and the distractions the snares and the delusions of the mere sensual world around him and his in-drawing of himself into the supreme self within.

The idea behind the vigil prescribed is thus not mechanical one of physical awakeness but of our keeping constant and vigilant watch over ourselves (*i.e.*, our misleading mind and straying senses) and our keeping absolutely and vigilantly awake and alive to the *Paramathma thathwa* (the inner reality, the supreme self within) which we generally sleep over or are not fully alive and awake to.

Upavasa does not mean mere physical fasting. It also means turning our senses and mind away from their *Bahirmukha–Vriththi* (*i.e.*, their external sense-ward tendency) and making them *antharmukha* (turned inwards *i.e.*, towards the supreme soul within), we really perform or, in other words, dwell spiritually and intellectually—God-ward. *Upavasas* thus involve not a mere physical fasting but also the mental turning of ourselves towards God.

Amavasya gramatically means dwelling; *i.e.*, dwelling of the Sun and Moon together on the spiritual plane, however, the Sun and the Moon symbolise the *paramatma* and the *jivatma* (the universal soul and the invidual soul) respectively. *Amavasya* means the *Samadhiyoga* stage wherein the *jiva* has become one with *paramatma* and there is the actual experience of absolute Monism, oneness of God, the individual soul and the whole universe *Krishna Chathurdasi* night is prescribed because the *jiva* has withdrawn himself into the Lord but is not yet so completely observed and merged as to lose his individual consciousness when no further *sadhana* is left or ever possible. This is the *subhamuhoortha* (the auspicious moment) for *Sivopasana* which can lead us to *Amavasya* or the *Samadhiyoga.*

To sum up, recapitulate and conclude, the hunter of the narrative, there is *jiva* (the individual soul) who goes out on his incessant quest after sensual enjoyments but, tired and sick and sore and disgusted with his unending travel and vain search for real and lasting happiness through sense enjoyments, falls asleep to them or withdraws himself from them, fasts absolutely (*i.e.*, shuns sensuality materialism and bestiality altogether) wakes up to realise the character of forest darkness of *Agnana* (ignorance) which envelopes him on all sides, seeks protection therefrom and its terrors by climbing the tree of *Janana–sadhana*, keeps vigil all through, *i.e.*, is always on his guard against succumbing any more to the snares and temptations of the flesh and senses and performs perpetual puja. [Worship of Siva the Antharyami Lord of the universe and thereby attains the oneness with God consciously or unconsciously is the one ultimate inner wish of and heart's inner most desire of every *jiva* (individual soul) in the whole universe.] Such are the allegorical lessons of Mahasivaratri—Article in *Bhavan's Journal*, March 4, 1962 on *Mahasivaratri and its significance* by H. H. Sri Bharathee Krishnateertha of Puri.

This in the estimation of the followers of Siva is the most sacred of all their observances, expiating all sins and securing the attainment of all desires during life and union with Siva or final emancipation after death. The ceremony is said to have been enjoined by Siva himself who declared to His wife Uma that the fourteenth day of the dark half of *Magham* if observed in honour of Him should be destructive of the consequences of all sins and should confer final liberation. The three essential observances on this day are fasting during the whole *tithi* or lunar day, holding a vigil and worshipping the Lingam during the night. After bathing in the morning the worshipper recites his *sankalpa* or pledges himself to celebrate the worship. Then he recites special *mantras* (holy texts) and offers an *arghya* (oblation) after which he goes through *matrika nyasa*, a set of gesticulations accompanied by short prayers. The repetition of *nyasa* (*i.e.*, touching parts of the body while repeating certain *mantras*) accompanies every offering made to the Linga; they are fruits, flowers and incense and lights and the like during the whole ceremony. The Linga is to be propitiated with different articles in each watch of the night on which the vigil is held. In the first it is to be bathed with milk. Incense, fruits, flowers and articles of food such as boiled rice and sometimes even dressed flesh, are offered with the repetition of *mantras*. In the second it is bathed with curds. In the third the bathing is performed with ghee. In the fourth watch the Linga is bathed with honey. Brahmins are entertained and presents are made to them. Women as well as men perform this Vrata.

All Hindus except Vaishnavites observe this festival in this district. There is not much difference in the observance by the several sub-communities that observe it. On *Magha Bahula Chaturdasi* (January-February) devotees fast the whole day, go to Siva temple for *abhishekam*, worship and offer cocoants, fruits, *panakam* and *panneram* which they take as *prasadam*, observe *jagarana* (keeping awake the whole night) attend the *purana kalakshepam*, *Harikathas* or dramas with a theme of Siva. The next morning they break their fast after a bath and puja. During the second day also they desist from sleep. One general practice is that this festival is obeserved not at their residences but at a holy place or a place of Siva pilgrimage, such as Srisailam, Mahanandi, *etc.*, and at times hundreds of miles away from home with the belief that these places are further sanctified during the period by the presence of *devathas* that visit the centres to worship the presiding deity though invisible.

15. Kamadahanam and 16. Holi—These festivals are practically unknown in this district, though they are very common in Rayalaseema and Telangana and celebrated on a large scale. Agnikulakshatrias celebrate this festival on *Phalguna Suddha Purnima* (February-March) by burning an effigy of Kama or Manmatha in their locality. This is followed by *vasanthothsavam* on the next day. The Marwari merchants celebrate Holi as a day of festival with feasts.

COMMON MUSLIM FESTIVALS

Ramzan is an observance taken up during the entire ninth month of *Ramzan* by all Muslims and on the last day of the month they celebrate *Id.* Prophet Mohammed, while he was doing penance in Gha-e-Hira (a cave) in Mecca at his fortieth year is believed to have acquired Quran sent by *Allah* through Gabriel. The observance of this month is one of the five cardinal practices in Islam and express commands regarding it are given in the Quran.

Throughout the entire month Muslims commence their fast at 4.30 a. m., every day and break it only after sunset. In the large towns of this district these timings are indicated for the conveniece of the public by a siren or bursting a fire cracker. In certain towns and big villages of this district where the Muslim population is considerable one or more groups of Muslims go round the streets and lanes singing in praise of the Prophet thus waking up the Muslims by 4 O'clock in the morning, so that they may take their food before the scheduled time. This appears to be the duty of some poor Muslims for which they are remunerated either in cash or kind. All luxuries and also such habits as smoking, chewing and snuffing are avoided during this period and a complete fast during day time is observed. The observance of fast is so strict that during that period some orthodox Muslims do not even swallow their own saliva. During the nights Moulvies deliver lectures on Islam. In addition to *isha* (the night prayer) every day additional prayer namely *ta-ra-veh* (20 *rakaths*) is offered and a part of the Holy Book (Quran) is recited. On *badirath* or the best night *(shab-e-khader)* which falls on the 26th or 27th day according as the month consists of 29th or 30 days recitation of the Holy Book is completed. On the *badirath* all keep awake till 4.00 a. m., when the reading of Quran will be completed and sweets are distributed. The fast is broken in the night at home by some and with a common dinner from a common plate in the mosque by several. The last day is *khutba* day *i.e.*, 1st day of *Shavval* on which the observance culminates with great pomp and show. All wear new clothes and each member in the well-to-do families

distributes among the poor 1¼ measures of wheat or rice or cholam to enable the poor also to participate in the common *namaz*. They go for the *namaz* to *Id-gah* (open place where a wall is constructed on a raised platform on the western outskirts of the village or town). One distinguishing feature at the time of *namaz* is that the rich and the poor stand together in a row shedding the cloak of social status. When the Muslims in a village are too few to form a congregation or poor to have an *Id-gah* to conduct *namaz* at their own place they go to the neighbouring village and join the congregational *namaz*. According to the rules of *Shariyat* every person after crossing the age of 12 years must observe all the fasts regularly. He or she can be excused in extra-ordinary circumstances, like serious illness, monthly period for women *etc*. It is a fact that a great deviation has taken place from the injunctions of *Shariyat* (relegious law) in this matter. But then again a Muslim would incur public opprobrium, if, during the period of Ramzan, he takes food or smokes publicly. Usually the procession of *Id-gah* goes by one route and returns by another, wherever it is convenient to do so. The beggars that line up on both the routes will then have the benefit of the charity of the rich.

2. **Bakrid** (The cow feast) is also called *Id-e-Qurban* (the great feast of sacrifice) and *Id-ul-kabir* or *Bari-Id* (the great feast). It is celebrated on the 10th day of *Zilhaj* and it is part of the rites of the Mecca pilgrimage. It is observed in all parts of Islam, both as a day of sacrifice and as a great festival. It is founded on command in the Quran, Chapter XXIII, verses 33-38. Two of the verses are:

> "Ye may obtain advantages from the cattle upto the set time for slaying them; then the place for sacrificing them is at the ancient house. By no means can their flesh reach unto God, neither their blood; but piety on your part reacheth Him. Thus hath He subjected them to you that ye magnify God for His guidance; moreover announce glad tidings to those who do good deeds."1

The legend goes that before the birth of Prophet Mohammed, there was Ibrahim (Abraham) a Prophet who condemned polytheism and animal sacrifice before images. It is he that constructed Kaba. He beheaded the minor idols secretly, placed the sword in the hand of the presiding deity and proclaimed that the crime was committed by the deity itself. The enraged mob threw him into the fire but the angels and God saved him. God commanded that he should sacrifice his only son Ismail, begot at the ripe age of eighty. Though Satan tried to dissuade him, Ibrahim executed the Lord's command. However, it was only a test and his son was restored to life. An orthodox version is that God desired Ibrahim to sacrifice to him the best he loved. The best he loved was his youngest son Ismail who was made to prostrate blind-folded. Ibrahim with his eyes covered, repeating the words *Bismillahi Alla-ho-Akbar* (with the name of God who is great) drew the sword across his neck. In the meanwhile, however, the archangel Gabriel, snatching Ismail from underneath the blade, substituted a broad-tailed sheep in his stead. Abraham unfolding his eyes observed to his surprise and joy the sheep slain and his son standing behind. God ordained that a cow (or a bull) or a sheep or a goat be sacrificed in his place. Animal sacrifice appears to have come into vogue from then.

In commemoration of this sacrifice, Bakrid is observed on the tenth day in the Muslim month of *Zilhaj*. On that day the Muslims go to *Id-gah* (an open place where a wall is constructed on a raised platform on the western outskirts of the village or town), without having their breakfast as a mark of respect to Ismail and offer their *namaz* (prayer). It is believed that the deer in the forest stands on one leg without even feeding its young one till the *namaz* is over. Therefore the *namaz* is performed early even before taking breakfast. Within three days, the head of the family takes a sheep or a cow or a goat and turning its head towards Mecca, says—

> " In the name of the great God verily my prayers, my sacrifice, my life, my death, belong to God, the Lord of the worlds. He has no partner; that is what I am bidden; for I am first of those who are resigned." "And then he slays the animal. The flesh of the animal is divided into three portions, one-third to the poor and the remaining one-third reserved for the family. It is considered highly meritorious to sacrifice one animal for each member of the family, but as that would involve an expenditure few could bear, it is allowable to sacrifice one victim for the household. In extreme cases, men may combine together and make one sacrifice for all, but the number of persons so combining must not exceed seventy. Some authorities limit the number to seven."2

The skin of the sacrificed animal should be sold and the money thus got distributed among the poor. Quite apart from its religious ceremonies the festival is observed as a great occasion of rejoicing. *Chappaties* (wheat bread), sweets and fowls or *khima* are the only preparations for the dinner. Rice is not cooked generally. Presentations are made to the youngsters.

For the subsequent four days three *takbirs* are recited after every *namaz* (prayer) in His praise for the mercy shown in restoring Ismail to life. Rich persons give alms to the poor.

1 E. Denison Ross, *An Alphabetical List of the Feasts and Holidays of the Hindus and Muhammadans* (Calcutta: 1914), p.102
2 E. Denison Ross, *op. cit*., p. 103

3. MOHARRAM—"The name of the first month of the Muslim year is also the name given to the first ten days of the month observed by the Shiahs in commemoration of the martyrdom of Hussain, the second son of Fatimah, the Prophet's daughter by Ali. A short account of this tragic event is necessary to understand the quaint ceremonies which are observed on this festival."1

"Ali, the son-in-law of Muhammad was the fourth Khalif of Islam. He is described as 'the last and worthiest of the primitive Musalmans who imbibed his religious enthusiasm from companionship with the Prophet himself and who followed to the last the simplicity of his character'. He was a man calculated by his earnest devotion to the Prophet and his own natural graces to win, as he has done, the admiration of suceeding generations. A strong opposition, however, arose, and Ali was assassinated in a mosque at Kufa. It is not easy, amid the conflicting statements of historians of the rival sects, to arrive at the truth in all the details of the events which happened then; but generally received opinion is, that after the assassination of Ali, Hassan, his son renounced his claim to the Khalifate in favour of his father's rival Muavia. Hassan was ultimately poisoned by his wife, who it is said, was instigated by Muavia to do the deed, in order to leave the coast clear for his Yezid. The most tragic event has yet to come. Yezid, who succeeded his father, was a very licentious and irreligious man. The people of Kufa being disgusted at his conduct, sent messengers to Hussain, the remaining son of Ali, with the request that he would assume the Khalifate. In vain, the friends of Hussain tried to persuade him to let the people of Kufa first revolt, and thus show the reality of their wishes by their deeds. In an evil hour Hussain started with a small band of forty horsemen and one hundred foot-soldiers. On the plain of Karbala he found his way barred by a force of three thousand men. 'We are few in number' said Hussain 'and the enemy is in force. I am resolved to die. But you—I release you from your oath of allegiance; let all those who wish to do so leave me'. 'O'! Son of Apostle of God was the reply, 'what excuse could we give to thy grandfather on the day of resurrection, did we abandon thee to the hands of thine enemies? One by one these brave men fell beneath the swords of the enemy, until Hussain and his infant son alone were left. Weary and thirsty, Hussain sat upon the ground. The enemy drew near, but no one dared to kill the grandson of the Prophet. An arrow pierced the ear of the little boy and he died. 'We came from God and we return to Him,' 'were the pathetic words of Hussain as with a sorrowful heart he laid the dead body of his son on the sand. He fought bravely for a while; but at last fell covered with many wounds."2

Several pious Shiah and Suni Muslims observe fast, recite the Quran at home during the ten days and the tenth day is observed as *ashurah* (mourning day). It is the Muslim belief that the future *khiamath* (destruction of the world) will be on a Friday of this ten days period of Moharram. The Shiahs, a sub-community of Islam, observe this as an occasion of immense pain and sorrow. They weep and wail beating their breasts during these ten days. Cots are upturned, mats are wound up and the bare floor is made the sleeping place during the period. They wear only black clothes. They perambulate the streets with a flag expressing their sorrow, recounting the activities of the departed heroes Hassan and Hussain and calling out their names. The highly orthodox Shiahs condemn even the processions. They consider the two heroes equal to prophet Himself.

"Some days previous to the festival the *imambara* (house of the Imam), also called *ashur khanah* (ten-day-house) is prepared. As soon as the new moon appears the people gather together in the various *imambaras* and offer *fatihahs* over some *sherbat* or some sugar in the name of Hussain. The *fatihahs* concludes thus: 'O God, grant the reward of this to the soul of Hussain.' The *sherbat* and sugar are then distributed. The *imambara* is generally a temporary structure or some large hall fitted up for the occasion. The *alams* or standards which are commonly made of copper and brass, though occasionally of gold or silver are placed against the walls. The usual standard is that of a hand placed on a pole. This is emblematic of the five members (the Prophet Himself, Ali, Fatimah, Hassan and Hussain) the family of the prophet, and is the special standard of the Shiahs."3

For the first six days nothing else takes place. From seventh to ninth day they are taken out in procession in the streets. Fires are kindled in open spaces and the people both old and young fence across the fire and jump about calling out 'Hussain! Hassan!.' The three days are enjoyed with fancy dresses of tigers, bears etc., and mimicry. Both Hindus and Muslims go to the *imambara* for offering *fatihahs* to *alams*. On the evening before the tenth day which according to the muslim mode of computing time is the tenth night, all the *taziyahs* and the *alams* are taken out in procession. It is a scene of great confusion, for men and boys disguised in all sorts of quaint get up run about fencing and jumping. At a convenient hour in the night of the ninth day burning cinders are levelled in the pit in front of the *ashur khanah* and devotees both Muslims and Hindus, a few holding *alams* walk accross the fire. Whatever the principal might be, the influence of the ten days' observance of Dasara with fire walking in several places is seen in the ten days' observances of Moharram. It is the carnival of the lower class Muslims and Hindus. On the following day after *fatihahs* are read the *taziyahs* and *alams* are taken away to the nearby river, tank or a well outside the town. There the immersion ceremony takes place, which is washing the *peerlu* in water and removing them from the poles on which they were kept mounted from the first day of the festival.

The *buthi* (curd and cooked rice with condiments) brought from home is offered as *fatihahs* at the river and distributed in small quantities to as many of those assembled as possible. After the immersion ceremony, the *alams* are wrapped in cloth and kept in *ashur khanahs* for 3 days. Though non-vegetarian

1 E. Denison Ross, *op. cit*., p. 106
2 Rev. Edward Sell, *The Faith of Islam* (1880) pp. 236-237
3 E. Denison Ross, *op. cit*., p. 107-108

food is prohibited for 3 days, it is observed only for a day except by the Shiahs. *Sherbath* is generally distributed. After the third day the *alams* are taken home and kept in safe custody for the next Moharram.

4. **Milad-Un-Nabi** is observed by all Muslims on the twelfth day of the month *Rabi-ul-Avval* in commemoration of the birth day of Prophet Mohammad as also of his death day.

The story goes that being an orphan, Mohammad was fed by Halima, a poor woman, with her milk and when he grew up he was tending the sheep along with the son of Halima. Even as baby he refused the milk from the right breast of Halima which he left it to her son. One day Gabriel cut the chest of Mohammad, washed the heart with sacred water and prepared him to be a Prophet and a reformer of the world. He performed penance and got Quran from God through Gabriel. He preached that Almighty was one and as a consequence had to escape from Mecca to Madina where he acquired 330 disciples in the first instance. He spread his Gospel, gradually regained Mecca and passed away in the year 1775 on the twelfth day of *Rabi-ul-Avval.* On this day food is cooked and after *fatihahs* have been read over it, it is distributed to the poor. Both in private houses and mosques, meetings are held at which the story of the birth, miracles and death of the Prophet are recited. They keep awake throughout the night and *namaz* is performed. Quaran is recited in mosques during which period the moustache (often a single hair of it and a piece of black blanket) are removed slowly from the box in which they are preserved and are shown to the gathering by the *Qazi.* This is done only in big towns. Relatives are entertained to a good feast. This festival is, however, not observed in rural parts in this district. Even in towns it is observed by a limited number of families which are pious or rich or educated.

5. **Peer-e-Dastagiri** is celebrated on the eleventh day of the fourth month *i.e., Rabi-us-Sani* by the Sunnis in honour of the saint Abdul Khadar Jeelani or Geelani. His tomb stands at Baghdad and is visited by Sunni Muslims and some non-muslims as well. This is an occasion of his birth day celebration. In his name a green flag is taken in procession to the accompaniment of music and is finally erected on a platform specially constructed for the purpose in places where the Sunnis are in a majority. In other places the flag is fixed on a margosa tree near the entrance to the place. This is done with the belief that a flag of Peer-e-Dastagiri who was a great saint would protect the place warding off all epedimics and foul play of Satan. Just as in Moharram it is a very happy occasion though for a single night. In the rural parts of this district it is an interesting sight to witness a vast crowd of Hindus with a handful of Muslims moving together in a procession with the green flag flying above and music playing in front, practically the entire cost being contributed by the leading Hindu community of the village concerned. In towns, a few orthodox Muslims who are educated commence ten days, earlier reading the life and other holy books on Islam and conclude the festival with poor feeding on a small scale whether there is a procession or not. Several miracles are attributed to the credit of the great saint. At the earlier stages of his life he converted a gang of robbers by telling them how much of money he had with him and where he had kept it. When the robbers questioned him why he revealed the fact while there he was an opportunity to save his money, he replied that normally it was a great sin to utter a lie and that it would be a greater one in his case as he had promised his mother at the time of leave taking and receiving her blessings not to utter a lie. The gang of robbers reformed themselves and became a group of his disciples. In this district the festival is more conspicuous in villages than in towns.

6. **Shab-e-Barat or Night of Record**—This festival is held on the night of the fourteenth of the eighth month *i.e., Shaban* and it is believed that the duties of the men for the ensuing year are recorded. The whole night is spent either in prayer or in recitation of Quran in a happy and pleasant mood with illuminations and display of fire works. We find in these celebrations the influence of Deepavali celebrations conducted by the Hindus with great mirth and joy extravagantly indulging in fireworks. This is a common festival among Muslims, though the celebration is confined to a few rich and educated Muslims of towns.

COMMON CHRISTIAN FESTIVALS

1. **The New Year's Day**—The 1st of January is celebrated as the New Year's Day by all Christians. Celebrations commence an hour or two before the actual birth of New Year. Between 10 and 11 O' clock on the night of the 31st December of the preceding year there is 'Watch Night' service in churches. The function commences with the distribution of sweets to the assembly. A speech is delivered about the closing year. Exactly at 12 O'clock in the midnight a speech is

delivered ushering in the year. Songs about the coming year, about the glory of God, in praise of Christ and prayer for His blessings are sung individually and in chorus. At about 00-30 hours the function concludes by a service and mutual exchange of greetings for the New Year by those assembled there. At 5-30 hours, in the morning of the New Year's Day each family conducts service in the house. Prayers are offered for the benefits of the previous year and for blessings in the ensuing year. After bath and wearing of new clothes, greeting cards, gifts and sweets are distributed to friends and relatives. Church service between 9-00 and 11-00 a.m., is attended by all. Dedication of the Biblical names by the pastor to the new born babies and special prayers for the extension of the Kingdom of Christ brings the function to a close.

At home each family exhibits the greetings and gifts such as toys, clothing, sweets, etc., received from friends and relatives on a table in the well decorated hall of the house cleaned and decorated. The day is one of rejoicing with choice sweetmeats and non-vegetarin dishes for dinner.

Besides contributing one tenth of a month's income to the church by all devoted Christians, special offerings are made to the church for the extension of the Kingdom of Jesus Chirst *i.e.*, for the mission of converting others into Christianity. The exchange of greetings is not confined to Christians alone. The Christians distribute sweets to all their Hindu and Muslim friends in the locality.

For the recently converted uneducated Harijans (Scheduled Castes) of the country side, the New Year's Day has no special significance, unless the conncerned pastor undertakes to hold the function of dedicating Biblical names to the converts here and there during the close of the year. In spite of these celebrations Christians do not attach much religious importance to this New Year's Day. There is a convention gaining ground both among the Catholics and the Protestants that there is no need to attach importance to 1st January as a New Year's Day. It may be observed, as any other Indian does, as the first day of the official calendar year. Along with the preparation and enjoyment of the time honoured *bhaksham* from the days of forefathers, all the functions of thanks-giving for the closing year and prayers for the New Year, etc., can as well be transferred to the Telugu New Year's Day by the Andhra, Karnataka and Maharashtra Christians now that we are an Independent Nation with a national calendar of our own.

2. **Good Friday**—Jesus Christ was crucified in Jerusalem by the Jews on Friday and Good Friday is celebrated to commemorate the day. It is a part of the celebration of the Easter and comes immediately before the Easter Sunday, Easter being the most joyous of Christian festivals observed annually throughout Christendom in commemoration of the resurrection of Jesus Christ on the first Sunday after the fullmoon following the vernal equinox.[1] Though Easter Sunday is the central point in the observance of the events connected with Christ's death on a Friday and His resurrection on a Sunday, the ideal Easter season extends from Ash Wednesday, the first day of Lent to Whit Sunday which commemorates the day of Pentecost. This period of the Easter cycle may be devided into 3 periods (1) The preparatory fast of the forty days of Lent (2) The fifteen days beginning with the Sunday before and ending with the Sunday after Easter during which the ceremonies of the holy week and the services of the Octave of Easter are observed; (3) The Octave of Easter during which the newly baptised wear their white garments and for the paschal season beginning at Easter and lasting till Whit Sunday. In this District fasting is observed for a week commencing from the 4th day preceding Good Friday upto Easter *i.e.*, the Sunday after Good Friday. This period is known as Lamentation period or a Passion Week. The religious minded elders observe the fast very strictly and engage themselves in prayers. On Friday Church service is conducted from 11-00 hours to 16-00 hours, when only 7 persons speak, the significance being that the Lord spoke only seven words from the cross before His death. Each speech is preceded and followed by a prayer. No true Christian fails to observe fast at least on that day. The Sunday following is Easter. Early in the morning at 5-00 hours all the members of the church start in procession from the church to an open space preferably a grove. There they sing in praise of the Lord after which there is a sermon by a learned preacher. By 7-00 hours they return home and get

1 Easter: The day the Christians celebrate Christ's rising from the dead is called Easter. It always comes off on a Sunday falling either in March or in April. The date depends on when the moon appears in full in those months. However, it can never be earlier than March, 22nd nor later than April, 25th.

To many, Easter means the coming of spring. In this season trees give out new leaves; seeds that have rested in the ground all winter send up leaves and flowers; moths come out of their cocoons, birds build nests and lay eggs. For hundreds of years, eggs have signified the awakening of life in spring. Christians colour Easter eggs and give them to their friends as a way of saying 'Spring is here.'—*The Golden Book of Encyclopedia*-Book V, page 443 by Bertha Moris Parker.

ready to attend the church by 9-00 hours. Roman Catholics, however, do not go in procession but attend their respective churches, have service from 3-00 to 4-00 p. m., as Jesus is believed to have been crucified at 3-00 p. m. They observe *jagarana* on the night of Saturday previous to the Easter Sunday which they call Easter Vigil. Immediately after the service in the church 'Lord's Supper' is observed by those who believe in the resurrection of Jesus christ. Bread and diluted wine in little quantities representing the flesh and blood of Jesus are taken by Christians. New born babies are brought to the church and christened with Biblical names by the pastor. Nominally the members of the Christian family are baptised as a token of rebirth, affirming their belief in Christ. This is done by immersing the Christian in the water and taking him out by the pastor or some other church authority chanting hymns. This is the practice with the majority of the Protestants who immerse the new convert not particularly in sacred or holy water as John, the Baptist baptised for the first time in the waters of the river Jordon. It signifies a spiritual turning away from sins and the entry into a new and purer life. A few of the protestants and all the Catholics sprinkle holy water on the new converts before Baptism, after saying prayers over the water before it is sprinkled. Feasts are held and consumed in every house with friends and relatives.

3. **Christmas** is the birth day celebration of Jesus Christ. Though 25th is the birth day of Jesus, the celebrations commence on the night of 23rd December with the 'Christmas Candle Lighting Service'. The evening of 24th is called the 'Christmas Eve' and special prayers and services are held in churches. In order to keep the children awake on the night of the 24th the parents tell them that Christmas Father visits them with presents. This Christmas Father or Santa Claus is an imaginary person with a white flowing beard and a red snow suit who is believed to fill the children's stockings with Christmas presents by night. The children generally fall asleep by midnight of the Christmas Eve, then the parents keep presents like sweets, baloons, toys, etc., in stockings and keep them under their beds or on the tables. In the morning the children are told that Christmas Father had come and left them presents. Even in the church the eldest member is dressed like the Christmas Father and is made to wander about in the congregations, distributing sweets, etc., to the children from the stockings hung to a bamboo stick on his shoulder. On the night of 24th December the members of the church, specially youngsters, go around the town in groups singing Christmas carols to wake up the Christians and inviting them to Church for the important celebration on 25th morning. Some of the Christian families receive such parties and offer them sweets and cakes. After the service in the church on the morning of the 25th they return home and spend the day in merriment, exchanging greetings and inviting friends and relatives to participate in the Christmas dinner. The well-to-do Protestants prepare the 'Christmas tree' with canes and bamboos and decorate it with coloured paper, candles and a variety of coloured bulbs. Gifts and greetings received from friends and relatives are conspicuously exhibited on the 'Christmas tree'.

The Roman Catholics do not have the Christmas tree but exhibit in a 'crib' (a small hut-like erection) the articles of presentations, the statues of Babe Jesus, Mother Mary and foster father Joseph. Some figures of animals representing the stable are also kept to indicate the actual place of the birth of Lord Jesus.

Christmas is a common festival for all Christians in this District, whether rich or poor, in town or village. The well-to-do in the towns celebrate the festival in the manner detailed above. Even the poor on account of the close association with the rest in the town observe it with equal zeal though they cannot afford the costly dinners or exchange of sweets. The 'Christmas Tree' is a luxury for them. For the uneducated Harijan converts of the village Christmas is, perhaps, a festival. Rich feasts of the year are held though they are not advanced enough to conceive the idea of a Christmas Father or a Christmas Tree. But the missionaries and the local pastors are innovating several methods of conversion on the Christmas Day. Processions, singing songs in Telugu, door to door, personal invitation to one and all of the place to take part in the procession, enacting of dramas of the life and teachings of several of the Christian saints and arranging *burrakathas* about the saints are resorted to support their mission. This is conspicuously seen in the villages.

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

EAST GODAVARI DISTRICT

Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation-local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks-(Facilities, if any, for visitors any other special features)
1	2	3	4	5	6	7	8	9	10
				1. KAKINADA TALUK					
1	II Samalkot	A Railway Station on the Madras—Waltair broad gauge section of the Southern Railway, 8 miles from Kakinada	Mahasivaratri	From Magha Bahula Chathurdasi (January-February). Festival-4 days Fair-5 days	Widely known, religions	Bhimeswaraswamy, Sivalingam	15,000; local and from the neighbouring towns and villages. Hindus	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, books, toys and other fancy articles	There are choultries
2	5 Vetlapalem	It is between Samalkot and Medapadu, 2 furlongs from Gudaparthi Railway Station and 11 miles from Kakinada	Bhetaluni Uthsavam	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religions	Bhetala, in human form	Local congregation. Hindus	...	...
3	15 Pavara	On Kakinada—Pithapuram road, 4 miles from Pithapuram	Nukalamma Teertham	In March. 30 days	Local, religious	Nukalamma	3,000; local and from Chandrapalem, the hamlet of the village. Hindus	...	...
4	Sarpavaram	2 miles from the Railway Station of the same name and 4 miles from Kakinada	Bhavanarayanaswamy Kalyanothsavam	From Vaisakha Suddha Ekadasi (April-May). 5 days	Local, religious	Bhavanarayanaswamy in human form in standing posture with four hands holding sankhu, chakra, gadha, and abhayahastam and Lakshmi on the chest	Local and from neighbouring villages. Hindus	...	Sundays of Magham (January - February) are also festival days at this place

5	I Kakinada	District headquarters, a sea port and a Railway Station on a branch Railway from Samalkot Railway Station on Madras—Waltair line	Nukalamma Teertham	Phalguna Suddha Padyami and Vidiya (February–March). 2 days	Local, religious	Nukalamma, stone image 6 feet in height, and 5 feet in width in feminine form	Local congregation. Hindus	...	Sarveswaraswamy Kalyanam for 5 days from Magha Suddha Ekadasi, Sri Sita Rama Parthasarathi Kalyanam for 5 days from Chaitra Suddha Ekadasi, Dhanassu for 30 days, Avatarams for 11 days, Sattemma Ammavari puja for 15 days from Asviyuja Suddha Padyami etc., are the other festivals celebrated in this city
6	36 Chollangi	About 6 miles from Kakinada	Anjaneyaswamy festival	In Pushyam (December–January). 1 day	Widely known, religious	Anjaneyaswamy	50,000; local and from other parts of the district. Hindus	...	Temporary pandals are erected
7	45 Karakuduru	6½ miles from Kakinada Railway Station	Venugopalaswamy Kalyanothsavam	From Magha Suddha Ekadasi (January–February). 5 days	Local, religious	Venugopalaswamy	Local congregation. Hindus	...	...
8	47 Pedapudi	7 miles from Kakinada and 8 miles from Bikkavolu Railway Station	Ballamma Uthsavam	In Chaitram (March–April). Festival–12 days Fair—15 days	Local, religious	Ballamma, stone image painted with colours	Local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, books, bangles and fancy goods	Mahalakshamma Uthsavam for 12 days in Chaitram (March–April) and Gavaramma Teertham once in two years on Kartika Suddha Purnima (October–November), Someswaraswamy and Janardhanaswamy Kalyanams in Phalgunam and Sita Rama Kalyanam on Chaitra Suddha Navami (March–April) are the other festivals celebrated in the village
9	48 G. Medapudu	A Railway Station on Madras—Waltair Railway line about 6 miles from Kakinada road. Buses plying from Kakinada to Rajahmundry and Peddapuram to Ramachandrapuram pass through this village	Mahalingeswaraswamy Kalyanothsavam	From Magha Suddha Ekadasi to Purnima (January-February). 5 days	Local, religious	Mahalingeswaraswamy, a stone Sivalingam	10,000; local and from neighbouring villages. Hindus	Eatables, utensils made of aluminim, brass and stainless steel, jars, mirrors, combs, pictures of deities and cine stars, and toys	...
10	50 G. Mamidada	About 4 miles from Bikkavolu Railway Station	Rathasapthami	In Magham (January–February). 1 day	Local, religious	Sun–God, a stone image	10,000; local and from neighbouring villages. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors–any other special features)
1	2	3	4	5	6	7	8	9	10
				1. KAKINADA TALUK—*Concld.*					
11	59 Domada	8 miles from Kakinada	Venugopalaswamy festival	On Chaitra Suddha Navami (March-April). 1 day	Local, religious	Venugopalaswamy in human form	Local congregation. Hindus	...	Pallamma Jatara is also celebrated in this village for a night every year
12	85 Tarlampudi	16 miles from Kakinada	Ammavari Teertham	From Chaitra Suddha Padyami (March–April). 2 days	Local, religious	Bangaramma and Pallamma	1,0C0; local and from neighbouring villages. Hindus	...	Boarding facilities exist. Sri Rama Navami is also celebrated on Chaitra Suddha Navami (March–April)
13	87 Penumalla	16 miles from Kakinada Railway Station	Raja Someswaraswamy Kalyanothsavam	Vaisakha Suddha Ekadasi to Purnima (April–May). 5 days	Local, religious	Raja Someswaraswamy, stone Sivalingam	4C0 to 500; local congregation. Hindus	Eatables, mirrors, combs, pictures of deities, National leaders and cine stars, books, handloom cloth, lac toys etc.	Subrahmanyeswaraswamy Kalyanam for 6 days from Margasira Suddha Shashti (November – December), Parvati Navaratrulu for 10 days from Asviyuja Suddha Padyami (September – October) and Venugudalamma Jatara for 15 days from Chaitra Suddha Padyami (March – April) are also celebrated
14	93 (a) Tipparujupalem hamlet of Kajuluru	About 4 miles from Gollapalem on Kakinada — Kotipalle bus route and 14 miles from Kakinada Railway Station	Vegulamma Uthsavam	From Vaisakha Suddha Vidiya (April—May). One month	Local, religious	Vegulamma stone image in Shakti form in red colour with a sword in one hand and ornaments round the neck	Local congregation. Hindus	...	...
15	94 Duggudurru	On the bank of Atreyi river, 6 miles from Gollapalem on the Kotipalle — Kakinada bus route and 16 miles from Kakinada Railway Station	Malleswaraswamy Kalyanothsavam	Vaisakha Suddha Ekadasi to Purnima (April—May). 5 days	Local, religious	Malleswaraswamy	Local congregation. Hindus	...	Venugopalaswamy Kalyanothsavam for 5 days from Jaistha Suddha Ekadasi, and Mashullamma and Gogulamma Jataras in Jaistham are the other festivals that are celebrated

16	95 Kuyyeru	22 miles from Kakinada	Gramadevatala Aradhana	From Vaisakha Suddha Vidiya (April–May). One month	Local, religious	Tallamma, Bodlamma and Mahalakshmamma stone images in shakti form	1,000; local congregation. Hindus	...	Sitaramaswamy Kalyanam from Chaitra Suddha Navami to Purnima (March–April) and Deepala Panduga on Karthika Suddha Ekadasi (October – November) are also celebrated
17	100 Pallipalem	2 miles from Injaram and about 16 miles from Kakinada Kakinada—Kolanka and Yanam— Rajahmundry bus routes pass through this village	Ammavari (Chinta Poleramma) Teertham	On Chaitra Bahula Amavasya (March – April). 1 day	Local, religious	Chinta Poleramma, in shakti form	Local congregation. Hindus	...	Vyaseswaraswamy and Venugopalaswamy Kalyanothsavams for 5 days from Vaisakha Suddha Ekadasi (April–May) and Sri Rama Kalyanothsavam on Chaitra Suddha Navami (March–April) are also celebrated
18	103 Sunkarapalem	18 miles from Kakinada, Kolanka–Kakinada and Yanam–Rajahmundry bus routes pass through this village	Sita Ramaswamy festival	From Magha Suddha Ekadasi (January – February). 5 days	Local, religious	Sita Ramaswamy in human form	Local congregation. Hindus	...	Veereswaraswamy festival for 5 days from Vaisakha Suddha Ekadasi (April–May) and Muthyalamma festival for one month from Chaitra Suddha Padyami (March–April) are also celebrated

2. AMALAPURAM TALUK

1	1 Vakkalanka	12 miles from Amalapuram and 30 miles from Rajahmundry Railway Station partly by bus and partly by boat	Visweswaraswamy Kalyanam	Vaisakha Suddha Ekadasi to Bahula Vidiya (April– May). 7 days	Local, religious	Visveswaraswamy	Local congregation. Hindus	...	Ganapati Navaratrulu for 12 days from Bhadrapada Suddha Chaviti to Purnima, the festival of village deities and Rama Kalyanam for 6 days from Chaitra Suddha Navami to Chathurdhasi are also celebrated
2	2 Mukkamala	At the 26th mile stone of Amalapuram—Razole canal, 16 miles from Amalapuram of which 10 miles can be covered by bus and the rest by boat and 36 miles from Rajahmundry partly by bus and partly by boat	Raghaveswaraswamy Kalyanam	Vaisakha Suddha Ekadasi to Purnima (April – May). 5 days	Local, religious	Raghaveswaraswamy	Local congregation. Hindus	...	Prabhala Teertham in Pushyam (December–January) and Lankalamma Jatara twice in a year are also celebrated in this village

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
				2. AMALAPURAM TALUK—*Contd.*					
3	3 Irusumanda	On Amalapuram—Bobbarlanka bus route, 1 mile from the Mukkamala lock, 10 miles from Amalapuram and 30 miles from Rajahmundry	1 Omkareswara and Ananda Rameswara Kalyanams	Phalguna Suddha Ekadasi (February – March). 1 day	Local, religious	Omkareswara and Ananda Rameswara	Local congregation. Hindus	...	...
			2 Subrahmanyeswara Kalyanam	Margasira Suddha Shashti (November–December). 1 day	Local, religious	Subrahmanyeswara	3,000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, photos, books, handloom cloth, toys and fancy articles	Vighneswara Kalyanam on Bhadrapada Suddha Chavithi (August–September), Rama Kalyanam on Chaitra Suddha Navami (March–April) and Murugulamma Sambaram in Chaitram (March-April) are also celebrated in this village
			3 Jagganna thota Teertham	During Sankrati (on 15th January). 1 day	Local, religious	Jagganna	40,000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, pictures of Gods, handloom cloth, fancy goods and toys	The residents of 11 neighbouring villages take the images of the deities in their villages on Prabhas to a place called Jaggannathota on the bank of the Kowsika tributary of Godavari river
4	4 Mosalapalle	10 miles from Amalapuram	Prabhala Teertham	During Sankranti (on 15th January). 1 day	Local, religious	Bhogeswara, stone Sivalingam	10,000; local and from neighbouring villages. Hindus	Eatables, lanterns, mirrors, combs and pictures	...
5	5 Nedunuru	11 miles from Amalapuram and 37 miles from Rajahmundry of which 2 miles is by walk, 29 miles by bus and 6 miles by boat	Chinna Malleswaraswamy festival	Vaisakha Suddha Ekadasi to Purnima (April – May). 5 days	Local, religious	Chinna Malleswaraswamy	Local congregation. Hindus	...	Veerabhadraswamy festival on Karthika Suddha Purnima (October – November) and Mutyalamma festival on a Tuesday before Vaisakha Suddha Purnima (April–May) are also celebrated

6	7 Madupalle	9 miles from Amalapuram and 32 miles from Rajahmundry	Siva Kalyanam	On Vaisakha Suddha Ekadasi (April–May). 1 day	Local, religious	Muktheswaraswamy, stone Sivalingam	Local congregation. Hindus	...	Ammavari Teertham for 5 days beginning from Monday before Vaisakha Suddha Purnima (April-May) and Veeranjaneyaswamy festival on Magha Suddha Ekadasi (January–February) are the other festivals that are celebrated
7	8 Veluvalapalle	9 miles from Amalapuram	Raja Narendraswamy Kalyanam	In the bright fortnight of Jaistham (May-June). Period not specified	Local, religious	Raja Narendraswamy, stone Sivalingam	Local congregation. Hindus	...	...
8	9 Chintanalanka	8 miles from Amalapuram	Venkateswaraswamy festival	From Magha Suddha Dasami (January–February). 5 days	Local, religious	Venkateswaraswamy, image in human form	7,000 to 8,000; local and from 8 neighbouring villages congregate.Hindus	Eatables, fruits, mirrors, combs, books, photos and toys	Srirama Navami is celebrated for 5 days from Chaitra Suddha Navami (March-April)
9	10 Veeravillipalem	On the bank of river Godavari situated at a distance of 10 miles from Amalapuram	Ranganayakaswamy and Veereswaraswamy Kalyanams	From Vaisakha Suddha Ekadasi (April–May). 5 days	Local, religious	Ranganayakaswamy and Veereswaraswamy	Local congregation. Hindus	...	Srirama Navami for 5 days from Chaitra Suddha Navami (March–April), Vanumulamma Jatara on Chaitra Suddha Padyami and Sathemma and Gonthelamma Jataras on a Sunday in Magham (January–February) are also celebrated in the village
10	11 (a) Mukteswaram, hamlet of Ainavilli	On the right bank of Gowthami Godavari. Nearest Railway Station is Rajahmundry at about 30 miles which can be reached by bus from Kotipalle on the left bank of the river opposite to this place	1 Sivaratri	From Magha Bahula Chathurdasi (January – February). 3 days	Local, religious	Mukteswaraswamy, stone Sivalingam and Parvati is on Panuvattam	Local and from neighbouring villages.Hindus	...	...
			2 Jwalatoranothsavam	Karthika Suddha Purnima (October–November). 1 day	Local, religious	Mukteswaraswamy	Local and from neighbouring villages.Hindus	...	Prabhala Teertham on 15th January, Srirama Navami for 5 days from Chaitra Suddha Navami (March-April) and the village deity Jatara on a day in a year are also celebrated
11	13 Vilasa	29 miles from Kakinada	1 Gowthameswaraswamy and Kesavaswamy Kalyanamahothsavams	On Phalguna Suddha Ekadasi(February – March). 1 day	Local, religious	Gowthameswaraswamy and Kesavaswamy	Local congregation. Hindus	...	...

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STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
				2. AMALAPURAM TALUK—*Contd.*					
			2 Vanumulamma festival	In Jaistham (May–June). 20 days	Local, religious	Vanumulamma, image in female form (sakthi)	Local congregation. Hindus	Eatables, fruits, mirrors, combs, etc.	Sri Venkateswaraswamy Kalyanam on Magha Suddha Ekadasi (January – February), Sita Kalyanam on Chaitra Suddha Navami (March–April) and Sri Veerabhadraswamy festival in Magham (January–February) are also celebrated in this village
12	14 Siripalle	At the 50th milestone on the K.N. F. Road, 5 miles from Amalapuram by road, 35 miles from Rajahmundry Railway Station by bus and 40 miles by boat	1 Kanakeswaraswamy Kalyanam	Vaisakha Suddha Ekadasi to Purnima (April–May). 5 days	Local, religious	Kanakeswaraswamy, stone Sivalingam	Local congregation. Hindus	...	...
			2 Siripallemma festival	From Phalguna Suddha Padyami (February–March). A month	Local, religious	Siripallemma, image in the form of sakthi	Local congregation. Hindus	...	...
13	17 Sanapallelanka	8 miles from Amalapuram and 42 miles from Rajahmundry of which 36 miles is by road and 6 miles by steam launch	Pallalamma Teertham	During the dark fortnight of Vaisakham (April–May). 1 day	Local, religious	Pallalamma, image In the form of sakthi	Local congregation. Hindus	...	Prabhala Theertham is also celebrated on 15th of January
14	18 Jagannadhapuram	8 miles from Amalapuram and 30 miles from Kakinada	1 Veerabhadraswamy festival	Magha Suddha Vidiya to Ekadasi (January–February). 10 days	Local, religious	Veerabhadraswamy	Local and from neighbouring villages.Hindus	Estables, fruits mirrors, combs, handloom cloth, garments, etc.	Sri Uma Maheswaraswamy festival on Magha Suddha Ekadasi (January-February), Srirama Kalyanam on Chaitra Suddha Navami (March–April) and Ganapati festival on Bhadrapada Suddha Chavithi (August–September) are also celebrated

		2 Gowrisankara Kalyanam	Karthika Suddha Vidiya to Ekadasi (October–November). 10 days	Local, religious	Gowrisankara	Local and from neighbouring villages. Hindus	Eatables, mirrors, combs, fruits, etc.	...
		3 Ravulamma festival	In Jaistham (May–June). Period not specified	Local, religious	Ravulamma, image in sakthi form	800; local and from neighbouring villages. Hindus	Eatables, fruits, mirrors, combs, clothes, etc.	...
21 15 Kondukuduru	At the 33/5th furlong stone on the Mukteswaram bank Canal, 10 miles from Amalapuram, 30 miles from Kakinada and 40 miles from Rajahmundry Railway Station	1 Alivelu Akkamma Jatara	In Vaisakham (April–May). 2 days	Local, religious	Alivelu Akkamma, a stone under a burugu tree	2,000; local and from neighbouring villages. Hindus	Eatables, lanterns, glassware, mirrors, combs, pictures of Gods, books, mud toys, etc.	...
		2 Subrahmanyaswamy festival	On Margasira Suddha Shashti (November-December). 1 day	Local, religious	Subrahmanyaswamy	Local congregation. Hindus	...	...
22 16 Kamini	One should cross the river Godavari and catch bus at Mukteswaram or Muramalla to reach Amalapuram from the village	Adi Lakshmamma and Manikyalamma Jatara	Vaisakha Suddha Panchami to Purnima (April–May). 11 days	Local, religious	Adi Lakshmamma and Manikyalamma, images in human forms	1,000; local and from neighbouring villages. Hindus	...	...
23 17 Thanelanka	1 mile from the 9th milestone on Amalapuram — Vedurlanka road, 10 miles from Amalapuram and 24 miles from Kakinada Railway Station by road and 32 miles by boat	1 Maridamma festival	Once in seven years on four or five Tuesdays in 3rd, or 5th or 7th month of Telugu calendar	Local, religious	Maridamma, some bricks dotted with pasupu and kumkum	Some thousands; local and from other parts of the taluk. Hindus	Eatables, glassware, pictures of Gods, handloom cloth, etc.	...
		2 Venkateswaraswamy Kalyanam	From Chaitra Suddha Dasami to Ekadasi (March–April). 2 days	Local, religious	Sri Venkateswaraswamy	Local and from neighbouring villagers. Hindus	...	...
		3 Someswaraswamy Kalyanam	On Magha Suddha Ekadasi (January–February). 1 day	Local, religious	Someswaraswamy	Local congregation. Hindus	...	Balusulamma Jatara on Magha Suddha Dasami (January–February) and Subrahmanya Shashti on Margasira Suddha Shashti are also celebrated

APPENDIX II

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1	2	3	4	5	6	7	8	9	10
				2 AMALAPURAM TALUK—*Contd.*					
18	24 Komanapalle	4 miles from Mummidivaram	Mutyalamma Teertham	Phalguna Bahula Vidiya to Chaitra Suddha Padyami (March-April). 15 days	Local, religious	Mutyalamma, image in human form	800; local and from neighbouring villages. Hindus	Eatables, fancy goods, pictures and books	Chodeswaraswamy Kalyanam from Jaistha Suddha Ekadasi to Purnima (May-June) and Subrahmanya Shashti on Margasira Suddha Shashti (November-December) are also celebrated
19	25 Annampalle	4 miles from Mummidivaram on Bobbarlanka—Muramalla bus route	Mutyalamma Jatara	According to convenience of the villagers. Period not specified.	Local, religious	Mutyalamma	200; local congregation. Hindus	...	...
20	27 Muramalla	On the banks of river Godavari, 20 miles from Kakinada Railway Station. There is a boat approach also to the village	1 Veereswaraswamy Kalyanam	From Magha Bahula Triodasi (January-February). 3 days	Local, religious	Veereswaraswamy	3,000; local and from neighbouring villages. Hindus	...	...
			2 Manikyalamma Teertham	On Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Manikyalamma, image in human form	2,000; local and from neighbouring villages. Hindus	Eatables, brass utensils, cloth, garments, toys, and agricultural implements	Kanakamahalakshmamma Teertham is also celebrated on Chaitra Bahula Amavasya (March-April)
21	29 Komaragiri	On Kakinada—Amalapuram road, 8 miles from Mummidivaram, 16 miles from Amalapuram and 20 miles from Kakinada Railway Station of which 2 miles by cart, 1 mile by boat and the rest by bus	Srirama Navami	On Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama, image in human form	Local congregation. Hindus	...	Sri Venugopalaswamy festival and Ammavarla Jataras are also celebrated in this village

30 22 I. Polavaram	8 miles from Mummidivaram 16 miles from Amalapuram and 21 miles from Kakinada Railway Station	Prabhala Teertham	On 15th January. 1 day	Local, religious	Baneswara swamy, Sivalingam	Local congregation. Hindus	...	Ammavari Teertham is also celebrated in Vaisakham (April–May)
31 23 Patha Injaram	20 miles from Kakinada of which 16 miles upto Yanam by bus, 2 miles by boat and 2 miles by foot	Mutyalama Jatara	On Chaitram (March–April). 3 days	Local, religious	Mutyalamma	Local congregation. Hindus	...	...
33 24 Guttenadeevi	'22 miles from Kakinada of which 16 miles upto Yanam by boat	Pydi Marlamma Jatara	Phalguna Bahula Shashti (February–March). 15 days	Local, religious	Pydi Marlamma	Local congregation. Hindus	...	Uma Rajeswaraswamy Kalyanam for 8 days from Chaitra Suddha Ekadasi to Bahula Tadiya (March-April), Srirama Navami for 9 days from Chaitra Suddha Navami (March–April), Sri Sita Ramanjaneyaswamy Kalyanam from Vaisakha Suddha Ekadasi to Bahula Tadiya (April–May) are also celebrated. Pradoshadeepalu in Karthikam (October–November), Jwalatoranam on Karthika Suddha Purnima and Hanumajjayanti in Margasiram (November–December) are the other festivals that are celebated in this village
34 25 G. Vemavaram	20 miles from Amalapuram and as well as from Kakinada Railway Station	1 Subrahmanyaswamy festival	From Margasira Suddha Shashti (November–December). 2 days	Local, religious	Subrahmanyaswamy, brass snake hood over a Sivalingam	Lacal. congregation Hindus	...	...
		2 Pydi Marlamma Jatara	Phalguna Bahula Ekadasi to Chaitra Suddha Padyami (March–April). 6 days	Local, religious	Pydi Marlamma, image in human feminine form made of lime and cement	1,000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, handloom cloth, garments, and toys etc.	...
36 26 T. Kothapalle	18 miles from Mummidivaram and 20 miles from Kakinada Railway Station	1 Prabhala Uthsavam	During Sankranti on 15th January. 1 day	Local, religious	Siva	Local congregation. Hindus	...	...
		2 Mutyalamma Jatara	Month is not given. 1 day	Local, religious	Mutyalamma	2,000; local and from neighbouring villages. Hindus	Eatables, lanterns, mirrors, combs, pictures and books	...

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1	2	3	4	5	6	7	8	9	10
				2. AMALAPURAM TALUK—*Contd.*					
27	37 Thillakuppa	13 miles from Mummidivaram, 22 miles from Amalapuram and 25 miles from Kakinada Railway Station	Thillalamma Teertham	In Vaisakham (April–May). Period not specified	Local, religious	Thillalamma	Local congregation. Hindus	...	Subrahmanyaswamy festival is also celebrated in Margasiram (November – December)
28	38 Kesankurru	24 miles from Kakinada Railway Station of which 8 miles by boat and 16 miles by road	Mallamamba Teertham	From first Tuesday after Ugadi *i.e.*, Chaitra Suddha Padyami (March–April). 5 days	Local, religious	Mallamamba, image in human form	Local congregation. Hindus	...	...
29	39 Kothalanka	2 miles from Mummidivaram and 24 miles from Kakinada	Sri Viveka Satyanarayanaswamy Kalyanam	Vaisakha Suddha Ekadasi to Purnima (April–May). 5 days	Local, religious	Sri Viveka Satyanarayanaswamy	Local congregation. Hindus	...	Mutyalamma Teertham in Jaistham (May–June), Gopalaswamy Kalyanam on Magha Suddha Ekadasi (January–February), Bhogamalleswaraswamy Kalyanam on Vaisakha Suddha Ekadasi and Brahmeswaraswamy Kalyanam are also celebrated. Kothalanka Yogi Urs is also celebrated for 3 days in a year
30	40 Mummidivaram	On Bobbarlanka—Murumalla bus route about 13 miles from Amalapuram	1 Balayogi Teertham	Magha Bahula Amavasya (February–March). 1 day	Local, religious	A living saint Balayogi	Hindus from far and near in lakhs	A number of shops selling vessels of all metals, fancy goods and toys are opened.	...
			2 Lankathallamma Aradhana	Vaisakham (April–May). 30 days	Local, religious	Lankathallamma	Local congregation. Hindus	...	...
31	41 Pothukurru	32 miles from Kakinada Railway Station of which 2 miles by cart upto the ferry, 6 miles by boat and 24 miles by bus	Tallamma Teertham	During Sankranti *i.e.*, in Pushyam (generally 13th to 15th January). 3 days	Local, religious	Tallamma	Local congregation. Hindus	...	...

32	42 Magam	6 miles from Amalapuram by road	1 Kanaka Mahalakshmi Teertham	Jaistham (May–June). 30 days	Local, religious	Kanaka Mahalakshmi in Shakti form	Local congregation. Hindus	...	Sri Sitaramakalyanam is celebrated on Chaitra Suddha Navami (March–April)
			2 Subrahmanyaswamy festival	Margasira Suddha Padyami to Shashti (November–December). 6 days	Local, religious	Subrahmanyaswamy, stone image	Local congregation. Hindus	...	...
			3 Janardhanaswamy and Malleswaraswamy Kalyanams	On Chaitra Suddha Ekadasi (March-April). 1 day	Local, religious	Janardhanaswamy, stone image and Malleswaraswamy, stone Sivalingam	Local congregation Hindus	...	...
33	43 A. Vemavaram	On Amalapuram-Mukteswaram bus route, 2 miles from Amalapuram and 40 miles from Godavari Railway Station	1 Rajeswaraswamy Kalyanam	Vaisakha Suddha Ekadasi to Purnima (April–May). 5 days	Local, religious	Rajeswaraswamy, stone Sivalingam	Local congregation. Hindus	...	...
			2 Subrahmanyaswamy	Chaitra Suddha Ekadasi to Purnima (March–April). 5 days	Local, religious	Subrahmanyaswamy	Local congregation. Hindus	...	Subrahmanya Shashti is celebrated on Margasira Suddha Shashti
			3 Burugulamma festival	From Tuesday before Vaisakha Suddha Purnima (April–May). Festival 8 days; Fair–1 day	Local, religious	Burugulamma, image in human feminine form	800; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, toys, Ayurvedic drugs, cloth and agricultural implements	...
34	44 Janupalle	1 mile from Mummidivaram and 14 miles from Amalapuram	Janupallemma Teertham	From Jaistha Bahula Vidiya (May-June). 10 days	Local, religious	Janupallemma	500; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, torchlights, mirrors, combs, Ayurvedic drugs, pictures, toys and cloth	...
35	45 Nallamilli	1 mile from Mummidivaram and 14 miles from Amalapuram	1 Prabhala Teertham	During Sankranti *i.e.*, in Pushyam generally 13th to 15th January. 3 days	Local, religious	Sri Rama	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
			2 AMALAPURAM TALUK—*Contd.*						
			2 Sattemma Jatara	According to convenience of the villagers. 5 days	Local, religious	Sattemma	2,000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, toys, Ayurvedic drugs and cloth	Cattle and goats are also sold
36	46 Nadipudi	On the bank of Amalapuram — Mukkamala canal and 2 miles from Amalapuram	Mutyalamma Jatara	Jaistha Bahula Dasami (May–June). 1 day	Local, religious	Mutyalamma, image in human form	200; local congregation. Hindus	...	...
37	47 Palagummi	3½ miles from Amalapuram	Totalamma Teertham	In Chaitram (March-April). 15 days	Local, religious	Totalamma in the form of bird	Local congregation. Hindus	...	Sri Chennamalleswaraswamy Prabhala Teertham is also celebrated during Sankranti
38	48 Gangalakurru	On Amalapuram–Bobbarlanka road and 5½ miles to west of Amalapuram	1 Chennamalleswaraswamy Kalyanam	From Vaisakha Bahula Ekadasi (April–May). 5 days	Local, religious	Chennamalleswaraswamy, stone Sivalingam	Local congregation. Hindus	...	...
			2 Subrahmanyeswaraswamy Kalyanam	From Margasira Suddha Shashti (November–December). 5 days	Local, religious	Subrahmanyeswaraswamy, images in human form	Local congregation. Hindus	...	...
			3 Ravulamma Teertham	On Chaitra Suddha Dwadasi (March–April). 1 day	Local, religious	Ravulamma, image in human form	4 to 5 hundreds; local congregation. Hindus	...	...

49 39 Machavaram	Situated at the cross roads of Amalapuram-Bobbarlanka and Amalapuram-Gannavaram bus routes, 6 miles from Amalapuram and 38 miles from Rajahmundry Railway Station	1 Subrahmanyeswaraswamy Shashti	On Margasira Suddha Shashti (November-December). 1 day	Local, religious	Subrahmanyeswaraswamy, stone Sivalingam	Local congregation. Hindus	...	...
		2 Rajeswaraswamy Kalyanam	In Phalgunam (February-March). 1 day	Local, religious	Rajeswaraswamy, Sivalingam	Local congregation. Hindus	...	...
		3 Itukalamma Teertham	On Vaisakha Suddha Purnima (April-May). 1 day	Local, religious	Itukalamma, images is human form	1,000; local and from neighbouring villages. Hindus	...	...
		4 Mahalakshmamma Teertham	On Chaitra Suddha Purnima (March-April). 1 day	Local, religious	Mahalakshmamma, image in human form	1,000; local and from neighbouring villages. Hindus	...	...
50 40 Nandampudi	6 miles from Amalapuram	1 Ramalingeswaraswamy Kalyanam	Chaitra Suddha Ekadasi to Purnima (March-April). 5 days	Local, religious	Ramalingeswaraswamy, Sivalingam	Local cangregation. Hindus	...	...
		2 Madanagopalaswamy Kalyanam	Vaisakha Suddha Ekadasi to Purnima (April-May). 5 days	Local, religious	Madanagopalaswamy	Local congregation. Hindus	...	...
		3 Mutyalamma Teertham	During the dark fortnight of Ashadham (June-July). 1 day	Local, religious	Mutyalamma	2,000; local and from neighbouring villages. Hindus	Eatables, aluminium utensils, lanterns, mirrors, combs, Ayurvedic drugs, pictures, books, toys and cloth	...
51 41 Thondavaram	On the left bank of Vainateya Godavari at a distance of 6 miles from Amalapuram	1 Rajyalakshmi and Ravulamma Jataras	Jaistha Suddha Ekadasi (May-June). 1 day	Local, religious	Rajyalakshmi and Ravulamma	1,000; local and from neighbouring villages. Hindus	Eatables, lanterns, mirrors, combs, pictures, toys and cloth	Tondeswaraswamy festival on Magha Suddha Ekadasi (January-February) and Kesavaswamy festival on Phalguna Suddha Ekadasi (February-March) are also celebrated in this village

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1	2	3	4	5	6	7	8	9	10
			2. AMALAPURAM TALUK—*Contd.*						
			2 Someswaraswamy festival	On Vaisakha Suddha Ekadasi (April–May). 1 day	Local, religious	Someswaraswamy	Local congregation. Hindus	...	...
42	52 Gunnepalle Agraharam	6 miles from Amalapuram	1 Rameswaraswamy Kalyanam	Phalguna Suddha Ekadasi to Phalguna Bahula Padyami (February-March). 6 days	Local, religious	Rameswaraswamy	Local congregation. Hindus	...	Sri Vijayalakshmi Narasimhaswamy Kalyanam for 7 days from Vaisakha Suddha Navami (April–May), Sitarama Kalyanam on Chaitra Suddha Navami (March–April) and Sivaratri on Magha Bahula Chathurdasi are the other festivals celebrated
			2 Pattabhi Ramaswamy Kalyanam	Chaitra Suddha Ekadasi to Bahula Padyami (March–April). 6 days	Local, religious	Pattabhi Ramaswamy	Local congregation. Hindus	...	...
			3 Mulagalamma Jatara	Jaistha Bahula Padyami to Ashadha Bahula Padyami (June–July). 30 days	Local, religious	Mulagalamma, stone image in feminine human form	1,100; local and from the neighbouring villages. Hindus	Eatables, lanterns, mirrors, combs, pictures, readymade clothes, earthen, rubber, wooden and plastic toys, bamboo baskets, mats, umbrellas, etc.	...
43	53 Bandarulanka	On Amalapuram-Bobbarlanka bus route, 2 miles to the west of Amalapuram	1 Murgulamma Teertham	From Vaisakha Suddha Padyami (April–May). 2 days	Local, religious	Murgulamma, image in human form	800; local congregation. Hindus	Eatables, utensils, mirrors, combs and toys	Vishnu Kalyanam for 5 days from Chaitra Suddha Ekadasi (March–April), Srirama Navami on Chaitra Suddha Navami, (March–April), Ganapati festival for 9 days from Bhadrapada Suddha Chavithi (August-September) and Mahasivaratri for 5 days from Magha Bahula Ekadasi (January-February) are also celebrated

		2 Ramalingeswaraswamy Kalyanam	From Vaisakha Suddha Ekadasi (April–May). 5 days	Local, religious	Sri Ramalingeswaraswamy, stone Sivalingam	Local congregation. Hindus	...	...
		3 Veerabhadraswamy festival	From Karthika Suddha Purnima (October-November) 11 days	Local, religious	Veerabhadraswamy, stone Sivalingam	Local congregation. Hindus	...	...
44	54 Sakurru	4 miles from Amalapuram by cart track	1 Satheswaraswamy Kalyanam	Chaitra Suddha Ekadasi to Purnima(March–April). 5 days	Local, religious	Satheswaraswamy, stone Sivalingam	Local congregation. Hindus	...	...
			2 Vijayagopalaswamy Kalyanam	Phalguna Suddha Ekadasi to Purnima (February–March). 5 days	Local, religious	Vijayagopalaswamy, image in human form	Local congregation. Hindus	...	...
			3 Somalamma festival	In Vaisakham (April–May). 1 day	Local. religious	Somalamma	400; local and from neighbouring villages. Hindus	...	...
45	55 Indupalle	2 miles from Amalapuram	1 Someswaraswamy Kalyanam	Chaitra Suddha Ekadasi to Purnima (March–April). 5 days	Local, religious	Someswaraswamy, Sivalingam	Local congregation. Hindus	...	...
			2 Kesavaswamy Kalyanam	Phalguna Suddha Ekadasi to Purnima (February–March). 5 days	Local, religious	Kesavaswamy, image in human form	Local congregation. Hindus	...	...
			3 Mamillamma Teertham	On a Friday after Jaistha Suddha Purnima (May–June). 1 day	Local, religious	Mamillamma, image in human form	Local and from neighbouring villages. Hindus	Eatables, earthenware, glassware, torchlights, mirrors, combs, toys, books and ready-made clothes	...
46	56 Idarapalle	Adout half-a-mile from Amalapuram	Poleramma Jatara	From a Tuesday in the dark fortnight of Jaistham (May–June). 2 days.	Local, religious	Poleramma, feminine form holding a sword with awe-inspiring looks	2,000; local and from neighbouring villages. Hindus	Eatables, utensils, mirrors, combs, pictures, toys, cloth and agricultural implements	Srirama Navami for 5 days from Chaitra Suddha Navami (March–April) and Veera bhadra festival for one day in Magham (January–February) are also celebrated

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1	2	3	4	5	6	7	8	9	10
			2. AMALAPURAM TALUK—*Contd.*						
47	I Amalapuram	Taluk head-quarters. 38 miles from Rajahmundry	1 Venkateswaraswamy Kalyanam	From Chaitra Suddha Dasami (March–April). 5 days	Local, religious	Sri Venkateswaraswamy, image in standing posture	3,000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, toys, pictures, cloth and agricultural implements	Chandramouleswaraswamy festival on Magha Bahula Amavasya (January–February) and Ganapati festival for 9 days from Bhadrapada Suddha Chavithi are the other festivals celebrated
			2 Malleswaraswamy Kalyanam	Vaisakha Suddha Ekadasi to Purnima (April–May). 5 days	Local, religious	Malleswaraswamy	Local congregation. Hindus	...	...
			3 Chennakesavaswamy Kalyanam	Phalguna Suddha Ekadasi to Purnima (February–March). 5 days	Local, religious	Chennakesavaswamy	Local congregation. Hindus	...	...
			4 Subrahmanyeswaraswamy Kalyanam	From Margasira Suddha Shashti (November–December). 5 days	Local, religious	Subrahmanyeswaraswamy	3,000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, toys, coloured photos and agricultural implements	...
			5 Srirama Navami	From Chaitra Suddha Navami (March–April). 5 days	Local, religious	Sri Rama, image in human form	Local congregation. Hindus	...	...
			6 Subbalamma Jatara	Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Subbalamma, image in feminine form	Local congregation. Hindus	...	...

48	58 Peruru	3 miles from Amalapuram	1 Visweswaraswamy festival	From Chaitra Suddha Navami (March–April). 4 days	Local. religious	Visweswaraswamy	Local congregation. Hindus	...	Lakshmi Narasimhaswami Kalyanam is celebrated for 6 days from Vaisakha Suddha Ekadasi (April–May), Veerabhadraswamy festival for 5 days in Margasiram (November–December), Venkateswaraswamy Kalyanam on Chaitra Suddha Dasami (March–April) and Bhetalaswamy festival during Dasara, Venkanna Babu Teertham on Chaitra Suddha Dasami (March–April) are also celebrated
			2 Ramaswamy Kalyanam	From Jaistha Suddha Ekadasi (May–June). 6 days	Local, religious	Ramaswamy	Local congregation. Hindus	...	...
			3 Someswaraswamy Kalyanam	From Phalguna Suddha Ekadasi (February–March). 6 days	Local, religious	Someswaraswamy	Local congregation. Hindus	...	...
			4 Gramadevatala Jatara	Between Chaitram (March–April) and Jaistham (May–June). According to convenience	Local, religious	Mutyalamma, Vanuvulamma, Maridemma, Rajalakshmi and Durgadevi, stone images	5,000; local an from neighbouring villages. Hindus	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures and toys	...
49	59 Bodasakurru	6 miles from Amalapuram	1 Paillamma festival	Jaistha Suddha Purnima (May–June). 1 day	Local, religious	Paillamma, image in human form	Local congregation. Hindus	...	...
			2 Mahankalamma festival	Jaistha Bahula Amavasya (May–June). 1 day	Local, religious	Mahankalamma, image in human form	Local congregation. Hindus	...	...
			3 Rajalakshmi festival	Vaisakha Bahula Amavasya (April–May). 1 day	Local, religious	Rajalakshmi, image in human form	Local congregation. Hindus	...	...
50	60 Allavaram	6 miles from Amalapuram	1 Malleswaraswamy Kalyanam	Chaitra Suddha Ekadasi to Chaitra Bahula Padyami (March–April). 6 days	Local, religious	Malleswaraswamy	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
			2. AMALAPURAM TALUK—*Contd.*						
			2 Chintalamma Jatara	In Vaisakham (April–May). 15 days	Local, religious	Chintalamma, in human form	500; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, torchlights, mirrors, combs, books, pictures, toys, cloth and agricultural implements	...
51	61 Godi	8 miles by road from Amalapuram *via* Allavaram and 39 miles from Kakinada Railway Station	Mahalakshmamma Jatara	From Pushya Suddha Dasami (December–January). 7 days	Local, religious	Mahalakshmamma, image in Shakti form	1,000; local and from neighbouring villages. Hindus	Eatables, glassware, earthenware, mud toys, lanterns, mirrors, combs, pictures of Gods and national leaders, books, mill cloth and handloom cloth	...
52	62 Godilanka	On Amalapuram-Komaragiripatnam bus route, 7 miles from Amalapuram	Gogulamma Jatara	In Chaitram (March-April). 1 day	Local, religious	Gogulamma, image in human form	200; local and from neighbouring villages. Hindus	...	...
53	64 Bendamurlanka	About 11 miles from Amalapuram and 40 miles from Kakinada	1 Mutyalamma Jatara	On Jaistha Suddha Purnima (May-June). 1 day	Local, religious	Mutyalamma, image in female form	1,200; local and from neighbouring villages. Hindus	Eatables, utensils lanterns, mirrors, combs, pic ures, toys, cloth and agricultural implements	...
			2 Pallalamma Jatara	On Vaisakha Suddha Purnima (April-May). 1 day	Local, religious	Pallalamma	1,200; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, toys, cloth and agricultural implements	...

54	65 Komagargiri-patnam	There is bus route upto Bob-barlanka *via* Amalapuram, 12 miles from Amalapuram and 25 miles from Narsapuram Rai-lway Station	Kanaka Maha-lakshmi Jatara	Between Vais-kham (April-May) and Jais-tham (May-June). 3 days	Local, religious	Kanaka Maha-lakshmi in human form	3,000; local and from neighbour-ing villages Hindus	Eatables, uten-sils, lanterns, torchlights, mir-rors, combs, earthen & bam-boo toys, pictures, mill and hand-loom cloth	...
55	66 Samanthaku-rru	10 miles from Amalapuram of which 6 miles by bus and 4 miles by cart track	Sivaratri	Magha Bahula Ekadasi to Phalguna Sud-dha Padyami (February–March). 6 days	Local, religious	Ramalinges-waraswamy, Sivalingam	Local congre-gation. Hindus	...	This Sivalingam is popularly known as the Isukalingam as sand falls, when the Lingam is rubbed (Isuka means sand)
56	67 T. Challapa-lle	8 miles to the east of Amala-puram by coun-try path	Village deities Jatara	From Pushya Suddha Dasami (December-January). 33 days	Local, religious	Maridamma, Mahishamma and Kanaka Mahalaksh-mamma, images 1½ feet high made of stone and wood	1,000; local and from the villages within a radius of 5 to 6 miles. Hindus	Eatables, lan-terns, torch-lights, mirrors, combs, toys, pictures mill and handloom cloth	Eswara Aradhana is celebrated on Vaisa-kha Suddha Ekadasi (April–May). Sri-rama Navami is celebrated on Chai-tra Suddha Navami (March-April)
57	68 Gopavaram	8 miles from Amalapuram	1 Rajalinge-swaraswamy Kalyana-mahothsavam	Phalguna Bahula Ekadasi to Ama-vasya (February–March). 5 days	Local, religious	Rajalinges-waraswamy, stone Sivalingam	Local congre-gation. Hindus	...	...
			2 Ravulamma Jatara	During Sankranti *i.e.*, in Pushyam (generally 13th to 15th January). Period not specified	Local, religious	Ravulamma, image in human form	Local and from neighbouring villages. Hindus	Eatables, uten-sils, lanterns, mirrors, combs, toys and cloth	...
58	69 Devaguptam	3 miles from the 2/6th milestone on Amalapuram-Komaragiripat-nam bus route	Somalamma Jatara	From Tuesday after Chaitra Suddha Ekadasi (March-April). 2 days	Local, religious	Somalamma	Local and from neighbouring villages. Hindus	Eatables, uten-sils, lanterns, mirrors, combs, earthen and woo-den toys, cloth	...
59	70 Thurpulanka	2 miles from All-avaram on Ama-lapuram–Koma-ragiripatnam bus route and 7 miles from Amalapu-ram	1 Mutyalamma Jatara	Chaitra Suddha Sapthami to Ba-hula Amavasya (March – April). 24 days. Fair–20 days	Local, religious	Mutyalamma, image in human form	200; local congre-gation. Hindus, particularly, Se-ttibalijas and Adi Andhras	Eatables, lante-rns, mirrors, co-mbs, pictures and cloth	...
			2 Srirama Nava-mi	From Chaitra Suddha Navami (March – April). 6 days	Local, religious	Sri Rama, image in human form	Local congre-gation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
				2. AMALAPURAM TALUK—*Contd.*					
60	71 Rellugadda	1½ miles from Allavaram and 7 miles from Amalapuram	Venugopalaswamy Kalyanam	Magha Suddha Ekadasi to Bahula Padyami (January–February). 6 days	Local, religious	Venugopalaswamy, stone image in human form with four hands	Local congregation. Hindus	...	...
61	72 Yentrikona	About 7 miles from Amalapuram	Vemulamma Jatara	From Chaitra Suddha Purnima (March–April). 15 days	Local, religious	Vemulamma	1,000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, toys and cloth	...
62	73 Thadikona	7½ miles from Amalapuram	Mutyalamma Jatara	Vaisakham (April-May). 15 days	Local, religious	Mutyalamma, image in feminine form	Local and from the neighbouring villages. Hindus	Eatables, mirrors, combs, toys, and other fancy articles	...
63	74 Gudala	6 miles from Amalapuram by bus	Uma Agastheswaraswamy Kalyanam	Phalguna Suddha Ekadasi to Purnima (February–March). 5 days	Local, religious	Uma Agastheswaraswamy, stone Sivalingam	Local congregation. Hindus	...	Gramadevata Jatara is celebrated on Chaitra Suddha Padyami
64	75 Immidivarappadu	6 miles from Amalapuram	Mushallamma Jatara	In Jaistham (May–June). Accord ng to convenience of villagers	Local, religious	Mushallamma, image in human form	Local congregation. Hindus	...	...
65	76 Tandavapalle	6 miles from Amalapuram	Ubbalamma festival	In Pushyam (December-January). 1 day	Local, religious	Ubbalamma	Local congregation. Hindus	...	...
66	78 Samanasa	On Amalapuram-Challapalle road, 3 miles from Amalapuram	Poleramma Jatara	On the first Tuesday in the dark fortnight of Vaisakham (April–May). 1 day	Local, religious	Poleramma, stone image in human form	1,000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, books, pictures, toys and cloth	Sri Someswaraswamy Prabhala Teertham is celebrated during Sankranthi *i.e.*, on 15th January
67	79 Bhatnavilli	3 miles to the east of Amalapuram and 32 miles from Kakinada Railway Station	Sakhileswaraswamy Kalyanam	Vaisakha Suddha Ekadasi to Purnima (April–May). 5 days	Local, religious	Sakhileswaraswamy, stone Sivalingam	Local congregation. Hindus	...	Vanumulamma and Tallamma Teerthams are celebrated on Ashada Suddha Dwadasi (June-July) and Vaisakha Bahula Vidiya (April–May) respectively

68	80 Vilasavilli	4 miles from Amalapuram	1 Chowdeswari Jatara	On Sravana Suddha Purnima (July–August). 1 day	Local, religious	Chowdeswari	Local congregation. Hindus	...	Sri Veereswaraswamy Kalyanam on Vaisakha Suddha Ekadasi (April-May) and Sita Kalyanam on Chaitra Suddha Navami (March-April) are celebrated
			2 Mukkullamma and Mutyalamma Teerthams	On Chaitra Suddha Padyami (March–April) and in Vaisakham (April-May). 1 day each	Local, religious	Mukkullamma and Mutyalamma	Local congregation. Hindus	...	...
69	81 Anathavaram	4 miles from Amalapuram and 40 miles from Rajahmundry	Kesavaswamy Kalyanam	From Vaisakha Bahula Ekadasi (April–May). 5 days	Local, religious	Kesavaswamy	Local congregation. Hindus	...	Rajyalakshmi Sevalu and Jahnaleswaraswamy Abhishekam are the other festivals that are celebrated between Chaitram (March–April) and Jaistham (May–June)
70	82 Gunnepalle	On Amalapuram-Pallamkurru road, 7 miles from Amalapuram	Subrahmanyeswraswamy festival	On Margasira Suddha Shashti (November-December). 1 day	Local, religious	Subrahmanyeswaraswamy	600; local congregation. Hindus	...	...
71	83 Cheyyeru	8 miles from Amalapuram and 35 miles from Kakinada Railway Station	1 Narasimhaswamy festival	On Magha Suddha Ekadasi (January–February). 1 day	Local, religious	Narasimhaswamy	1,000; local and from neighbouring villages. Hindus	...	Prabala Teertham is also celebrated on 15th January
			2 Ramalingeswaraswamy and Kesavaswamy Kalyanams	On Chaitra Suddha Ekadasi (March-April). 1 day	Local, religious	Ramalingeswaraswamy and Kesavaswamy	Local congregation. Hindus	...	...
			3 Dasullamma festival	From 14 days prior to first Tuesday in dark fortnight of Vaisakham (April-May). 15 days	Local, religious	Dasullamma	Local congregation. Hindus	...	...
72	84 Nangavaram	7 miles from Amalapuram	1 Sita Ramalingeswaraswamy Kalyanam	On Vaisakha Suddha Ekadasi (April-May). 1 day	Local, religious	Sita Ramalingeswaraswamy	Local congregation. Hindus	...	...
			2 Mallamma Jatara	On Vaisakha Bhula Amavasya (April–May). 1 day	Local, religious	Mallamma, image in female form	100; local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
			2. AMALAPURAM TALUK—*Contd.*						
73	85 Bheemana-palle	5 miles from Amalapuram	1 Siva Kalyanam	In Phalgunam (February-March). 2 days	Local, religious	Lord Siva	Local congregation. Hindus	...	...
			2 Maridamma Jatara	In Vaisakham (April-May). 4 ro 5 days	Local, religious	Maridamma, image in human form	Local congregation. Hindus	...	...
74	86 Kunavaram	7 miles from Amalapuram	Siva Kalyanam	From Magha Suddha Navami (January-February). Period not specified	Local, religious	Siva, stone Sivalingam	Local congregation. Hindus	...	...
75	87 Gollavilli	8 miles from Amalapuram	Yallaramma Jatara	On Chaitra Suddha Purnima (March-April). 1 day	Local, religious	Yellaramma	Local congregation. Hindus	...	...
76	88 Uppalaguptam	10 miles to the east of Amalapuram	1 Srirama Navami	On Chaitra Suddha Navami (March-April). 1 day	Local, religious	Rama, a picture	Local congregation. Hindus	...	...
			2 Somalamma Jatara	Chaitra Suddha Padyami to Purnima (March-April). 15 days	Local, religious	Somalamma	Local congregation. Hindus	...	...
77	89 Surasaniya-nam	12 miles to the south of Amalapuram of which 8 miles upto Challapalle by road and the rest by foot	1 Gopalaswamy Kalyanam	On Vaisakha Suddha Ekadasi (April-May). 1 day	Local, religious	Gopalaswamy	Local congregation. Hindus	...	...
			2 Rajeswaraswamy Kalyanam	On Vaisakha Suddha Ekadasi (April-May). 1 day	Local, religious	Rajeswaraswamy	Local congregation. Hindus	...	...

			3 Srirama Navami	On Chaitra Suddha Navami (March-April). 1 day	Local, religious	Rama	Local congregation. Hindus	...	...
			4 Katu Maridamma and Maridamma Jataras	From 1st to 15th January. 15 days	Local, religious	Katu Maridamma and Maridamma	500;local congregation. Hindus	...	...
78	90 Nimmakayala Kothapalle	About 12 miles to the east of Amalapuram	Gangadevi Jatara	From Chaitra Suddha Padyami (March-April). 10 days	Local, religious	Gangadevi, image in human form	400 to 500; local and from neighbouring villages. Hindus	Eatables, glassware, utensils, mirrors, combs, books, pictures and toys	Prabhala Teertham on 15th January and Uthsavam in Siva temple during entire month of Karthikam (October-November) are also celebrated
79	91 Munipalle	10 miles from Amalapuram	1 Malleswaraswamy festival	From Magha Bahula Chathurdasi (January-February). 5 days	Local, religious	Malleswaraswamy	Local congregation. Hindus	...	...
			2 Village deities Jatara	In July. Period not specified	Local, religious	Mutyalamma and Mavulamma	Local congregation. Hindus	Eatables, utensils, torchlights, mirrors, combs, pictures, toys and cloth	...
80	92 Sannavilli	9 miles from Amalapuram	Eswara Kalyanam	Not specified	Local, religious	Eswara	Local congregation. Hindus	...	To Mutyalamma there is animal sacrifice besides offering of fruits. Srirama Navami and Prabhala Uthsavam are also celebrated in this village
81	93 Lakshmivada	About 10 miles from Amalapuram	Mutyalamma Jatara	During the dark fortnight of Vaisakham (April-May). Period not specified	Local, religious	Mutyalamma	Local congregation. Hindus	...	Sri Someswaraswamy festival is celebrated on Pushya Suddha Purnima (December-January)
82	94 Pedagadavilli	10 miles from Amalapuram	Mutyalamma Teertham	In Vaisakham (April-May). 6 days	Local, religious	Mutyalamma	200; local congregation. Hindus	...	Srirama Navami is celebrated on Chaitra Suddha Navami
3 3	95 Chinagadavilli	6 miles from Amalapuram	Mavulamma and Somalamma Teertham	On Chaitra Suddha Sapthami (March-April). 1 day	Local, religious	Mavulamma and Somalamma	200; local congregation. Hindus	Eatables, lanterns, mirrors, combs, books, pictures and toys	...
84	96 Uppudi	On Pallamkurru-Gannavaram road about 9 miles from Amalapuram	Gangadevi Mallamma Jatara	Between Vaisakha Bahula Padyami and Amavasya (April-May). 7 days	Local, religious	Gangadevi Mallamma	1,000; local and from neighbouring villages. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
			2. AMALAPURAM TALUK—*Concld.*						
85	97 Bantumilli	On Pallamkurru-Gannavaram Highway 11 miles from Amalapuram	Rajyalakshmi Jatara	On Chaitra Suddha Vidiya (March-April). 1 day	Local, religious	Rajyalakshmi	200; local congregation. Hindus	Eatables, combs, mirrors, books, pictures and toys	...
86	98 Penumalle	1 mile from Amalapuram—Pallamkurru bus route and 12 miles from Amalapuram	1 Prabhala festival	In Pushyam (generally 13th to 15th January). 3 days	Local, religious	Veereswaraswamy	Local congregation. Hindus	...	...
			2 Tallamma festival	Phalguna Bahula Padyami to Chaitra Suddha Padyami (February-March). 16 days	Local, religious	Tallamma	Local congregation. Hindus	...	...
			3 Mallamma Jatara	In Vaisakham (April-May). Period not specified	Local, religious	Mallamma	Local congregation. Hindus	...	...
87	100 Kundaleswaram	On Gannavaram-Pallamkurru bus route about 11 miles from Amalapuram	Sivaratri	On Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Siva	400; local congregation. Hindus	...	...
88	101 Nadavapalle	On Gannavaram-Pallamkurru bus route, 10 miles from Amalapuram	Nadavapalle Ammavari festival	From Chaitra Bahula Amavasya (March-April). 3 days	Local, religious	Nadavapalle Ammavaru	500; local congregation. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, toys and cloth	...
89	102 Geddanapalle	14 miles from Amalapuram	Srirama Navami	On Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama	Local congregation. Hindus	...	Lankatalli Jatara is also celebrated in Vaisakham (April-May)

90	103 Donthikurru	On Gannavaram—Pallamkurru bus route, 16 miles from Amalapuram	Maridemma or Dontikurru Ammavari festival	Vaisakha Bahula Amavasya (April-May). 1 day	Local, religious	Maridemma or Dontikurru Ammavaru	Local and from neighbouring villages. Hindus	Eatables, mirrors, combs and pictures	...
91	104 (k) Pallam hamlet of Kandikuppa	3½ miles from Donthikurru and about 19 miles from Amalapuram	Village deities' Jatara	In Vaisakham (April-May) and Asviyujam (September-October). 8 days	Local, religious	Bhagirtamma, Mutyalamma, Dhanamma, Kasulamma and Sattemma	Local congretion. Hindus	Lanterns, mirrors, combs, toys, handloom & mill cloth and ready-made clothes	...
92	105 Katrenikona	On Amalapuram, Pallamkurru bus route about 14 miles from Amalapuram	Subrahmanyeswaraswamy festival	On Margasira Sudha Shashti (November - December). 1 day	Local, religious	Subramanyeswaraswamy	Local congregation. Hindus	...	Bhagirtamma and Mavullamma Teerthams are celebrated in Chaitram (March - April) and Vaisakham (April-May) respectively
93	107 (c) Neellarevu hamlet of Brahmasamedhyam	22 miles from Kakinada and 24 miles from Amalapuram. From Kakinada one should travel upto Yanam 16 miles by bus and 6 miles from there by boat to reach the village	1 Brahmeswaraswamy festival	On Pushya Bahula Amavasya (December-January). 1 day	Local, religious	Brahmeswaraswamy, stone Sivalingam	Local congregation. Hindus	...	...
	107 (d) Masantippa hamlet of Brahmasamedhyam	—do—	2 Bhairavaswamy festival	On Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Bhairavaswamy, stone image in human form	Local congregation. Hindus	...	...
				3. RAZOLE TALUK					
1	1 Lankalagannavaram	Equidistant from Amalapuram and Razole at about 9 miles	1 Sri Venkateswaraswamy Kalyanam	Chaitra Suddha Dasami to Purnima (March-April). 6 days	Local, religious	Sri Venkateswaraswamy, 3 feet high stone image	10,000; local and from neighbouriug villages. Hindus	...	The following festivals are also celebrated: 1. Rajagopalaswamy Kalyanam from Chaitra Suddha Dasami to Purnima (March-April). 2. Nirathannadhatri Dokka Seetamma Vardanthi on Vaisakha Suddha Navami (April-May). 3. Sitarama Kalyanam on Chaitra Suddha Navami (March - April). Full particulars are not available
			2 Mahalakshmamma Teertham	From Chaitra Bahula Amavasya (March-April). 5 days	Local, religious	Mahalakshmamma	Local and from neighbouring villages. Hindus	...	...
2	2 Mondepulanka	7 miles from Razole and 11 miles from Amalapuram	Subrahmanyeswaraswamy Shashti	Margasira Suddha Shashti (November-December). 1 day	Local, religious	Subrahmanyeswaraswamy, stone image in the form of serpent	Local and from neighbouring villages. Hindus	...	Ravulamma festival is also celebrated for 20 days from Vaisakha Suddha Ekadasi to Amavasya (April-May)

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1	2	3	4	5	6	7	8	9	10
				3. RAZOLE TALUK—*Contd.*					
3	3 Manepalle	6 miles from Razole, 12 miles from Palacole Railway Station and 15 miles from Amalapuram	Festivals of Bhooloka Shakti, Veeramma Perantalu and Kappadalamma	In May & June, 1 day on each occasion	Local, religious	Bhooloka Shakti, a double human sized wooden image, gloriously coloured and depicted as crushing a Rakshasa under her foot; Veeramma Perantalu; Kappadalamma	Lacal congregation. Hindus	...	Anandeswaraswamy fair is held for one day on 16th January. Pirs are taken out in procession on Moharram day
4	4 Vadrevupalle	4 miles from Razole and 12 miles from Palacole Railway Station	1 Manikyalamma festival	Chaitra Bahula Amavasya to Vaisakha Suddha Purnima (April-May). 16 days	Local, religious	Manikyalamma, image in feminine form	Local congregation. Hindus	...	...
			2 Prabhala Teertham	During Sankranti, generally on 15th Junuary. 1 day	Local, religious	Siva	Local congregation. Hindus	...	...
5	5 Pedapatnam	On the banks of river Godavari 6 miles from Razole and 25 miles from Narasapur Railway Station	1 Vanumulamma festival	Phalguna Suddha Padyami to Bahula Amavasya (February-March). 30 days	Local, religious	Vanumulamma, image in human form	Local congregation. Hindus	...	...
			2 Prabhala Teertham	On 15th January. 1 day	Local, religious	Siva, stone Sivalingam	Local congregation. Hindus	...	...
6	6 Appanapalle	4 miles from Nagaram, 7 miles from Razole and 22 miles from Narasapur Railway Station	Mahalakshmamma Teertham	Monday, Tuesday and Wednesday before Vaisakha Suddha Purnima (April-May) 3 days	Local, religious	Mahalakshmamma in human form with four hands	2,000 to 3,000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, torchlights, mirrors, toys, mill-cloth, handloom cloth and agricultural implements	...

7	7 Pedapatnam lanka	9 miles from Razole and 21 miles from Narsapur Railway Station	Maradi Mahalakshmamma Teertham	Vaisakha Suddha Dasami to Jaistha Suddha Ekadasi (May–June). 30 days	Local, religious	Mahalakshmamma, image in human form in sitting posture, holding sword, vermilion box, trident in three hands and the fourth being abhayahastam	400; local and from neighbouring villages. Hindus	Eatables, utensils, combs, mirrors, toys and glassware	...
8	8 Botlakurru Doddavaram	2 miles from Pasarlapudi, 5 miles from Amalapuram and 9 miles from Razole	1 Venkateswaraswamy and Someswaraswamy Kalyanams	Chaitra Suddha Dasami to Purnima (March–April). 6 days	Local, religious	Venkateswaraswamy and Someswaraswamy	Local congregation. Hindus	...	...
			2 Mutyalamma and Gogulamma Jatara	In Vaisakham (April–May). 30 days	Local, religious	Mutyalamma and Gogulamma	Local congregation. Hindus	...	...
9	9 Pasarlapudi	5 miles from Amalapuram, 9 miles from Razole and 23 miles from Narsapur Railway Station	1 Chennamalleswaraswamy and Kesavaswamy festivals	From Chaitra Suddha Ekadasi (March–April). 5 days	Local, religious	Chennamalleswaraswamy, Sivalingam and Kesavaswamy, stone image in human form flanked by Sridevi and Bhudevi	Local congregation. Hindus	...	...
			2 Veeravenkata Satyanarayanaswamy festival	From Vaisakha Suddha Ekadasi (April–May). 5 days	Local, religious	Veeravenkata Satyanarayanaswamy, stone image flanked by Sridevi and Bhudevi	Local congregation. Hindus	...	Prabhala Teertham is held on 15th January. A Jatara for the village deities is celebrated from Vaisakha Suddha Vidiya (April–May) for 15 days
10	10 Pasarlapudilanka	6 miles from Amalapuram and 9 miles from Razole	1 Chintalamma Teertham	Jaistha Suddha Vidiya to Bahula Sanivaram (May–June). About 15 to 20 days	Local, religious	Chintalamma, image in feminine form	Local and from neighbouring villages. Hindus	...	...
			2 Kondalamma festival	13th to 15th January. 3 days	Local, religious	Kondalamma	Local congregation. Hindus	...	...
			3 Agasteswaraswamy Kalyanam	From Vaisakha Suddha Ekadasi (April–May). 5 days	Local, religious	Agasteswaraswamy, Sivalingam	Local and from neighbouring villages. Hindus	...	...
			4 Subrahmanyaswamy festival	Margasira Suddha Shashti (November–December). 1 day	Local, religious	Subrahmanyaswamy, serpent carved on stone	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
				3. RAZOLE TALUK—*Contd.*					
11	11 Lutukurru	2 miles by cart route from Mamidikuduru on Narsapur—Pasarlapudi Road and 8 miles from Razole	Pallamma Jagaram	Vaisakha Bahula Tadiya to Dasami (April–May). 8 days	Local, religious	Pallamma, image in feminine form with 4 hands	Local congregation. Hindus	...	...
12	12 Mamidikuduru	4 miles from Pasarlapudi, 6 miles from Razole, 8 miles from Amalapuram and 26 miles from Narsapur Railway Station	Nukalamma Jatara	From Phalguna Bahula Amavasya (February–March). 5 days	Local, religious	Nukalamma	Local and from neighbouring villages. Hindus	...	...
13	13 Nagaram	5 miles from Razole, 9 miles from Amalapuram and 19 miles from Narsapur Railway Station	Doddi Ganganamma Jatara	In Phalgunam (February–March). 2 days	Local, religious	Doddi Ganganamma, image in human form	Local congregation. Hindus	...	...
14	14 Thatipaka	3 miles from Razole and 11 miles from Palacole Railway Station	1 Mavullamma Jatara	From Chaitra Bahula Triodasi (March–April). 7 days	Local, religious	Mavullamma, in Shakthi form	Local congregation. Hindus	Eatables, utensils, combs, mirrors, pictures, books, cloth, cattle and toys	The following festivals are also celebrated 1. Subrahmanyeswara Shashti on Margasira Suddha Shashti (November–December) 2. Gopalaswamy Kalyanam on Phalguna Suddha Ekadasi (February-March). Full particulars are not available
15	15 Podalada	1½ miles from Razole and 10 miles from Palacole Railway Station	Srirama Navami	From Chaitra Suddha Navami (March–April). 5 days	Local, religious	Sri Rama	Local congregation. Hindus	...	...
16	16 Mogalikuduru	13 miles from Palacole Railway Station and 22 miles from Narsapur Railway Station	Pallalamma Teertham	From Vaisakha Bahula Triodasi (April–May). 3 days	Local, religious	Pallalamma, stone image in Shakthi form	Local congregation. Hindus	...	...

17	17 Geddada	4 miles from Razole and 16 miles from Narsapur Railway Station	Manikyalamma Jatara	Vaisakha Suddha Vidiya to Purnima (April–May). 14 days	Local, religious	Manikyalamma, stone image in feminine form	Local, congregation Hindus	...	Someswaraswamy Kalyanam on Vaisakha Suddha Ekadasi (April–May). Srirama Navami on Chaitra Suddha Navami (March–April) and Hanumajjayanti on Vaisakha Bahula Dasami (April–May) are the other festivals celebrated in the village
18	18 Palagummi	3 miles from Razole and 20 miles from Narsapur Railway Station	Musullamma festival	From Phalguna Bahula Amavasya (February–March). 2 days	Local, religious	Musullamma, image in feminine form	Local congregation. Hindus	...	Eswara Kalyanam and Rama Kalyanam are celebrated in Chaitram (March–April)
19	19 Bethamallipudisavaram	17 miles from Narsapur Railway Station	1 Gangalamma and Musullama Jatara	During Sankranti. 1 day	Local, religious	Gangalamma and Musullamma	Local congregation. Hindus	...	Srirama Kalyanam is celebrated for 5 days from Chaitra Suddha Navami
			2 Umasomeswaraswamy Kalyanam	Vaisakha Suddha Ekadasi to Purnima (April–May). 5 days	Local, religious	Umasomeswaraswamy	Local congregation. Hindus	...	...
20	20 Sompalle	1 mile from Razole	Godavari Pushkaram	Once in 12 years in Vaisakham (April–May). 12 days	Widely known, special significance	...	Some thousands; local and from distant places. Hindus	...	Cows, land and gold are donated to the Brahmins
21	I Razole	Taluk headquarters, 14 miles from Narsapur Railway Station	1 Onuvulamma and Kanakadurgamma Jatara	In Chaitram (March–April). According to convenience. 2 days	Local, religious	Onuvulamma and Kanakadurgamma, images 6 feet high with four hands	Local congregation. Hindus	...	Srirama Navami on Chaitra Suddha Navami (March–April), Veerammaperantalu from Vaisakha Bahula Padyami to Amavasya (April–May) for 15 days and Jaggammaperantalu Jatara in Vaisakham are the other important festivals
			2 Subrahmanya Shashti	Margasira Suddha Shashti (November–December). 1 day	Widely known, religious	Subrahmanyaswamy	1,000; local and from neighbouring villages. Hindus	Clothes, utensils, ayurvedic medicines, books, mirrors, combs, pictures, toys and iron implements	...
22	22 Sivakodu	1 mile from Razole and 15 miles from Narsapur Railway Station	1 Uma Sivalingeswaraswamy Kalyanam	From Phalguna Suddha Ekadasi (February–March). 5 days	Local, religious	Uma Sivalingeswaraswamy, stone Sivalingam	4,000 to 5,000, local and from neighbouring villages. Hindus	Eatables, utensils, agricultural implements, books, pictures, combs, mirrors and toys	Srirama Kalyanam is celebrated on Chaitra Suddha Navami (March–April)
			2 Puntalomusalamma Teertham	Commencing from first day of Sankranti *i. e.*, 13th January. 30 days	Local, religious	Punthalomusalamma, gigantic image in feminine form with 4 hands holding a sword in one hand	Some thousands; local and from neighbouring villages. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
			3. RAZOLE TALUK—*Contd.*						
			3 Subrahmanyaswamy Kalyanam	Margasira Suddha Shashti (November-December). 1 day	Local, religious	Subrahmanyaswamy, image in serpent form	5,000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, books, toys and agricultural implements	...
			4 Bindu Madhavaswamy Kalyanam	From Vaisakha Suddha Ekadasi (April-May). 5 days	Local, religious	Bindu Madhavaswamy	Local congregation. Hindus	...	...
23	23 Chintalapalle	2½ miles from Razole and 12 miles from Narsapur Railway Station	Nukalamma, Pallalamma and Kanakadurga Jataras	On Magha Bahula Amavasya (January-February). 1 day	Local, religious	Nukalamma, Pallalamma and Kanakadurga	Local congregation. Hindus	...	...
24	24 Kadali	On Narsapur-Gogana-matam bus route, 5 miles from Razole and 18 miles from Narsapur Railway Station	1 Kapoteswaraswamy festival	From Phalguna Suddha Ekadasi (February-March). 7 days	Local, religious	Kapoteswaraswamy, stone Sivalingam with two doves on it	Local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, combs, mirrors, cloth, agricultural implements, books, pictures and toys	Chennakesavaswamy Kalyanam on Margasira Suddha Ekadasi (November-December) is also celebrated
			2 Subrahmanya Shashti	Margasira Suddha Shashti (November - December). 1 day	Widely known, religious	Subrahmanya	10,000; local and from distant places. Hindus	Eatables, utensils, lanterns, combs, mirrors, books, pictures, toys and agricultural implements	...
25	25 Idarada	8 miles from Razole and 22 miles from Narsapur Railway Station	Pallamma Jatara	In Vaisakham (April-May). 1 day	Local, religious	Pallamma, no image	Local congregation. Hindus	...	Lakshminarasimhaswamy and Someswaraswamy Sevas from Vaisakha Suddha Ekadasi to Purnima (April-May) and Subrahmanyeswaraswamy Kalyanam on Margasira Suddha Shashti (November-December) are also celebrated

26	26 Makanapalem	About 7 miles from Razole and 21 miles from Narsapur Railway Station	1 Sri Satyanarayanaswamy Kalyanam	Phalguna Suddha Ekadasi to Purnima (February–March). 5 days	Local, religious	Sri Satyanarayanaswamy, marble image in human form	Local congregation. Hindus	...	...
			2 Pallalamma festival	From Vaisakha Suddha Purnima (April–May). 4 days	Local, religious	Pallalamma	Local congregation. Hindus	...	...
27	27 Komarada	8 miles from Razole and 22 miles from Narsapur Railway Station	Pallamma festival	Chaitra Suddha Padyami to Bahula Padyami (March–April). 16 days	Local, religious	Pallamma, image in feminine form	Local congregation. Hindus	...	Srirama Navami is also celebrated for 5 days from Chaitra Suddha Nayami (March–April)
28	28 Adurru	About 8 miles from Razole	1 Dubaraju Teertham	During Sankranti. Generally 13th and 14th January 2 days	Local, religious	Dubaraju, an earthen mound	Local congregation. Hindus	...	...
			2 Kanakadurga festival	Phalguna Bahula Amavasya to Chaitra Suddha Padyami (March–April). 2 days	Local, religious	Kanakadurga, an awe-inspiring image with 4 hands with the tongue stretched out	Local congregation. Hindus	...	...
29	29 Magatapalle	Half-a-mile from Goganamatham on Goganamatham-Razole-Sakhinetipalle bus route and 8 miles from Razole	1 Dhanamma and Vanumalamma Jatara	From Vaisakha Suddha Triodasi (April–May). 3 days	Local, religious	Dhanamma and Vanumalamma, images in feminine form	1,000; local and from neighbouring villages. Hindus	Eatables, utensils, combs, mirrors, books, pictures and toys	Srirama Navami for 5 days from Chaitra Suddha Navami (March–April) is celebrated
			2 Chandramouleswaraswamy festival	During Sankranti 13th to 15th January. 3 days	Local, religious	Chandramouleswaraswamy, Sivalingam	1,000. local and from neighbouring villages. Hindus	Eatables, utensils, combs, mirrors, books, pictures and toys	...
30	30 Goganamatham	13 miles from Razole	Dhanamma and Kanakadurga festival	From Phalguna Bahula Amavasya (February–March). 6 days	Local, religious	Dhanamma and Kanakadurga, painted wooden images	1.000; local and from nearby villages. Hindus	Eatables, lanterns, torchlights, mirrors, combs and cloth	...
31	31 Katrenipadu	9 miles from Razole and 20 miles from Amalapuram and 25 miles from Narsapur Railway Station	Mahalakshmamma Teertham	Chaitra Suddha Dasami to Purnima (March–April). 6 days	Local, religious	Mahalakshmamma, image in sitting posture with a sword in one hand	Local congregation. Hindus	...	...
32	32 Ponnamanda	6 miles from Razole and 18 miles from Narsapur Railway Station	1 Bhimeswaraswamy Kalyanamahothsavam	Vaisakha Suddha Vidiya to Sapthami (April–May). 6 days	Local, religious	Bhimeswaraswamy	Local congregation. Hindus	...	Udugulamma Jatara is also celebrated once in a year according to the convenience of the villagers
			2 Lakshminarasimhaswamy Kalyanam	From Vaisakha Suddha Dasami (April–May). 6 days	Local; religious	Lakshminarasimhaswamy	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
				3. RAZOLE TALUK—*Contd.*					
33	33 Mulikipalle	6 miles from Razole and 15 miles from Narsapur Railway Station	Mavullamma Jatara	Phalguna Suddha Purnima (February–March). 1 day	Local, religious	Mavullamma,	Local congregation. Hindus	...	Eswara Kalyanam is celebrated on Chaitra Suddha Ekadasi (March–April)
34	34 Kunavaram	16 miles from Narsapur Railway Station	Akkamma Jatara	Chaitram (March–April). 15 days	Local, religious	Akkamma, huge image in awe-inspiring human form	Local congregation. Hindus	Baskets, cloth, earthenware	...
35	35 Gudapalle	5 miles from Razole and 10 miles from Narsapur Railway Station	Nukalamma Jatara	From Chaitra Suddha Padyami (March–April). 30 days. Fair–15 days from Chaitra Bahula Padyami	Local, religious	Nukalamma	500; local and from neighbouring villages. Hindus	Utensils, eatables, torchlights, mirrors, toys, combs, pictures, books, agricultural implements and toys	Pandals are erected
36	36 Irusumanda	6 miles from Razole and 12 miles from Narsapur Railway Station	Neelavenamma festival	Magha Suddha-Dwadasi (January–February). 1 day	Local, religious	Neelavenamma	Local and from neighbouring villages. Hindus	Eatables, vegetables and fish	...
37	37 Lakkavaram	6 miles from Razole and 13 miles from Narsapur Railway Station	Balusulamma festival	Chaitra Suddha Purnima (March–April). 1 day	Local, religious	Balusulamma, stone image worshipped in zoomorphic form	Local and from neighbouring villages. Hindus	...	...
38	38 Mattaparru	2 miles from Razole as also from Godavari river and 12 miles from Narsapur Railway Station	Srirama Navami	From Chaitra Suddha Navami (March–April). 5 days	Local, religious	Sri Rama, image in human form	Local congregation. Hindus	...	...
39	39 Gudimellanka	6 miles from Razole and 10 miles from Narsapur Railway Station	1 Kanakadurga Teertham	From Jaistha Suddha Padyami (May–June). 30 days	Local, religious	Kanakadurga, image in awe-inspiring human form	2,000; local and from neighbouring villages. Hindus	Eatables, fancy goods, cloth and toys	...
			2 Subrahmanya Shashti	Margasira Suddha Vidiya to Shshti (November–December). 5 days	Local, religious	Subrahmanyaswamy	2,000; local and from neighbouring villages. Hindus	Eatables, fancy goods, cloth, toys etc.	...

40	40 Visweswarayapuram	8 miles from Razole as well as from Narsapur Railway Station	Balusulamma Teertham	Vaisakha Suddha Ekadasi to Purnima (April–May). 5 days	Local, religious	Balusulamma	Local congregation. Hindus	...	...
41	41 Kathimanda	7 miles from Razole by cart track	Balusulamma Teertham	From Phalguna Suddha Panchami (February–March). 15 days	Local, religious	Balusulamma	Local congregation. Hindus	...	...
42	42 Malikipuram	7 miles from Razole and 18 miles from Amalapuram	Mutyalamma Jatara	Not specified. 1 day	Local, religious	Mutyalamma, image in sitting posture	400; local congregation. Hindus	...	Vinayaka Navarathrulu is also celebrated in this village from Bhadrapada Suddha Chaviti (August–September)
43	43 Ramarajulanka	7 miles from Razole and 8 miles from Narsapur Railway Station	Mutyalamma Jatara	Vaisakha Suddha Ekadasi to Purnima (April–May). 5 days	Local, religious	Mutyalamma,	Local congregation. Hindus	...	...
44	44 Appanaramunilanka	2 miles from Antervedipalem, 8 miles from Narsapur Railway Station and 10 miles from Razole	1 Mutyalamma Jatara	Pushya Bahula Dasami to Amavasya (December-January). 6 days	Local, religious	Mutyalamma, cement image in Shakthi form	1,000; local and from neighbouring villages. Hindus	...	...
			2 Maridi Mahalakshmamma festival	Chaitra Suddha Padyami to Tadiya (March-April). 3 days	Local, religious	Maridi Mahalakshmamma, cement image in Shakthi form	1,200; local and from neighbouring villages. Hindus	...	...
45	45 Sakhinetipalle	3 miles from Narsapur Railway Station by bus and by boat and 12 miles from Razole by bus	1 Mutyalamma Teertham	From Chaitra Suddha Padyami (March–April). 5 or 9 days	Local, religious	Mutyalamma, image in feminine form	Local congregation. Hindus	Eatables, utensils, lanterns, combs, mirrors, Ayurvedic medicines, books, pictures, millcloth, handloom cloth, iron implements, baskets and toys	...
			2 Subrahmanyeswaraswamy Shashti	Margasira Suddha Shashti (November–December). 1 day	Local, religious	Subrahmanyeswaraswamy, image in serpent form	Local congregation. Hindus	Eatables, utensils, books, pictures, combs, mirrors and toys	...
			3 Venkateswaraswamy Kalyanam	From Chaitra Suddha Ekadasi (March–April). 5 days	Local, religious	Sri Venkateswaraswamy, image in the form of a bull	Local congregation. Hindus	Eatables, utensils, books, pictures, combs, mirrors and toys	...
			4 Bhimalingeswaraswamy Kalyanam	From Vaisakha Suddha Ekadasi (April–May). 5 days	Local, religious	Bhimalingeswaraswamy, stone Sivalingam	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
			3. RAZOLE TALUK—*Contd.*						
			5 Srirama Navami	From Chaitra Suddha Navami (March–April). 5 days	Local, religious	Sri Rama	Local congregation. Hindus	...	...
46	46 Rameswaram	4 miles from Narsapur by boat and 12 miles from Razole	1 Mahasivaratri	Magha Bahula Triodasi (January–February). 1 day	Local, religious	Ramalingeswaraswamy, Sivalingam	Local congregation. Hindus	...	...
			2 Ranganathaswamy festival	Phalguna Suddha Sapthami to Purnima (February–March). 9 days	Local, religious	Ranganathaswamy	Local congregation. Hindus	...	...
			3 Kodandaramaswamy festival	Phalguna Suddha Sapthami to Ekadasi (February–March). 5 days	Local, religious	Sri Kodandaramaswamy	Local congregation. Hindus	...	...
			4 Yellamma and Gantlamma Jataras	In Vaisakham (April–May). 1 day	Local, religious	Yellamma, Gantlamma images in human form	Local congregation. Hindus	...	...
47	47 Gudimala Khandrika	7 miles from Narsapur Railway Station and 14 miles from Razole	1 Gantlamma and Kanakadurgamma Jataras	In Chaitram (March–April). Period not specified	Local, religious	Gantlamma, Kanakadurgamma, images in human form	Local congregation. Hindus	...	...
			2 Sivaratri	From Magha Bahula Triodasi (January–February). 3 days	Local, religious	Ramalingeswaraswamy, stone Sivalingam	500; local and from neighbouring villages. Hindus	Eatables, utensils, earthenware, mirrors, combs, pictures, books, mill cloth, handloom cloth and toys	Pandals are erected

48	48 Antervedi	6 miles from Narsapur Railway Station by boat and 15 miles from Razole by road	1 Lakshmi Narasimhaswamy Kalyanamahothsavam	From Magha Suddha Sapthami (January–February). 9 days	Widely known, religious	Sri Lakshmi Narasihmaswamy	Three lakhs; local and from distant places. Hindus	Foodstuffs, eatables, utensils, torchlights, lanterns, pictures, toys of Puducheri, books, cloth, agricultural implements	Pandals are erected. Free feeding is arranged in the local choultries
			2 Maremma Teertham	From Phalguna Suddha Chathurdasi (February–March). 2 days	Local, religious	Maremma, image in human form in sitting posture with a sword in one hand	Local congregation. Hindus	...	...
49	49 Antervedipalem	8 miles from Narsapur Railway Station	Madanagopalaswamy festival	Magha Suddha Dasami to Purnima (January–February). 6 days	Local, religious	Sri Madanagopalaswamy	Local congregation. Hindus	...	Srivaratri is also celebrated in this village for 3 days from Magha Bahula Triodasi (January–Fedruary). Pallalamma and Mutyalamma festivals are celebrated when epidemics break out
50	50 Mori	8 miles from Razole and 22 miles from Amalapuram	Mahalakshmamma Teertham	Phalguna Suddha Ekadasi to Purnima (February–March). 5 days	Local, religious	Mahalakshmamma, stone image in feminine form	3,000 to 4,000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, combs, mirrors, toys, books, pictures, Ayurvedic medicines and agricultural implements, fowls	Pandals are erected. Free feeding is arranged
51	51 Kesavadasupalem	6 miles from Razole and 10 miles from Narsapur Railway Station	Kanaka Mutyalamma Teertham	In Margasiram (November–December). 4 or 5 days	Local, religious	Kanaka Mutyalamma, wooden image in human form	Local congregation. Hindus	...	Subrahmanya Shashti and Maremma Teertham are also celebrated
52	52 Sankaraguptam	8 miles from Razole and 10 miles from Narsapur Railway Station	1 Subrahmanya Shashti	Margasira Suddha Shashti (November–December) 1 day	Local, religious	Subrahmanyaswamy, image in serpent form	Local and from neighbouring villages. Hindus	Eatables, utensils, combs, mirrors, pictures, books, mill and handloom cloth, agricultural implements, baskets and toys	Free feeding is organised
			2 Madanagopalaswamy festival	Karthika Suddha Dwadasi (October–November). 1 day	Local, religious	Sri Madanagopalaswamy, image of Krishna blowing a flute	Local and from neighbouring villages. Hindus	Eatables, utensils, combs, mirrors, pictures, books, mill and handloom cloth, agricultural implements, baskets and toys	Free feeding is organised

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	2	3	4	5	6	7	8	9	10
				3. RAZOLE TALUK—*Concld.*					
53	53 Kesanapalle	8 miles from Razole and 16 miles from Narsapur Railway Station as well as from Amalapuram	1 Srirama Navami	From Chaitra Suddha Navami (March-April). 7 days	Local, religious	Sri Rama, stone image in human form	2,000; local and from neighbouring villages. Hindus	Eatables, utensils, mirrors, combs, pictures, books, cloth, agricultural implements	Pandals are erected
			2 Powdamma Teertham	During Sankranti. Generally 14th and 15th January. 2 days	Local, religious	Powdamma, a ravi (ficus religiosa) and a neem tree grown together	2,000; local and from neighbouring villages. Hindus	Eatables, utensils, torchlights, mirrors, combs, pictures, books, toys, cloth and agricultural implements	...
				4. KOTHAPETA IND. SUB-TALUK					
1	1 Peravaram	Beside Bobbarlanka—Kothapeta—Amalapuram bus route, 18 miles from Kothapeta and 40 miles from Amalapuram	1 Subrahmanyeswaraswamy Shashti	From Margasira Suddha Shashti (November-December). 5 days	Local, religious	Subrahmanyeswaraswamy, 2 feet high stone image with 5 headed hood over its top and with His spouses on either side	Local and from neighbouring villages. Hindus	...	Srirama Navami is celebrated on Chaitra Suddha Navami
			2 Ramalingeswaraswamy festival	From Chaitra Suddha Ekadasi (March-April). 5 days	Local, religious	Ramalingeswaraswamy, 1 foot high stone Sivalingam	Local congregation. Hindus	...	...
			3 Venugopalaswamy Kalyanam	From Vaisakha Suddha Ekadasi (April-May). 5 days	Local, religious	Venugopalaswamy, 1½ feet high image in human form	Local congregation. Hindus	...	...
			4 Nancharamma and Nagaramma Jataras	In Chaitram (March-April) or Pushyam (December-January). Period not specified	Local, religious	Nancharamma and Nagaramma, 8 feet high images in sitting posture with awe-inspiring looks	Local congregation. Hindus	...	...

2	2 Rajavaram	6 miles from Rajahmundry Railway Station and 18 miles from Kothapeta	1 Venugopalaswamy and Visweswaraswamy Kalyanams	Phalguna Suddha Ekadasi to Purnima (Febiuary-March). 5 days	Local, religious	Venugopalaswamy, 4 feet high image in human form and Visweswaraswamy 1 foot high stone Sivalingam	Local congregation. Hindus	...	Devinavaratrulu are celebrated for 9 days from Asviyuja Suddha Padyami (September-October), Sita Rama Kalyanam is celebrated on Chaitra Suddha Navami (March-April)
			2 Satyanarayanaswamy Kalyanam	Vaisakha Suddha Ekadasi (April-May). 1 day	Local, religious	Satyanarayanaswamy, 3 feet high image in human form	Local congregation. Hindus	...	
			3 Mahalakshmamma and Poleramma Jataras	15th January. 1 day	Local, religious	Mahalakshmamma and Poleramma, images in human form	Local congregation. Hindus	...	...
	ru	3 furlongs from Bobbarlanka — Amalapuram bus route, 12 miles from Rajahmundry Railway Station and 16 miles from Kothapeta	1 Gowthameswaraswamy festival	From Magha Bahula Ekadasi (January-February). 5 days	Local, religious	Gowthameswaraswamy, 1 foot high stone Sivalingam	Local, congregation. Hindus	...	...
			2 Venugopalaswamy Kalyanam	From Vaisakha Suddha Ekadasi (April-May). 5 days	Local, religious	Venugopalaswamy, 4 feet high image in human form	Local congregation. Hindus	...	Srirama Navami is celebrated for 5 days from Chaitra Suddha Navami (March-April), Ganapathi Navarathrulu are celebrated for 9 days from Bhadrapada Suddha Chaviti (August – September)
			3 Udalamma Jatara	During Sankranti. Generally on 14th & 15th January. 2 days	Local, religious	Udalamma, image in human form in sitting posture	Local congregation. Hindus	...	
4	4 Vaddiparru	1 mile to the east of 5/5 milestone on Bobbarlanka—Amalapuram bus route, 13 miles from Rajahmundry Railway Station and 15 miles from Kothapeta	1 Someswaraswamy Kalyanam	Vaisakha Suddha Ekadasi (April-May). 1 day	Local, religious	Someswaraswamy, 3 feet high image	Local congregation. Hindus	...	Chintalamma festival is also celebrated. The period of this festival is not specified
			2 Gopalaswamy Kalyanam	Vaisakha Suddha Ekadasi ((April-May). 1 day	Local, religious	Gopalaswamy	Local congregation. Hindus	...	...
			3 Subrahmanya Shashti	Margasira Suddha Shashti (November-December). 1 day	Local, religious	Subrahmanyeswaraswamy, in serpent form	Local congregation. Hindus	...	...
5	5 Pulidindi	13 miles from Rajahmundry to be covered partly by road and partly by launch and 15 miles from Kothapeta	Venugopalaswamy Kalyanam	Phalguna Suddha Ekadasi to Purnima (February-March). 5 days	Local, religious	Venugopalaswamy	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
			4. KOTHAPETA IND. SUB-TALUK—*Contd.*						
6	6 Vasantavada	15 miles from Rajahmundry Railway Station partly by bus and partly by launch	1 Ramalingeswara swamy Kalyanam	Vaisakha Suddha Ekadasi to Purnima (April–May). 5 days	Local, religious	Ramalingeswaraswamy, Sivalingam	Local congregation. Hindus	...	...
			2 Srirama Navami	From Chaitra Suddha Navami (March-April). 5 days	Local, religious	Sri Rama	Local congregation. Hindus	...	...
			3 Desalamma Jatara	From Sankranti i e, from 13th January. 10 days	Local, religious	Desalamma, image in human form	Local congregation. Hindus	...	...
7	7 Utchili	14 miles from Kothapeta and 15 miles from Rajahmundry Railway Station	Maremma Jatara	During Sankranti. Generally 13th & 14th January. 2 days	Local, religious	Maremma, image in female form 8 feet high in sitting posture with very big eyes and awe-inspiring form	Local congregation. Hindus	...	Visweswaraswamy Kalyanam is also celebrated on Vaisakha Suddha Ekadasi (April–May)
8	8 Atreyapuram	On Bobbarlanka—Amalapuram bus route, 14 miles from Kothapeta and 15 miles from Rajahmundry Railway Station	1 Rajarajeswaraswamy and Venugopala–swamy Kalyanams	Phalguna Suddha Ekadasi to Purnima (February–March). 5 days	Local, religious	Raja Rajeswaraswamy, a stone Sivalingam and Venugopalaswamy, image in human form	A few thousands; local and from neighbouring villages. Hindus	...	Mahalakshmamma and Mallamma Jataras are also celebrated in Pushyam (December–January). Some details are furnished in the monograph
			2 Srirama Navami	From Chaitra Suddha Navami (March–April). 7 days	Local, religious	Sri Rama	Local congregation. Hindus	...	...
9	9 Kattunga	13 miles from Kothapeta, 16 miles from Rajahmundry Railway Station and 31 miles from Amalapuram	Jwalathoranothsavam	Karthika Suddha Purnima (October–November). 1 day	Local, religious	Sakaleswaraswamy, Sivalingam	Local congregation. Hindus	...	Patemma Jatara is also celebrated for two weeks from Sankranti i.e., from 13th January

10	10 Narkadamilli	4 furlongs from Rajavaram — Gannavaram road, 8 miles from Tanuku partly by bus and partly by launch and 35 miles from Amalapuram	Gopalaswamy Kalyanam	Phalguna Suddha Ekadasi to Purnima (February–March). 5 days	Local, religious	Gopalaswamy, stone image	Local congregation. Hindus	...	Subrahmanyaswamy Kalyanam is celebrated for 3 days from Margasira Suddha Shashti (November–December), Srirama Navami for 5 days from Chaitra Suddha Navami (March–April). Gonthelamma Panduga on Pushya Suddha Purnima (December–January) and Gantalamma Panduga on Chaitra Suddha Padyami (March–April) are also celebrated
11	11 Ankampalem	3 miles from Ubalanka on Bobbarlanka—Amalapuram road, 11 miles from Kothapeta, 21 miles from Rajahmundry Railway Station and 34 miles from Amalapuram	Pandurangaswamy Kalyanam	From Karthika Suddha Ekadasi (October–November). 5 days	Local, religious	Pandurangaswamy	Local congregation. Hindus	...	1 Srirama Navami is also celebrated for 5 days from Chaitra Suddha Navami (March–April). 2. Gonthelamma festival is celebrated during Sankranti in the month January
12	12 Lolla	10 miles from Kothapeta and 16 miles from Rajahmundry	Rajarajanarendraswamy Kalyanothsavam	From Phalguna Suddha Ekadasi (February–March). 6 days	Local, religious	Rajarajanarendraswamy, stone Sivalingam	2,000; local and from neighbouring villages. Hindus	...	Lollalamma Sambaram is also celebrated for 3 days during Sankranti *i.e.*, from 13th to 15th January
13	13 Vadapalle	12 miles from Kothapeta and 17 miles from Rajahmundry	1 Sri Venkateswaraswamy Adhyayanothsavam	Phalguna Bahula Ekadasi to Amavasya (February–March). 5 days	Widely known, religious	Sri Venkateswaraswamy with His spouses made of red sandalwood	25,000; local and from distant places. Hindus	...	There are 3 choultries and free feeding is organised. Subrahmanyeswaraswamy festival is celebrated on Margasira Suddha Shashti (November–December). Karlamma festival is also celebrated to avert epidemics
			2 Sri Venkateswaraswamy Kalyanothsavam	Chaitra Suddha Ekadasi to Purnima (March–April). 5 days	Widely known, religious,	Sri Venkateswaraswamy with His spouses made of red sandalwood	25,000; local and from distant places. Hindus	Eatables, utensils, lanterns, torchlights, pictures, photos, Ayurvedic drugs, cloth, agricultural implements and several kinds of toys	...
14	14 Merlapalem	On Kothapeta—Bobbarlanka bus route, 10 miles from Kothapeta and 17 miles from Rajahmundry Railway Station	Paddala Venkamma Sambaram	From Sankranti *i e.*, from 13th January. 5 days	Local, religious	Paddala Venkamma, an ant-hill	Local congregation, Hindus	...	...
15	15 Ubalanka	On Bobbarlanka—Amalapuram bus route, 7 miles from Kothapeta and 20 miles from Rajahmundry Railway Station	Kanakamahalakshmamma Jatara	Jaistha Suddha Purnima (May–June). 1 day	Local, religious	Kanakamahalakshmamma, image in feminine form	2,000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, Ayurvedic medicines, pictures and photos, mill cloth and toys	Srirama Navami on Chaitra Suddha Navami (March – April), Gopalaswamy Teertham on Vaisakha Suddha Ekadasi (April–May), Anjaneyaswamy Teertham on Vaisakha Bahula Dasami (April–May) and Umamaheswaraswamy Teertham on Magha Bahula Chathurdasi (January–February) are also celebrated

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1	2	3	4	5	6	7	8	9	10
			4. KOTHAPETA IND. SUB-TALUK—*Contd.*						
16	16 Ravulapalem	On Bobbarlanka–Amalapuram bus route, 6 miles from Kothapeta and 20 miles from Rajahmundry Railway Station	1 Subrahmanya Shashti	Margasira Suddha Shashti (November – December). 1 day	Local, religious	Subrahmanyeswaraswamy	Local congregation. Hindus	...	Ganapathi Navarathrulu in Bhadrapadam (August- September), Vaikunta Ekadasi on Pushya Suddha Ekadasi (December–January) and Srirama Navami on Chaitra Suddha Navami (March–April) are also celebrated
			2 Vakulamma festival	Vaisakha Suddha Purnima (April–May). 1 day	Local, religious	Vakulamma, image in human form	300; local and from neighbouring places. Hindus	...	...
17	17 Ryali	1 mile from Ubalanka on Bobbarlanka—Amalapuram bus route, 8 miles from Kothapeta and 16 miles from Rajahmundry Railway Station	1 Jaganmohini Kesavaswamy Kalyanamahothsavam	From Chaitra Suddha Navami (March–April). 5 days	Widely known, religious	Jaganmohini Kesavaswamy. The idol has male face in front as Kesava and female face in back as Jaganmohini. Goddess Ganga is at the foot of the idol. This is reputed to be the only sculpture of the kind in India	Thousands; local and from very distant places. Hindus	...	...
			2 Uma Kamandaleswaraswamy Kalyanam	Vaisakha Suddha Ekadasi to Purnima (April–May). 5 days	Local, religious	Uma Kamandaleswaraswamy, stone Sivalingam	Local congregation. Hindus	...	...
			3 Venugopalaswamy Kalyanam	From Jaistha Suddha Ekadasi (May–June). 5 days	Local, religious	Venugopalaswamy	Local and from neighbouring villages. Hindus	...	...
			4 Subrahmanya Shashti	Margasira Suddha Shashti (November–December). 1 day	Local, religious	Subrahmanyaswamy	Local and from neighbouring villages. Hindus	...	...

		5 Vakulamma Teertham	From 14th January. Festival 3 days; Fair—1 day	Local, religious	Vakulamma, awe-inspiring feminine stone idol	2,000; local and from neighbouring villages. Hindus	Utensils, lanterns, mirrors, combs, Ayurvedic drugs, pictures, toys and agricultural implements	Choultries are available and free feeding is organised
18	18 Lakshmi Polavaram	On Gannavaram–Rajavaram road, 8 miles from Tanuku Railway Station, 11 miles from Kothapeta and 14 miles from Gannavaram	1 Uma Ramalingeswaraswamy and Madanagopalaswamy Kalyanams	From Phalguna Suddha Dasami (February–March). 5 days	Local, religious	Uma Ramalingeswaraswamy, stone Sivalingam and Madanagopalaswamy, image in human form carved on stone	Local congregation. Hindus	...	Subrahmanyeswaraswamy Shashti and Anjaneyaswamy festival are celebrated on Margasira Suddha Shashti (November–December)
			2 Kanakadurga Teertham	From Chaitra Bahula Amavasya(March–April). 3 days	Local, religious	Kanakadurga, image in human form	Local congregation. Hindus	...	...
			3 Patemma Teertham	From Phalguna Bahula Amavasya(March–April). 4 days	Local, religious	Patemma, image in female form with 4 hands and a garland of skulls round the neck	1,000; local and from the neighbouring villages. Hindus	Foodstuffs and eatables, lanterns, mirrors, combs, books, pictures, photos, earthen toys, etc.	
	18 (a) Ravulapadu hamlet of L. Polavaram		Srirama Navami	From Chaitra Suddha Navami (March–April). 9 days	Local, religious	Srirama, wooden image in human form	Local and from neighbouring villages. Hindus	...	...
19	19 Podagatlapalle	On Gannavaram—Rajavaram road, 8 miles from Tanuku Railway Station, 13 miles from Gannavaram and 20 miles from Razole	1 Poleramma and Somalamma Teertham	From Chaitra Suddha Purnima (March–April). 3 days	Local, religious	Poleramma and Somalamma, images in human form	Local congregation. Hindus	...	...
			2 Durgalamma festival	Chaitra Bahula Padyami to Vaisakha Suddha Tadiya (March–April–May). 18 days	Local, religious	Durgalamma	Local congregation. Hindus	...	...
			3 Uma Ramalingeswaraswamy and Lakshmi Madanagopalaswamy festivals	Phalguna Suddha Ekadasi to Purnima (February–March). 5 days	Local, religious	Uma Ramalingeswaraswamy, stone Sivalingam and Lakshmi Madanagopalaswamy, brass images of Vishnu and Lakshmi	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
			4. KOTHAPETA IND. SUB-TALUK—*Contd.*						
			4 Subrahmanya Shashti	Margasira Suddha Shashti (November–December). 1 day	Local, religious	Subrahmanyaswamy	Local congregation. Hindus	Eatables, earthenware, brass bells, toys etc.	...
20	20 Juthigapadu	10 miles from Tanuku Railway Station, 11 miles from Kothapeta and 24 miles from Amalapuram	Subrahmanya Shashti	From Margasira Suddha Shashti (November–December). 30 days	Local, religious	Subrahmanyeswaraswamy, image in serpent form	500 to 600; local and from neighbouring villages. Hindus	Eatables, earthenware, brass bells, toys etc.	...
21	21 Gopalapuram	8 miles from Kothapeta, 11 miles from Tanuku Railway Station, 19 miles from Amalapuram and 23 miles from Rajahmundry	1 Venugopalaswamy Kalyanothsavam	Vaisakha Suddha Ekadasi (April–May). 1 day	Local, religious	Venugopalaswamy, image of Krishna blowing flute	Local congregation. Hindus	...	Uma Baleswaraswamy Kalyanamahothsavam on Vaisakha Suddha Ekadasi (April–May) and during Sankranti on 15th January, Subrahmanya Sheshti for 3 days from Margasira Suddha Shashti (November–December) and Sathemma festival from Sunday to Tuesday after Chaitra Suddha Padyami (March–April) are also celebrated
			2 Gokulamba festival	From Tuesday after Chaitra Suddha Purnima (March–April). 3 days	Local, religious	Gokulamba, big size image in awe-inspiring female form	5,000; local and from neighbouring villages. Hindus	Utensils, lanterns, mirrors, combs, pictures, photos, cloth and toys	...
22	22 Mummidivarappadu	7½ miles from Kothapeta, 12 miles from Tanuku Railway Station and 19 miles from Amalapuram	Garagalamma Teertham	From Chaitra Suddha Padyami (March–April). 3 days	Widely known, religious	Garagalamma, image in Shakthi form	10,000; local and from other parts of the district. Hindus	Utensils, lanterns, torchlights, mirrors, combs, Ayurvedic drugs, pictures, toys, mill and handloom cloths, readymade clothes and fancy goods made of rubber and plastic	Pandals are erected. Free feeding is arranged

23	23 Ithakota	8½ miles from Kothapeta, 12 miles from Tanuku Railway Station partly by bus and partly by foot and 20 miles from Amalapuram	Ernamma festival	From second Tuesday in dark fortnight of Chaitram usually from Chaitra Bahula Ekadasi (March-April). 3 days	Local, religious	Ernamma, image in human form	5,000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, toys, and cloth	Pandals are erected. In the temples of Siva and Vishnu Kalyanothsavams for 5 days from Vaisakha Suddha Dasami (April-May) and Srirama Navami for 5 days from Chaitra Suddha Navami (March-April) are also celebrated
24	24 Vedireswaram	About a mile from 15th milestone on Kothapeta--Bobbaralanka road; 20 miles from Rajahmundry Railway Station and 22 miles from Amalapuram	Kagithulamma and Mutyalamma Jatara	During Sankranti *i. e.*, 13th to 15th January. 3 days	Local, religious	Kagithulamma, stone image in feminine form and Mutyalamma	Local congregation. Hindus	...	Venkateswaraswamy and Veereswaraswamy Kalyanothsavams for 5 days from Vaisakha Bahula Ekadasi to Amavasya (April - May), Subrahmanya Shashti on Margasira Suddha Shashti (November-December) and Srirama Navami for 5 days from Chaitra Suddha Ashtami (March-April) are also celebrated
25	25 Komarajulanka	5 miles from Kothapeta, 20 miles from Rajahmundry Railway Station and 24 miles from Amalapuram	1 Lankalamma Sambaram	On Chaitra Suddha Padyami (March-April) and during Sankranti on 14th January. 1 day on each occasion	Local, religious	Lankalamma, one foot high stone image	500 to 600; local and from the neighbouring villages. Hindus	Eatables, fancy goods	...
			2 Janardhanaswamy and Veereswaraswamy Kalyanothsvams	From Vaisakha Suddha Ekadasi to Purnima (April-May). 5 days	Local, religious	Janardhanaswamy and Veereswaraswamy	Local congregation. Hindus	...	...
26	26 Devarapalle	4 miles from Kothapeta, 21 miles from Amalapuram and 26 miles from Rajahmundry	1 Nageswaraswamy festival	Phalguna Suddha Ekadasi to Purnima (February-March). 5 days	Local, religious	Nageswaraswamy, stone Sivalingam	Local and from surrounding villages. Hindus	...	Jwalathoranothsavam on Karthika Suddha Purnima (October-November) Prabhala Uthsavam on 15th January and Mahasivaratri on Magha Bahula Chathurdasi (January-February) are also celebrated
			2 Kanaka Mahalakshmamma Jatara	From Tuesday before Vaisakha Suddha Purnima (April-May). 3 days	Local, religious	Kanaka Mahalakshmamma, image in sitting posture having sword in one hand	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
				4. KOTHAPETA IND. SUB-TALUK—*Contd.*					
27	27 Kothapeta	Sub-Taluk headquarters 18 miles from Amalapuram and 25 miles from Rajahmundry	1 Bangaramma Teertham	Monday after Vaisaka Suddha Purnima (April-May). 1 day	Local, religious	Bangaramma, image in human form	1,000; local and from neighbouring villages. Hindus	Eatables, lanterns, utensils, Ayurvedic drugs, pictures, books, mill and handloom cloth, agricultural implements and bamboo articles like baskets, mats, etc., and toys	Venkateswaraswamy Kalyanam on Phalguna Suddha Ekadasi (February-March), Sri Raja Rajeswaraswamy Kalyanam on Phalguna Bahula Ekadasi (February-March), Ganapathi Navarathrulu on Bhadrapada Suddha Chavithi to Triodasi (August-September), Vijayadasami on Asviyuja Suddha Dasami (September-October) and Mukkoti Ekadasi from Pushya Suddha Padyami to Ekadasi (December-January) are the other festivals which are also celebrated in the village. Srirama Navami on Chaitra Suddha Navami and Prabhala Teertham during Sankranti on 14th January are also celebrated
			2 Subrahmanya Shashti	Margasira Suddha Shashti (November-December). 1 day	Local, religious	Subrahmanyeswaraswamy, image in the form of a serpent hood	Local congregation. Hindus	...	...
			3 Thalamma festival	On Chaitra Suddha Padyami (March - April) and during Sankranti generally on 14th January. 1 day on each occasion	Local, religious	Thalamma, image in human form	Local congregation. Hindus	...	...
28	28 Mandapalle	Beside Bobbarlanka—Amalapuram bus route, 2 miles from Kothapeta	Mandeswaraswamy Kalyanothsavam	Magha Bahula Chathurdasi (January-February). 1 day	Widely known, religious and special significance	Mandeswaraswamy, Sivalingam	From far and near. Hindus	...	Venugopalaswamy Kalyanam on Magha Suddha Ekadasi (January-February) and Mahalakshamma festival for a day in Chaitram (March-April) are also celebrated

29	29 Vadapalem	2 miles from Kothapeta and 27 miles from Rajahmundry Railway Station	1 Subrahmanya Shasthi	Margasira Suddha Shashti (November–December). 1 day	Local, religious	Subrahmanyeswaraswamy, stone image in serpent form	700 to 8C0; local and from neighbouring villages. Hindus	Eatables, etc.	Perantalamma Aradhana in Pushyam (December-January), Veereswaraswamy Kalyanam on Magha Suddha Ekadasi (January–February), Srirama Navami on Chaitra Suddha Ekadasi (March–April), Anjaneyaswamy festival on Margasira Suddha Ekadasi (November–December) and Gunnalamma Teertham in Pushyam on Mukkanuma day are the other festival which are celebrated in the village
			2 Maremma Teertham	First Tuesday after Phalguna Suddha Purnima (February – March). 18 to 20 days	Local, religious	Maremma, image made of lime with 4 hands holding trisulam (the weapon of Lord Siva), damarukam (a small drum), kundi (a kind of jasmine flower) and a sword	Local congregation. Hindus	...	...
30	30 Vanapalle	13 miles from Amalapuram, 24 miles from Dwarapudi and 30 miles from Rajahmundry	Pallalamma Teertham	From first Monday after Chaitra Suddha Purnima (March—April). 30 days	Widely known, religious	Pallalamma, image in human form	20,000; local and from distant places. Hindus	Eatables, utensils, lanterns, torch-lights, mirrors, combs, pictures, photos of cine stars, toys, cloth and agricultural implements	Uma Vaidyanadheswaraswamy and Kesavaswamy Kalyanams are celebrated on Chaitra Suddha Dasami and Ekadasi (March–April)
31	32 Billakurru	5 miles from Kothapeta and 30 miles from Rajahmundry Railway Station	Pallalamma festival	Entire month of Vaisakham (April–May). 30 days	Local, religious	Pallalamma, stone image in human form	Local congregation. Hindus	...	Prabhala Teertham during Sankranti on 15th January, Mahadevaswamy and Madanagopalaswamy Kalyanams are also celebrated for 7 days from Vaisakha Suddha Dasami and Vaisakha Suddha Ekadasi (April–May) respectively. Festivals like Ganapathi Navarathrulu and Devi Navarathrulu are also celebrated
32	33 Avidi	3 miles from Kothapeta and 15 miles from Amalapuram	1 Kailaseswaraswamy Kalyanothsavam	From Vaisakha Suddha Ekadasi (April-May). 6 days	Local, religious	Kailaseswaraswamy, Sivalingam	Local congregation. Hindus	...	...
			2 Pattabhi Ramaswamy Kalyanothsavam	From Chaitra Suddha Navami (March–April). 9 days	Local, religious	Pattabhi Ramaswamy, images of Rama, Sita, Lakshmana, Bharata, Satrugna and Anjaneya	Local congregation. Hindus	...	...
			3 Khatlamma Jatara	Vaisakha Suddha Purnima to Jaistha Sudhha Purnima (April–June). 30 days	Local, religious	Khatlamma, image in feminine form	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
				4. KOTHAPETA IND. SUB-TALUK—*Contd.*					
33	34 Palivela	1 mile from Kothapeta and 26 miles from Rajahmundry Railway Station	1 Uma Koppulingeswaraswamy Kalyanam	From Magha Bahula Ekadasi (January-February). 5 days	Local, religious	Uma Koppulingeswaraswamy, stone Sivalingam	4,000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures of Gods, toys, readymade clothes and agricultural implements	There is a choultry
			2 Thallamma Jatara	Phalguna Suddha Vidiya to Chaitra Suddha Tadiya (February — April). Festival-32 days; Fair-5 days	Local, religious	Thallamma, 3 feet high stone image in feminine form with fox as her vehicle	4,000; local and from neighbouring villages. Hindus	Utensils, lanterns, mirrors, combs, pictures of Gods, toys, readymade clothes and agricultural implements	...
34	35 Ganti	6 miles from Kothapeta	Poleramma festival	In Chaitram (March-April). 5 days	Local, religious	Poleramma, stone image	500; local and from neighbouring villages. Hindus	...	Ganapathi Navarathrulu from Bhadrapada Suddha Chaviti (August-September) for 9 days and Srirama Navami for 5 days from Chaitra Suddha Navami (March-April) are also celebrated in the village
35	36 Gantipedapudi	7 miles from Kothapeta, 15 miles from Amalapuram and 20 miles from Tanuku Railway Station	1 Visweswaraswamy Kalyanam	From Chaitra Suddha Ekadasi (March-April). 5 days	Local, religious	Visweswaraswamy, Sivalingam	Local congregation. Hindus	...	Sivaratri on Magha Bahula Chathurdasi and Prabhala Uthsavam on 15th January are the other festivals celebrated in the Siva temple
			2 Venkateswaraswamy Kalyanam	Phalguna Suddha Dasami to Purnima (February-March). 6 days	Local, religious	Venkateswaraswamy	3,000; local and from neighbouring villages. Hindus	Eatables, torchlights, lanterns, combs, mirrors, photos of Gods, songs books, cloth and earthen toys	...

			3 Vakulamma Jatara	From Chaitra Suddha Padyami (March–April). 15 days	Local, religious	Vakulamma, stone image in human form	2,000; local and from neighbouring villages. Hindus	Eatables, fruits, toys, bangles, books and photos	
36	37 Udumoodi	12 miles from Kothapeta and 30 miles from Rajahmundry	Kanakamahalakshmamma Teertham	From Jaistha Suddha Vidiya (May–June). 15 days	Local, religious	Kanakamahalakshmamma, stone image in human form	1,000; local and from neighbouring villages. Hindus	...	Lakshmi Nrusimhaswamy festival is also celebrated for 5 days from Magha Suddha Ekadasi (January–February)
37	38 Bellampudi	3 miles from Gannavaram and 10 miles from Kothapeta	Mutyalamma Teertham	A Sunday after Vaisakha Bahula Amavasya (April–May). 1 day	Local, religious	Mutyalamma	Local and from neighbouring villages. Hindus	Eatables, food-stuffs, utensils, mirrors, combs, lanterns, books, cloth, baskets, and toys	Sri Umamaheswara Lakshmaneswaraswamy Kalyanamahothsavam is celebrated from Vaisakha Suddha Ekadasi to Bahula Padyami (April–May), Srirama Navami on Chaitra Suddha Navami (March–April), Devinavarathrulu from Asviyuja Suddha Padyami to Dasami (October–November) Jwalatoranam on Karthika Suddha Purnima (October–November), Mukkoti Ekadasi on Pushya Suddha Ekadasi (December–January) and Sivaratri on Magha Bahula Amavasya (January–February) are the other festivals that are celebrated in the village
38	39 Pathagannavaram	On the bank of Vainateyam river, on Sakhinetipalle--Bobbarlanka bus route and about 16 miles from Kothapeta	1 Tatemma festival	Entire month of Asviyujam (September–October). 30 days	Local, religious	Tatemma, five feet high image	Local congregation. Hindus	...	Subrhamanyaswamy Shashti for 5 days from Margasira Suddha Shashti (November–December), Srirama Navami from Chaitra Suddha Navami (March–April) for 5 days, Ganapathi Navarathrulu for 9 days from Bhadrapada Suddha Chavithi (August–September) are the other festivals celebrated in the village
			2 Garudeswaraswamy Kalyanamahothsavam	Vaisakha Suddha Dasami to Purnima (April–May). 6 days	Local, religious	Garudeswaraswamy, Sivalingam	Local congregation. Hindus	...	...
39	40 Narendrapuram	9 miles from Kothapeta	Kanakamahalakshmamma Teertham	From Jaistha Bahula Padyami (May–June). 15 days	Local, religious	Kanakamahalakshmamma image in Shakthi form	Local and from neighbouring villages. Hindus	Eatables, utensils, books, cloth, etc.	Ganapati Navarathrulu from Bhadrapada Suddha Chavithi (August–September) for 9 days, Prabhala uthsavam on Kanuma day *i.e.* on 15th January and Malleswaraswamy Kalyanothsavam on Vaisakha Suddha Ekadasi (April–May) are the other festivals that are celebrated in the village

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1	2	3	4	5	6	7	8	9	10
	4. KOTHAPETA IND. SUB-TALUK—*Contd.*								
	40 (a) Rajulapalem hamlet of Narendrapuram		Srirama Navami	From Chaitra Suddha Navami (March-April). 5 days	Local, religious	Sri Rama	Local congregation. Hindus	...	...
40	41 Kundalapalle	6 miles from Kothapeta 17 miles from Amalapuram and 30 miles from Rajahmundry Railway Station	1 Veereswaraswamy Kalyanam	In Vaisakham (April-May). Period not specified	Local, religious	Veereswaraswamy, stone Sivalingam	Local congregation. Hindus	...	Srirama Navami for 5 days from Chaitra Suddha Navami (March-April) and Prabhala Uthsavam on 15th January are the other festivals celebrated in the village
			2 Juvvalamba Jatara	In Chaitram (March-April). 3 days	Local, religious	Juvvalamba, stone image in humam form	Local congregation. Hindus	...	...
41	42 Chiratapudi	Beside Avidi-Machavaram road, 6 miles from Kothapeta and 30 miles from Rajahmundry Railway Station	1 Vanuvulamma Teertham	In dark fortnight of Vaisakham (April - May). 1 day	Local, religious	Vanuvulamma, stone image in human form	5,000; local and from neighbouring villages. Hindus	...	Sri Venugopalaswamy festival on Phalguna Suddha Ekadasi to Bahula Padyami for 6 days and Srirama Navami on Chaitra Suddha Navami (March-April) are the other festivals celebrated in the village
			2 Brahmeswaraswamy Prabhala Teertham	15th January. 1 day	Local, religious	Brahmeswaraswamy, Sivalingam	10,000; local and from neighbouring villages. Hindus	...	...
42	43 Modekurru	2 furlongs from Kothapeta—Amalapuram road, 6 miles from Kothapeta, 12 miles from Amalapuram and 30 miles from Rajahmundry Railway Station	Mutylamma Jatara	Between Vaisakham and Jaishtam (April-June). 30 days	Local, religious	Mutyalamma, image in Shakthi form	Local congregation. Hindus	...	Subrahmanya Shashti on Margasira Suddha Shashti (November-December), Madanagopalaswamy Kalyanam in Phalgunam (February-March), Srirama Navami on Chaitra Suddha Navami (March-April), Someswaraswamy, Kalyanam in Vaisakham (April-May) are the other festivals celebrated in the village

43	44 Pulletikurru	On Bobbarlanka--Amalapuram bus route, 8 miles from Amalapuram, 9 miles from Kothapeta and 36 miles from Rajahmundry Railway Station	1 Burgulammafestival	Friday after Jaistha Suddha Purnima (May-June). 1 day	Local, religious	Burgulamma, image in Shakthi form	Local congregation. Hindus	...	...
			2 Venkateswaraswamy Kalyanam	Magha Suddha Ekadasi to Purnima (January-February). 5 days	Local, religious	Sri Venkateswaraswamy, image in human form	Local congregation. Hindus	...	Prabhala Uthsavam on 15th January. and Subrahmanyaswamy Shashti on Margasira Suddha Shashti (November - December) are also celebrated
44	45 K.Pedapudi	On Amalapuram—Bobbarlanka road, 6 miles from Amalapuram, 9 miles from Kothapeta and 36 miles from Rajahmundry Railway Station	Ravulamma Teertham	2nd Tuesday after Vaisakha Suddha Purnima (April-May). 1 day	Local, religious	Ravulamma, image in human form with 4 hands holding sword in one of the hands	Local congregation. Hindus	Eatables, lanterns, combs, mirrors, books, photos, baskets and toys	Menakeswaraswamy and Krishnarayuduswamy Kalyanams on Chaitra Suddha Ekadasi (March-April), Uthsavam for Lord Siva on Karthika Bahula Amavasya (October-November), Prabhala Uthsavam on 15th January are the other festivals celebrated in the village
45	46 Isukapudi	8 miles from Kothapeta and 35 miles from Rajahmundry Railway Station	1 Lokeswaraswamy and Visweswaraswamy Kalyanam	From Vaisakha Suddha Ekadasi to Purnima (April-May). 5 days	Local, religious	Lokeswaraswamy and Visweswaraswamy	Local congregation. Hindus	...	...
			2 Akulamma and Mavullamma Teertham	From Chaitra Suddha Purnima (March-April). 2 days	Local, religious	Akulamma and Mavullamma, stone images	Local congregation. Hindus	...	Prabhala Teertham is also celebrated
46	47 Munganda	6 miles from Amalapuram, 14 miles from Kothapeta and 30 miles from Rajahmundry Railway Station	1 Mutyalamma Teertham	On Jaistha Bahula Amavasya (May-June). 1 day	Local, religious	Mutyalamma, image in awe-inspiring human form with 4 hands holding weapons and a lion under her feet	5,000; local and from surrounding villages. Hindus	Utensils, lanterns, torchlights, mirror, combs, pictures, toys, chappals, cloth and agricultural implements	...
			2 Muleswaraswamy and Venugopalaswamy Kalyanams	From Vaisakha Suddha Ekadasi (April-May). 5 days	Local, religious	Muleswaraswamy, Sivalingam and Venugopalaswamy	Local congregation. Hindus	...	Ganapathi Navarathrulu are celebrated for 9 days from Bhadrapada Suddha Chavithi (August-September). Prabhala Uthsavam is held in the nearby place called Jaggannathota on 15th January for a day

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1	2	3	4	5	6	7	8	9	10
			4. KOTHAPETA IND. SUB-TALUK—*Concld.*						
			3 Rajeswararaswamy Kalyanam	From Chaitra Suddha Ekadasi (March–April). 5 days	Local, religious	Rajeswaraswamy	Local congregation. Hindus	...	...
47	48 Pothavaram	3 miles from Gannavaram and 15 miles from Kothapeta	1 Chennakeswaraswamy festival	From Phalguna Suddha Ekadasi (February–March). 6 days	Local, religious	Chennakeswaraswamy	Local and from neighbouring villages. Hindus	...	...
			2 Menakeswaraswamy festival	From Chaitra Suddha Ekadasi (March–April). 6 days	Local, religious	Menakeswaraswamy, Sivalingam	Local and from neighbouring villages, Hindus	...	...
			3 Ganga Devi Teertham	On Vaisakha Bahula Amavasya (April–May). 1 day	Local, religious	Ganga Devi, image in human form	Local and from neighbouring villages. Hindus	...	...
48	49 Karupallipadu	3 miles from Gannavaram by cart track, 17 miles from Kothapeta and 42 miles from Rajahmundry Railway Station	Barrinkalamma Teertham	On Chaitra Suddha Padyami (March–April). 1 day	Local, religious	Barrinkalamma, image in feminine form	Local congregation. Hindus	...	Someswaraswamy Kalyanam is celebrated on Vaisakha Suddha Ekadasi (April–May)
49	50 Mungandapalem	2 miles from Gannavaram, 9 miles from Amalapuram and 17 miles from Kothapeta	Somalamma Teertham	On Jaistha Bahula Ekadasi (May–June). 1 day	Local, religious	Somalamma, image in Shakthi form	Local congregation. Hindus	...	Sri Venkateswaraswamy Kalyanam for 5 days from Chaitra Suddha Ekadasi (March–April), Srirama Navami for 5 days from Chaitra Suddha Navami (March–April) and Raja Rajeswaraswamy Kalyanam on Vaisakha Bahula Dasami (April–May) are also celebrated

50	51 Munjavaram	15 miles from Kothapeta and 40 miles from Rajahmundry Railway Station	Gramadevatala Jatara	On Vaisakha Bahula Ekadasi (April–May). 1 day	Local, religious	Mutyalamma and Chintalamma, images in feminine form	Local congregation. Hindus	...	Srirama Navami is celebrated on Chaitra Suddha Navami (March–April)
51	52 Katharlanka	17 miles from Kothapeta and 42 miles from Rajahmunday Railway Station	Kanaka Mahalakshmamma Jarara	From Vaisakha Suddha Vidiya (April-May). 25 days	Local, religious	Kanaka Mahalakshmamma, image in feminine form	Local congregation. Hindus	...	...
52	53 Vainateeya Kothapalle	3 miles from Gannavaram by foot, 19 miles from Kothapeta and 44 miles from Rajahmundry	1 Bangarupapa festival	From Chaitra Suddha Padyami (March–April). 10 days	Local, religious	Bangarupapa, a small stone image under a tree	Local congregation. Hindus	...	...
			2 Veeram Perantalu Teertham	From Vaisakha Suddha Vidiya (April–May). 9 days	Local, religious	Veeram Perantalu, image along with that of Chintanna in human form	Local congregation. Hindus	...	Sri Malleswaraswamy Kalyanam on Margasira Suddha Ekadasi (November-December) and Subrahmanya Shashti for 2 days on Margasira Suddha Panchami and Shashti (November–December) are also celebrated
53	54 Yenugupalle	17 miles from Kothapeta and 42 miles from Rajahmundry Railway Station	1 Malleswaraswamy Kalyanam	From Vaisakha Suddha Dasami (April–May). 6 days	Local, religious	Malleswaraswamy, stone Sivalingam	Local congregation. Hindus	...	...
			2 Bangarutalli and Ravulamma Jatara	Chaitram (March–April). Period not specified	Local, religious	Bangarutalli and Ravulamma, stone images	Local congregation Hindus	...	Srirama Navami is also celebrated for a day on Chaitra Suddha Navami (March–April)

5. RAMACHANDRAPURAM TALUK

1	1 Bikkavolu	About 2 miles from Bikkavolu Railway Station on Madras — Waltair broad gauge section of the Southern Railway and 11 miles from Ramachandrapuram	1 Subrahmanya Shashti	From Margasira Suddha Shashti (November-December). 2 days	Widely known, religious	Subrahmanya, an ant-hill and stone idols of cobras	Local and from other districts. Hindus	Eatables, utensils, lanterns, torchlights, mirrors, combs, books, pictures, toys, cloth	...
			2 Madugulamma Teertham	Phalguna Suddha Purnima (February-March). 1 day	Local, religious	Madugulamma	Local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, torchlights, mirrors, combs, books, pictures, toys, cloth	Nukalamma Teertham is also celebrated on Phalguna Bahula Amavasya (February–March)
2	19 Ramavaram	About 6 miles from Bikkavolu Railway Station	Somalamma festival	From Phalguna Suddha Purnima (February–March). 2 days	Local, religious	Somalamma, image in human form	Local, congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
				5. RAMACHANDRAPURAM TALUK—*Contd.*					
3	21 Vedurupaka	6 miles from Bikkavolu Railway Station and 19 miles from Ramachandrapuram	Poleramma Teertham	In dark fortnight of Vaisakham (April-May). 1 day	Local, religious	Poleramma, image in Shakthi form	Local congregation. Hindus	...	...
	21 (a) Rayavaram hamlet of Vedurupaka		Polamma festival	In Karthikam (October-November). 1 day	Local, religious	Polamma	Local congregation. Hindus	...	...
4	31 Nadurubada	On Ramachandrapuram—Vedurupaka road about 8 miles from Ramachandrapuram	Muthyalamma festival	Once in a year. Period not known	Local, religious	Muthyalamma, in Shakthi form	Local congregation. Hindus	...	Gopalaswamy and Malleswaraswamy Kalyanams are also celebrated
5	I Ramachandrapuram	Taluk headquarters equi-distant from Bikkavolu and Dwarapudi Railway Stations at 12 miles	1 Veerabhadraswamy festival	Magha Suddha Ekadasi (January-February). 1 day	Local, religious	Veerabhadraswamy, in the form of chalk or sacred ash	Local congregation. Hindus	...	...
			2 Tallamma Teertham	In Chaitram (March-April). 1 day	Local, religious	Tallamma, image in female form	Local congregation. Hindus	...	...
6	33 Pasalapudi	On Ramachandrapuram—Rajahmundry bus route, 2 miles from Ramachandrapuram and 10 miles from Dwarapudi Railway Station and 24 miles from Rajahmundry	Chintalamma festival	Vaisakha Suddha Padyami to Purnima (April-May). 15 days	Local, religious	Chintalamma, image in human form	Local congregation. Hindus	...	...
7	34 Someswaram	On Ramachandrapuram-Rajanagaram-Rajahmundry bus route, 6 miles from Ramachandrapuram, 8 miles from Anaparthi Railway Station and 20 miles from Rajahmundry	Sattemma festival	Vaisakha Suddha Padyami (April-May). 1 day	Local, religious	Sattemma, image in feminine form	Local congregation. Hindus	...	Bullibapanamma, Burgulamma festivals and Someswaraswamy and Venugopalaswamy Kalyanams are also celebrated

8	35 Lolla	5 miles from Anaparthi Railway Station and 7 miles from Ramachandrapuram	Bullibapanamma festival	During Sankranti (on 15th and 16th of January). 2 days	Local, religious	Bullibapanamma	Local congregation. Hindus	...	...
9	36 Kuthukuluru	1½ miles from Pedaparthi—Lolla road, 5 miles from Dwarapudi Railway Station and 6 miles from Ramachandrapuram	Macharamma Sambaram	During Sankranti (13th to 15th January). 3 days	Local, religious	Macharamma, image in human form	Local congregation. Hindus	...	...
10	37 Pedaparthi	5 furlongs from Rajahmundry—Dwarapudi—Kotipalle road, 6 miles from Dwarapudi Railway Station and 7 miles from Ramachandrapuram	Mamillamma Jatara	Once in a year. Period not specified .1 day	Local, religious	Mamillamma	Local congregation. Hindus	Fruits, eatables and toys	...
11	38 Pulugurta	2 furlongs from Dwarapudi—Unduru bus route, 5 miles from Ramachandrapuram and 7 miles from Dwarapudi Railway Station	Vubbalamma festival	Phalguna Bahula Amavasya (February–March). 1 day	Local, religious	Vubbalamma, image in feminine form	Local congregation. Hindus	...	Subrahmanya Shashti is celebrated on Margasira Suddha Shashti (November – December)
12	III Mandapeta	5 miles from Dwarapudi Railway Station, 6 miles from Alamuru and 9 miles from Ramachandrapuram	Papamma Perantalu festival	During Sankranti on 14th January. 1 day	Local, religious	Papamma Perantalu, an ant-hi l	5 to 6 thousands; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, toys, Ayurvedic drugs, pictures and clothes	Yallaramma, Mahalakshamma and Poleramma festivals are celebrated on Chaitra Suddha Purnima, Vaisakha Suddha Purnima and Karthika Suddha Purnima respectively. Janardhanaswamy Rathothsavam is celebrated for 3 days from Magha Suddha Ekadasi (January–February)
13	46 Narsipudi	5 miles from Mandapeta, 7 miles from Kadiam Railway Station and 10 miles from Ramachandrapuram	Devi Navarathrulu	Asviyuja Suddha Padyami to Dasami (September–October). 10 days	Local, religious	Tripurasundari, image in human form	Local congregation. Hindus	...	Kama Perantamma teertham is celebrated during Sankranti on 14th January
14	51 Machavaram	5 miles from Dwarapudi Railway Station as also from Ramachandrapuram	Poleramma Jatara	Vaisakha Bahula Amavasya (April–May). 1 day	Local, religious	Poleramma, image in Shakthi form	Local congregation. Hindus	...	Gopalaswamy and Veereswaraswamy Kalyanams are celebrated on Magha Suddha Ekadasi (January–February) and Phalguna Suddha Ekadasi (February–March) respectively
15	52 Chelluru	About a mile from Rajahmundry—Ramachandrapuram—Kotipalle bus route, 4 miles from Ramachandrapuram and 12 miles from Dwarapudi Railway Station	Poleramma Jatara	Period not specified. 1 day	Local, religious	Poleramma	Local congregation. Hindus	...	Agastheswaraswamy and Venugopalaswamy festivals are also celebrated

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1	2	3	4	5	6	7	8	9	10
				5 RAMACHANDRAPURAM TALUK—*Contd.*					
16	56 Vella	2½ miles from Ramachandrapuram and 15 miles from Dwarapudi Railway Station	Bangaramma and Mahalakshamma Jataras	In Vaisakham (April–May). 1 day	Local, religious	Bangaramma and Mahalakshamma, images in Shakthi form with 4 hands holding a sword in one hand with awe-inspiring looks	Local congregation. Hindus	...	These jataras are also celebrated when epidemics break out in the village
17	59 Unduru	25 miles from Ramachandrapuram and 30 miles from Dwarapudi Railway Station as also from Rajahmundry Railway Station	Gundalamma and Mutyalamma Jataras	In Chaitram (March–April). 1 day	Local, religious	Gundalamma and Mutyalamma	Local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, agricultural implements etc.	Sri Markandeswaraswamy Kalyanam and Srirama Navami are celebrated on Phalguna Suddha Ekadasi (February–March) and on Chaitra Suddha Navami (March–April) respectively
18	II Draksharama	3 miles from Ramachandrapuram, 16 miles from Dwarapudi Railway Staion as well as from Kakinada Railway Station and 30 miles from Rajahmundry	Bhimeswaraswamy Kalyanam	Magha Suddha Ekadasi to Purnima (January–February). 5 days	Widely known, religious	Bhimeswaraswamy, stone Spatika Sivalingam	Local and from distant places, Hindus	There is a free feeding choultry	Saiyid Shah Bhaji Aulia Urs is celebrated in the Muslim month of Rajab
19	67 Venturu	4 miles from Ramachandrapuram and 16 miles from Bikkavolu Railway Station	Maremma Teertham	From Phalguna Suddha Vidiya (February–March). 15 days	Local, religious	Maremma, in feminine form	Local congregation. Hindus	...	Someswaraswamy and Kesavaswamy Kalyanams are celebrated on Vaisakha Suddha Ekadasi (April–May). Srirama Kalyanam is celebrated for 5 days from Chaitra Suddha Navami (March–April)
20	68 Kurkallapalle	1½ miles from Pamarru and 6 miles from Ramachandrapuram	Gatlamma Sambaram	During Sankranti from 13th to 15th January. 3 days	Local, religious	Gatlamma	Local congregation. Hindus	...	Sitarama Kalyanam is celebrated on Chaitra Suddha Navami (March–April)

21	69 Kurmapuram	3 miles from Teki—Kakinada bus route, 7 miles from Ramachandrapuram and 21 miles from Dwarapudi Railway Station	Gollalamma festival	Period not specified. 1 day	Local, religious	Gollalamma	Local congregation. Hindus	...	...
22	79 Kalavacherla	2 miles from Alamuru and 14 miles from Dwarapudi Railway Station	Vakulamma festival	Chaitra Suddha Padyami to Purnima (March-April). 15 days	Local, religious	Vakulamma, image in female form holding sword in one hand	Local and from neighbouring villages. Hindus	Eatables, mirrors, combs, and pictures	...
23	81 Jonnada	On the bank of Godavari 1¼ miles from Alamuru, about 18 miles from Kadiyam Railway Station and 19 miles from Ramachandrapuram	Janardhanaswamy festival	From Phalguna Suddha Ekadasi (February - March). 6 days	Local, religious	Janardhanaswamy, 6′ high image with 4 hands holding sankhu, chakra and pushpam	Local congregation. Hindus	...	Subbaraya Shashti on Margasira Suddha Shashti and Malleswaraswamy Teertham on Chaitra Suddha Ekadasi are also celebrated
	81(a) Mulasthanam, hamlet of Jonnada		1 Somalamma festival	During Sankranti on 14th January. 1 day	Local, religious	Somalamma, brass image	1,000; local and from neighbouring villages. Hindus	...	...
			2 Muleswaraswamy Kalyanam	From Magha Bahula Navami (January-February). 5 days	Local, religious	Muleswaraswamy	Local congregation. Hindus	Eatables, combs etc.	...
24	82 Alamuru	1 mile from Gowthami Godavari river, 12 miles from Dwarapudi Railway Station and 16 miles from Ramachandrapuram. Buses ply from this village to Rajahmundry and Kakinada	Janardhanaswamy festival	Period not specified. Festival–5 days. Fair–1 day	Local, religious	Janardhanaswamy, image in human form	Local and from neighbouring villages. Hindus	Eatables, pictures of deities etc.	...
25	83 Chintaluru	1 mile from Alamuru, 13 miles from Dwarapudi Railway Station and 15 miles from Ramachandrapuram	Nukambika festival	Magha Bahula Amavasya to Phalguna Bahula Amavasya (February - March). 30 days	Widely known, religious	Nukambika, image in the form of Shakthi with awe-inspiring looks	Some thousands; local and from distant places. Hindus	Eatables, utensils, lanterns, torchlights, mirrors, combs, Ayurvedic drugs, pictures, toys, mill cloth, handloom cloth and agricultural implements	Sri Dhanvantri Jayanti is also celebrated on Karthika Bahula Triodasi (October-November).
26	87 Teki	8 miles from Alamuru, 10 miles from Ramachandrapuram and 12 miles from Dwarapudi Railway Station	1 Mutyalamma Jagaram	Chaitra Bahula Amavasya (March-April). 1 day	Local, religious	Mutyalamma, stone image in feminine form	400 to 500; local congregation. Hindus	Eatables, utensils, lanterns, mirros, combs, pictures and toys	Velagalamma festival is also celebrated on Chaitra Bahula Vidiya (March-April)

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1	2	3	4	5	6	7	8	9	10
			5. RAMACHANDRAPURAM TALUK—*Contd.*						
			2 Jwalathoranothsavam	Karthika Suddha Purnima (October-November). 1 day	Local, religious	Someswaraswamy, Sivalingam	Local and from neighbouring villages. Hindus	...	Prabhala Uthsavam on 16th January, Someswaraswamy Kalyanam on Magha Suddha Ekadasi (January-February), Sri Venkateswaraswamy Kalyanam on Chaitra Suddha Ekadasi (March-April), Sri Lakshmi Nrusimhaswamy Kalyanam on Karthika Suddha Ekadasi (October – November) and Sri Rama Kalyanam on Chaitra Suddha Navami (March-April) are also celebrated
27	90 Vakathip-	1 mile to the north of Gôwthami Godavari, 3 miles from Pamarru and 20 miles from Dwarapudi Railway Station	Vanumulamma festival	Vaisakha Bahula Padyami to Amavasya (April-May). 15 days	Local, religious	Vanumulamma, image in feminine form	Local congregation. Hindus	...	Sri Kesavaswamy Kalyanam on Phalguna Suddha Ekadasi (February–March), Venkateswaraswamy Kalyanam on Chaitra Suddha Ekadasi (March–April) and Srirama Navami are also celebrated
28	91 Endagandi	At 3rd milestone on Angara—Gangavaram road, 16 miles from Dwarapudi Railway Station and 18 miles from Ramachandrapuram	Sri Rama Kalyanam	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama	Local congregation. Hindus	...	...
28	91 Pamarru	On Teki—Kakinada bus route, 7 miles from Ramachandrapuram and 20 miles from Dwarapudi Railway Station	Subrahmanya Shashti	Margasira Suddha Shashti (November-December). 1 day	Local, religious	Subrahmanyaswamy	About 400; local and from neighbouring villages. Hindus	Eatables, utensils, mirrors, combs; pictures, books, toys and agricultural implements	Sita Rama Kalyanam is celebrated on Chaitra Suddha Navami (March-April)
30	93 Anjuru	On Gangavaram—Angara bus route 9 miles from Ramachandrapuram and 17 miles from Dwarapudi Railway Station	Gollalamma festival	Chaitra Suddha Padyami to Bahula Amavasya (March-April). 30 days	Local, religious	Gollalamma, stone image	10,000; local and from neighbouring villages. Hindus	Eatables, earthenware, lanterns, mirrors, combs, pictures, earthen and wooden toys and cloth	...

31	96 Vegayam-mapeta	On Yanam—Draksharama — Rajahmundry bus route 6 furlongs from Draksharama, 6 miles from Ramachandrapuram and 16 miles from Dwarapudi Railway Station as also from Kakinada Railway Station	Yellaramma Teertham	Chaitra Bahula Amavasya (March-April). 1 day	Local, religious	Yellaramma, big painted image in feminine form with awe-inspiring looks	Local congregation. Hindus	Eatables, utensils, mirrors, combs and toys	Sitarama Kalyanam is also celebrated for 5 days from Chaitra Suddha Navami (March-April)
32	104 Dangeru	2½ miles by cart track from Gangavaram on Rajahmundry — Kotipalle and Kakinada—Kotipalle bus routes, 10 miles from Ramachandrapuram and 22 miles from Dwarapudi Railway Station	Papamma festival	15th of January. 1 day	Local, religious	Papamma, painted wooden image	Local and from neighbouring villages. Hindus	...	Katlamma festival on Chaitra Bahula Amavasya (March-April) and Durgamma festival on Vaisakha Bahula Amavasya (April-May) are celebrated. Sri Gopalaswamy Kalyanam for 5 days from Phalguna Suddha Ekadasi (February-March) and Eswara Kalyanam for 5 days from Vaisakha Suddha Ekadasi are also celebrated
33	105 Kunduru	2½ miles from Venkatayapalem on Kakinada—Kotipalle bus route, 6 miles from Ramachandrapuram, 18 miles from Dwarapudi Railway Station and 20 miles from Kakinada	Kundalamma festival	In Bhadrapadam (August-September). 3 days	Local, religious	Kundalamma, image in Shakthi form	Local congregation. Hindus	...	...
34	106 Gangavaram	2 miles from Kotipalle, 8 miles from Ramachandrapuram and 22 miles from Kakinada Railway Station	Mutyalamma festival	Vaisakha Bahula Amavasya (April-May). 1 day	Local, religious	Mutyalamma, image in human form	Local congregation. Hindus	...	Sri Venugopalaswamy festival for 5 days from Magha Suddha Ekadasi (January-February) and Sitarama Kalyanam for 5 days from Chaitra Suddha Navami (March-April) are also celebrated
35	107 Thamarapalle	8 miles from Teki on Teki—Kakinada bus route, 10 miles from Ramachandrapuram 22 miles from Kakinada and 24 miles from Dwarapudi Railway Station	1 Venugopalaswamy festival	From Phalguna Suddha Ekadasi (February-March). 5 days	Local, religious	Venugopalaswamy	Local congregation. Hindus	...	Subrahmanyeswaraswamy Teertham is celebrated on Margasira Suddha Shashti (November-December)
			2 Gogulamma Teertham	Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Gogulamma, image in human form	Local congregation. Hindus	...	...
36	108 Satyavada	22 miles from Dwarapudi Railway Station	1 Sitarama Kalyanam	From Chaitra Suddha Navami (March-April). 5 days	Local, religious	Sri Rama	Local and from neighbouring villages. Hindus	...	Sathemma festival is also celebrated in Magham (January-February) in this village

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1	2	3	4	5	6	7	8	9	10
			5. RAMACHANDRAPURAM TALUK—*Concld.*						
			2 Vanivilamma festival	From Vaisakha Suddha Vidiya to Purnima (April–May) 14 days	Local, religious	Vanivilamma, image in human form	Local and from neighbouring villages. Hindus	Eatables, lanterns, mirrors, combs, pictures, books, handloom cloth and mill cloth	...
37	110 Kotipalle	24 miles from Kakinada and 30 miles from Rajahmundry	Mahasivaratri	From Magha Bahula Triodasi (January–February). 5 days	Widely, known, religious	Someswaraswamy, stone Sivalingam	30,000; local and from distant places. Hindus	...	...
38	113 Masakapalle	11 miles from Ramachandrapuram and 24 miles from Kakinada Railway Station	Masakapallamma Jatara	On an appointed day between March and May. 1 day	Local, religious	Masakapallamma, image in human form	1,000; local congregation. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, toys, handloom and mill cloth	...
			6. RAJAHMUNDRY TALUK						
1	1 Vangalapudi	15 miles from Rajahmundry Railway Station on the Madras—Waltair broad gauge section of the Southern Railway	1 Mukkoti Ekadasi	From Margasira Suddha Ekadasi (November–December). 5 days	Local, religious	Sri Rama, image in human form	Local and from neighbouring villages. Hindus	...	...
			2 Gowridevi festival	From Karthika Suddha Purnima (October–November). 5 days	Local, religious	Gowridevi, village deity	1,000; local and from neighbouring villages. Hindus	...	This is celebrated in China Vangalapudi, hamlet of this village
2	2 Singavaram	17 miles from Godavari Railway Station and 18 miles from Rajahmundry by boat	Pasalamma festival	Once in a year or 3 years. 1 day	Local, religious	Pasalamma, village deity	Local congregation. Hindus	...	...
3	3 Seethanagaram	15 miles from Godavari Railway Station and 16 miles from Rajahmundry	Subrahmanya Shashti	From Margasira Suddha Shashti (November–December). 5 days	Local, religious	Subrahmanyaswamy	Local congregation. Hindus	...	Mavullamma festival is celebrated once in 2 or 3 years

4	5 Muggulla	On the bank of Godavari at a distance of 12 miles from Godavari Railway Station	Subrahmanya Shashti	From Margasira Suddha Panchami (November-December). 6 days	Local, religious	Subrahmaneswaraswamy	Local congregation. Hindus	...	Ganapati Navaratrulu and Srirama Navami are also celebrated for 9 days each
	5 (a) Inugantivaripet hamlet of Muggulla		Lankalamma Jatara	No fixed period. 30 days in every year	Local, religious	Lankalamma	Local congregation. Hindus.	...	Srirama Navami is also celebrated for 9 days from Chaitra Suddha Navami (March-April)
5	12 Chinakondepudi	16 miles from Godavari Railway Station by road	Vedullamma Jatara	Once in 6 years in Phalgunam (February-March) or Chaitram (March-April) according to convenience. 3 days	Local, religious	Vedullamma, garagalu or ghatam is worshipped	Local congregation. Hindus	...	...
6	15 Kesavaram	20 miles from Rajahmundry Railway Station	Ramalingeswaraswamy Teertham	Magha Suddha Ekadasi to Purnima (January-February). 5 days	Local, religious	Ramalingeswaraswamy, stone Sivalingam	300; local and from neighbouring villages. Hindus	Eatables, lanterns, mirrors, combs, toys and mill & handloom cloth	...
7	17 Gadelapalem	23 miles from Godavari Railway Station	Sita Rama Kalyanam	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama	Local congregation. Hindus	...	...
8	21 Korukonda	On Rajahmundry—Gokavaram bus route at 13 miles from Rajahmundry and 36 miles from Kakinada	Sri Lakshmi Narasimhaswamy Kalyanamahothsavam	Phalguna Suddha Ekadasi to Purnima (February-March). Festival—5 days, Fair—15 days	Widely known, religious	Lakshmi Narasimhaswamy	50,000; local and from distant places. Hindus	Utensils, lanterns, torchlights, mirrors, combs, pictures, photos, mill and handloom cloth and toys	There are choultries and free feeding is organised. This village has epical importance. It is believed that Pandavas during their exile, resided for some time on the hill near this village, which now goes by the name Pandavula konda. Even today there are certain caves and stone images of Pandavas
9	39 Kalavacherla	16 miles from Godavari Railway Station	Chintalamma Teertham	From Chaitra Bahula Padyami (March-April). 5 days	Local, religious	Chintalamma	Local and from neighbouring villages. Hindus	...	...
10	40 Nandarada	14 miles from Godavari Railway Station. Rajahmundry — Kesavaram and Kakinada — Gokavaram bus routes pass through the village	Vanumulamma festival	From Chaitra Bahula Amavasya (March-April). 5 days	Local, religious	Vanumulamma, village deity	Local and from neighbouring villages. Hindus	Eatables	...
11	56 Narendrapuram	12 miles from Godavari Railway Station	Trimurthula Teertham	From Magha Suddha Purnima (January-February). 5 days	Local, religious	Trimurthulu	Local and from neighbouring villages. Hindus	Lanterns, torch-lights, mirrors, combs, books etc.	...

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Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				6. RAJAHMUNDRY TALUK—*Contd.*					
12	60 Kanavaram	On Anaparthi—Rajanagaram road, 10 miles from Anaparthi Railway Station and 13 miles from Rajahmundry	Dorlamma Teertham	Phalguna Bahula Amavasya to Chaitra Bahula Tadiya (February–April). 19 days	Local, religious	Dorlamma, image in Shakthi form	Local congregation. Hindus	...	Sri Rama Kalyanam is also celebrated for 5 days from Magha Suddha Ekadasi (January-February)
13	61 Velugubanda	10 miles from Rajahmundry Railway Station	Syamalamba Teertham	Phalguna Bahula Chathurdasi(February-March). 1 day	Local, religious	Syamalamba, image in Shakthi form	Local congregation. Hindus	...	Sri Rama Kalyanam is also celebrated for 5 days from Chaitra Suddha Navami (March–April)
14	62 Srikrishnapatnam	10 miles from Godavari Railway Station	Subrahmanyeswaraswamy festival	From Margasira Suddha Shashti (November–December). 4 days	Local, religious	Subrahmanyeswaraswamy	Local congregation. Hindus	...	Sri Rama Kalyanothsavam from Chaitra Suddha Navami (March–April), Sattemma Sambaram and Gonthemma Sambaram in Chaitram (March–April) are also celebrated in this village
15	64 Bhupalapatnam	5 miles from Rajahmundry Railway Station	Ammavari Jataras	From Chaitra Suddha Padyami (March–April). 30 days	Local, religious	Bulli Bapanamma, Mahalakshmamma Dosalamma, etc., images in human form	Local congregation. Hindus	...	Srirama Kalyanam is also celebrated for 5 days from Chaitra Suddha Navami (March–April) in Rama temple
16	I Rajahmundry	A Railway Station on Madras—Waltair broad guage section of the Southern Railway and a Sub-Collector's headquarters in East Godavari District. There is second Railway Station called Godavari. The city is on the left bank of Godavari River	1 Mahasivaratri	From Magha Bahula Triodasi (January - February). 2 days	Widely known, religious	Kotilingeswaraswamy, stone Sivalingams	40,000 to 50,000; local and from very distant places. Hindus	Utensils, lanterns, torchlights, mirrors, combs, pictures, photos, toys, agricultural implements, etc.	Choultries are available. Veerabhadruni Sambaralu are observed now and then Sankara Jayanti is celebrated as a mark of birth day celebrations of Sankaracharya. Godavari Pushkaram is celebrated once in every 12 years
			2 Syamalamba festival	From Phalguna Bahula Amavasya (March-April). 5 days	Local, religious	Syamalamba, a stone image in feminine form with awe-inspiring looks	Local congregation. Hindus	...	...

			3 Srirama Navami	From Chaitra Suddha Padyami to Navami (March-April). 9 days	Local, religious	Sri Rama	Local and from the distant and nearby places. Hindus	...	...
			4 Subrahmanya Shashti	Margasira Suddha Shashti (November-December). 1 day	Local, religious	Subrahmanyaswamy	Local congregation. Hindus	...	...
17	II Dowleshwaram	3 miles from Rajahmundry Railway Station	Bhishma Ekadasi	From Magha Suddha Ekadasi (January-February). 5 days	Local, religious	Janardhanaswamy	Local congregation. Hindus	...	...
18	71 Vemagiri	3 miles from Kadiam Railway Station and 5 miles from Rajahmundry	Kondalamma festival	From Chaitra Suddha Tadiya (March-April). 15 days	Local, religious	Kondalamma, 5 feet high stone image	Local congregation. Hindus	...	Srirama Navami, Subrahmanya Shashti and Gonthelamma festival are also celebrated
19	72 Kadiam	1 mile from Kadiam Railway Station and 7 miles from Rajahmundry	Janardhanaswamy festival	From Phalguna Suddha Ekadasi (February-March). 5 days	Local, religious	Janardhanaswamy, stone image in human form	Local and from neighbouring villages. Hindus	...	Mallikarjunaswamy festival on Sivaratri, Vanuvulamma Jatara, Anjaneyaswamy festival and Subrahmanya Shashti are also celebrated
20	76 Maramanda	6 miles from Kadiam Railway Station and 14 miles from Rajahmundry	1 Jatlamma Teertham	Vaisakha Suddha Purnima (April-May). 1 day	Local, religious	Jatlamma, village deity	Local and from neighbouring villages. Hindus	...	...
			2 Someswaraswamy Kalyanam	From Phalguna Suddha Ekadasi (February-March). 5 days	Local, religious	Someswaraswamy, Sivalingam	300; local and from neighbouring villages. Hindus	Eatables, lanterns, mirrors, combs, pictures and books	Subrahmanya Shashti is celebrated in Margasiram (November-December)
	77 Jegurupadu	1½ miles from Kadiam Railway Station and 10 miles from Rajahmundry	Ammavari Teertham	Chaitra Bahula Vidiya (March-April). 1 day	Local, religious	Mahalakshamma, Gonthelamma and Poleramma, stone images in human form	2,500; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, and combs	There are 2 choultries
	77 (a) Madhavarayudupalem hamlet of Jegurupadu		Poleramma Teertham	In Vaisakham (April-May). 2 or 3 days	Local, religious	Poleramma, image in human form	500; local and from neighbouring villages. Hindus	Lanterns, mirrors, combs, pictures, clothes etc.	Pothuraju Teertham is also celebrated in this hamlet during Sankranti (January)
22	80 Yerrampalem	4 miles from Dwarapudi Railway Station and 14 miles from Rajahmundry	Poleramma and Bapanamma festival	From Phalguna Suddha Chathurdasi (February-March). 6 days	Local, religious	Poleramma and Bapanamma	Local congregation. Hindus	...	Kunti Devi festival is also celebrated in Vaisakham (April-May). Srirama Kalyanamahothsavam is celebrated for 5 days from Chaitra Suddha Navami (March-April) in Rama temples

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1	2	3	4	5	6	7	8	9	10
				6. RAJAHMUNDRY TALUK—*Concld.*					
23	81 Pathatungapadu	6 miles from Dwarapudi Railway Station and 10 miles from Rajahmundry by road	Ramalingeswaraswamy Kalyanam	From Chaitra Bahula Ekadasi to Amavasya (March-April). 5 days	Local, religious	Ramalingeswaraswamy, stone Sivalingam	Local congregation. Hindus	...	Sri Rama Kalyanam and Nukalamma Teertham are also celebrated from Chaitra Suddha Navami and Chaitra Suddha Padyami (March- April) respectively
24	82 Tokada	7½ miles from Dwarapudi Railway Station anb 15½ miles from Rajahmundry	1 Srirama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama	Local congregation. Hindus	...	...
			2 Dorlamma and Pothuraju festivals	Once in a year according to convenience of the villagers. 1 day	Local, religious	Dorlamma and Pothuraju, stone images in human form	Local congregation. Hindus	...	...
	82 (a) Mallampudi hamlet of Tokada		Sri Venugopalaswamy Kalyanamahothsavam	Magha Suddha Ekadasi to Purnima (January-February). 5 days	Local, religious	Venugopalaswamy	10,000; local and from neighbouring villages. Hindus	Eatables, untensils, lanterns, torchlights, mirrors, combs, baskets, photos, pictures, etc.	...
25	83 Mukkinada	4½ miles from Dwarapudi Railway Station as also from Anaparthi Railway Station and 20 miles from Rajahmundry	Sri Rama Kalyanamahothsavam	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama, image in human form	Local congregation. Hindus	...	Ubbalamma festival is also celebrated once in a year according to convenience of the villagers
26	84 Duppalapudi	About 4 furlongs from Anaparthi Railway Station and 18 miles from Rajahmundry	1 Chandrasekharaswamy Kalyanam	Phalguna Suddha Ekadasi (February-March). 1 day	Local, religious	Chandrasekharaswamy	Local congregation. Hindus	...	...
			2 Dorlamma Teertham	From Chaitra Suddha Chathurdasi (March-April). 3 days	Local, religious	Dorlamma	1,000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, pictures, photos and clothes etc.	...

	84 (a) Pera Ramachandrapuram hamlet of Duppalapudi		Sri Rama Kalyanam	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama	Local congregation. Hindus	...	...

7. RAMPACHODAVARAM INDEPENDENT SUB-TALUK

1	114 Rampa	3 miles to the north of Rampachodavaram and 37 miles from Rajahmundry Railway Station on Madras — Waltair broad gauge section of the Southern Railway	Sivaratri	From Magha Bahula Chathurdasi (January-February). 3 days	Local, religious	Ramalingeswara, stone Sivalingam	5,000 to 6,000; local and from neighbouring villages. Hindus	Eatables, utensils, earthenware, lanterns, torchlights, mirrors, combs, pictures, magazines and fishing nets	Pandals are erected and free feeding is organised
2	144 Chodavaram	34 miles from Rajahmundry Railway Station on Rajahmundry—Gokavaram—Devipatnam bus route	Sivaratri	Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Lord Siva	1,000; local congregation. Hindus	Eatables, fruits, cocoanuts, vessels, lanterns, mirrors, pictures, books etc.	Ganganamma Jatara is celebrated in May by a section of the local community
3	149 Sitapalle	About 29 miles from Rajahmundry Railway Station	Bapanamma festival	In Chaitram (March-April). 1 day	Local, in memory of Bapanamma	Bapanamma	1,000; local and from neighbouring villages. Hindus	...	...
4	175 Devipatnam	About 26 miles from Rajahmundry Railway Station	Subrahmanya Shashti	From Margasira Suddha Shashti (Novemder-December). 3 days	Local, religious	Subrahmanyaswamy	2,000; local and from neighbouring villages. Hindus	...	...
5	179 Pudupalle	About 23 miles from Rajahmundry Railway Station	Posemma festival	In Chaitram (March-April). 2 days	Local, religious	Posemma	3,000; local and from neighbouring villages. Hindus	...	...
6	184 Nelakota	25 miles from Rajahmundry Railway Station of which 23 miles upto Purushothapatnam by launch and the rest by cart track	Srirama Navami	On Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama, stone image in human form	Local and from neighbouring villages. Hindus	...	...
7	230 Pedda Bhimpalle *alias* Fajrullabad	16 miles from Rampachodavaram and 21 miles from Rajahmundry Railway Station	Subrahmanya Shashti	Margasira Suddha Panchami and Shashti (November-December). 2 days	Local, religious	Valli Subrahmanyeswaraswamy, stone image	About 10,000; local and from neighbouring villages. Hindus	Eatables, lanterns, torchlights, mirrors, combs, toys, clothes, baskets, pictures	There are choultries, where free feeding is arranged

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1	2	3	4	5	6	7	8	9	10
				8. YELLAVARAM INDEPENDENT SUB-TALUK—*Contd.*					
1	22 Gandikota	80 miles from Addathigala, the Taluk headquarters	Gangadevi festival	In Chaitram (March-April). 7 days	Local, religious	Gangadevi, stone image	Local and from neighbouring villages. Hindus	...	...
2	27 Kallepugondi	80 miles from Addathigala	Gangadevi festival	In Chaitram (March-April). 7 days	Local, religious	Gangadevi, stone image	Local and from neighbouring villages. Hindus	...	...
3	42 Singanukota	70 miles from Addathigala	Gangadevi festival	In Chaitram (March-April). 7 days	Local, religious	Gangadevi	500; local and from villages within a radius of 10 miles. Hindus	...	...
4	55 Koppulakota	69 miles from Addathigala and the nearest Railway Station is Samalkot	Gangadevi festival	In Chaitram (March - April). 4 days	Local, religious	Gangadevi, stone image	Local and from neighbouring villages. Hindus	...	...
5	63 Pathakota	60 miles from Addathigala	Gangadevi festival	In Chaitram (March - April). 7 days	Local, religious	Gangadevi	600; local and from villages within a radius of 10 miles. Hindus	...	...
6	68 Karnikota	80 miles from Addathigala	Gangadevi festival	In Chaitram (March – April). 10 days	Local, religious	Gangadevi, stone image	Local and from neighbouring villages. Hindus	...	...
7	70 Ravidikota	79 miles from Addathigala	Gangadevi festival	In Chaitram (March - April). 7 days	Local, religious	Gangadevi, stone image	400; local and from neighbouring villages. Hindus	...	...
8	77 Singanuru	60 miles from Addathigala	Gangalamma Panduga	In Vaisakham (April–May). Period not specified	Local, religious	Gangalamma, a pot	Local congregation. Hindus	...	...
9	83 Vattigadda	49 miles from Addathigala	Gangalamma Panduga	In Vaisakham (April - May). 1 day	Local, religious	Gangalamma, an earthen pot	Local congregation. Hindus	...	...
10	85 Edlakonda	About 36 miles from Addathigala	Gangalamma Panduga	In Vaisakham (April – May). 1 day	Local, religious	Gangalamma, an earthen pot	Local congregation. Hindus	...	...

11	88 Allurigedda	About 38 miles from Addathigala	Gangalamma Panduga	In Vaisakham (April - May). 1 day	Local, religious	Gangalamma, an earthen pot	Local congregation. Hindus	...	...
12	94 Polova	About 37 miles from Addathigala	Gangalamma Panduga	In Vaisakham (April - May). 1 day	Local, religious	Gangalamma, an earthen pot	Local congregation. Hindus	...	...
13	102 Kanivada	About 40 miles from Addathigala	Gangalamma Panduga	In Chaitram (March-April).	Local, religious	Gangalamma, in the form of a stone smeared with turmeric	Local congregation. Hindus	...	...
14	107 Irlavada	About 36 miles from Addathigala	Gangalamma Panduga	In Chaitram (March–April). 1 day	Local, religious	Gangalamma, in the form of a stone image	Local congregation. Hindus	...	...
15	130 Chintalapudi	About 18 miles from Addathigala by foot	Gangadevi Panduga	In Chaitram (March–April). 4 days	Local, religious	Gangadevi, an earthen pot	Local and from neighbouring villages. Hindus	...	Fee feeding for the pilgrims
16	142 Tadekota	About 18 miles from Addathigala	Gangadevi festival	In Chaitram (March–April). 3 days	Local, religious	Gangadevi, formless stone	Local and from neighbouring villages. Hindus	...	...
17	146 Pasaruginne	18 miles from Addathigala by road	Gangadevi festival	Between Phalguna Bahula Amavasya (February–March) and Chaitra Bahula Amavasya (March–April). 3 days	Local, religious	Gangadevi, small stones	Local and from neighbouring villages. Hindus	...	Free feeding for the pilgrims
18	147 Paidiputta	18 miles from Addathigala	Gubbalamma Sambaram	In Chaitram (March–April). 3 days	Local, religious	Gubbalamma, imaage in female form carved on stone	Local and from neighbouring villages. Hindus	...	Free feeding for visitors
19	150 Nulakamaddi	About 17½ miles from Addathigala	Mavilamma Panduga	During Dasara *i.e.,* Asviyuja Suddha Padyami to Dasami (September-October). Period not specified	Local, religious	Mavilamma	Local congregation. Hindus	...	Addakaya Panduga is also celebrated every year
20	151 Goramanda (Guramanda)	About 18 miles from Addathigala and 50 miles from Samalkot Railway Station	Sivaratri	Magha Bahula Chathurdasi (January–February). 1 day	Local, religious	Kasi Visweswaraswamy	2,000; local and from neighbouring villages. Hindus	...	...
21	162 Ramavaram	21 miles from Addathigala	Veerabrahmam festival	In Pushyam (December–January). 3 days	Local, religious	Veerabrahmam, a picture	Local and from neighbouring villages. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
				8. YELLAVARAM INDEPENDENT SUB-TALUK—*Contd.*					
22	164 Chemagadda	2 miles from Addathigala-Ramavaram road, 14 miles from Addathigala by bus	Gangalamma Panduga	In Chaitram (March-April). 3 days	Local, religious	Gangalamma, an earthen pot	Local and from neighbouring villages. Hindus	...	Free feeding for the pilgrims
23	166 Ramalakonda	5 miles from Addathigala-Ramavaram road, 16 miles from Addathigala	Gangalamma Panduga	In Chaitram (March-April). 3 days	Local, religious	Gangalamma, an earthen pot	Local and from neighbouring villages. Hindus	...	...
24	167 Dabbama-	4 miles from Addathigala-Ramavaram road, 17 miles from Addathigala	Gangalamama Panduga	In Chaitram (March-April). 3 days	Local, religious	Gangalamma, an earthen pot	Local and from neighbouring villages. Hindus	...	Free feeding for the pilgrims
25	171 Rachapalem	One mile from Panasalapalem on Addathigala — Ramavaram road, 14 miles from Addathigala	Gangalamma Panduga	In Chaitram (March-April). 3 days	Local, religious	Gangalamma, an earthen pot	Local and from neighbouring villages. Hindus	...	Free feeding for the pilgrims
26	172 Kanatalabanda	3 miles from Addathigala — Ramavaram road, 18 miles from Addathigala	Gangalamma Panduga	In Chaitram (March-April). 3 days	Local, religious	Gangalamma, an earthen pot	Local and from neighbouring villages. Hindus	...	Free feeding for the pilgrims
27	173 Burugu-vada	3 miles from Addathigala — Ramavaram road, 13 miles from Addathigala	Gangalamma Panduga	In Chaitram (March-April). 3 days	Local, religious	Gangalamma, an earthen pot	Local and from neighbouring villages. Hindus	...	Free feeding for the pilgrims
28	174 Muvvalavada	6 miles from Addathigala — Ramavaram road, 16 miles from Addathigala	Gangalamma Panduga	In Chaitram (March-April). 3 days	Local, religious	Gangalamma, an earthen pot	Local and from neighbouring villages. Hindus	...	Free feeding for the pilgrims

29	176 Panasala-palem	15 miles from Addathi-gala by foot	Gangadevi Sambaram	In Chaitram (March-April). 3 days	Local, religious	Gangadevi, image carved on stone	Local congregation. Hindus	...	Free feeding is organised
30	177 Yerrago-nda	16 miles from Addathi-gala	Gangalamma Panduga	In Chaitram (March-April). 3 days	Local, religious	Gangalamma, stone image	Local and from neighbouring villages. Hindus	...	...
31	180 Mungaia-pudi	22 miles from Addathi-gala	Pallalamma festival	In Asviyujam (September – October). 2 days	Local, religious	Pallalamma, a stone	Local and from neighbouring villages. Hindus	...	...
32	181 Burugu-palem	25 miles from Addathi-gala and 45 miles from Samalkot Railway Station	Chintalamma festival	In Asviyujam (September - October). 2 days	Local, religious	Chintalamma, stone image	Local and from neighbouring villages. Hindus	...	...
33	182 Annampa-lem	25 miles from Addathi-gala	Chintalamma festival	In Asviyujam (September - October). 2 days	Local, religious	Chintalamma, stone image	Local and from neighbouring villages. Hindus	...	...
34	183 Sirimetta	25 miles from Addathi-gala	Kondalamma festival	In Asviyujam (September - October). 2 or 3 days	Local, religious	Kondalamma	Local and from neighbouring villages. Hindus	...	...
35	184 Vedulla-palle	25 miles from Addathi-gala and 50 miles from Samalkot Railway Station	Injevatamma Panduga	In Asviyujam (September-October). 2 or 3 days	Local, religious	Injevatamma, stone image	Local and from neighbouring villages. Hindus	...	...
36	185 Kota	20 miles from Addathi-gala	Injevatamma Panduga	Once in two years according to the convenience of the villagers. 2 days	Local, religious	Injevatamma, stone image	Local congregation. Hindus	...	...
37	186 Bulesu-palem	25 miles from Addathi-gala	Injevatamma Panduga	Once in two years according to the convenience of the villagers in Asviyujam (September-October). 2 days	Local, religious	Injevatamma, stone image	Local congregation. Hindus	...	...
38	187 Puttapalle	20 miles from Addathi-gala	Gangadevi Panduga	In Jaistham (May–June). 7 days	Local, religious	Gangadevi	Local congregation. Hindus	...	...
39	188 Nuvvugan-dipalem	About 20 miles from Addathigala	Gangadevi Panduga	In Jaistham (May–June). 7 days	Local, religious	Gangadevi, stone image	Local and from neighbouring villages, Hindus	...	...

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				8. YELLAVARAM INDEPENDENT SUB-TALUK—*Contd.*					
40	189 Yerram-reddipalem	20 miles from Addathigala and 50 miles from Samalkot Railway Station	Gangadevi Panduga	In Jaistham (May-June) Period not specified	Local, religious	Gangadevi	Local congregation. Hindus	...	...
41	191 Neelavaram	16 miles from Addathigala	Gangadevi Panduga	According to convenience of the villegers. Period not specified	Local, religious	Gangadevi, stone image	Local congregation. Hindus	...	...
42	192 Gandem-palle	14 miles from Addathigala	Gangadevi festival	In Jaistham (May-June). Period not specified	Local, religious	Gangadevi, stone image	Local congregation. Hindus	...	...
43	193 Boddapalle	12 miles from Addathigala by foot	Gangalamma Panduga	In Vaisakham (April-May). 7 days	Local, religious	Gangalamma, an earthen pot	Local congregation. Hindus	...	Kondarajula Panduga, Pothuraju Pandugu-Rupulamma and Soma lamma Teerthams are also celebrated
44	196. Yerragonda	16 miles from Addathigala	Gangalamma Panduga	According to convenience of the villagers.	Local, religious	Gangalamma, an earthen pot	Local congregation. Hindus	...	...
45	198 Tunikela padu	10 miles by foot from Addathigala to the north	Gangalamma Panduga	According to convenience of the villagers.	Local, religious	Gangalamma, an earthen pot	Local congregation. Hindus	...	Nukalamma, Pothuraju and Kondaraju festivals are also celebrated
46	208 Dalipadu	12 miles from Addathigala	Gangalamma Panduga	In Vaisakham (April-May). 3 days	Local. religious	Gangalamma, stone	Local congregation. Hindus	...	...
47	209 Devaramadugu	10 miles from Addathigala	Gangalamma Panduga	In Vaisakham (April-May). 3 days	Local, religious	Gangalamma, a stone	Local congregation. Hindus	...	...
48	214 Regulapadu	8 miles by foot to the east of Addathigala	Gangalamma Panduga	According to convenience of the villagers. 7 days	Local, religious	Gangalamma	Local congregation. Hindus	...	...

49	220 Ravigudem	6 miles from Addathigala	Grandhamasi Panduga	On Vaisakha Bahula Amavasya (April–May). 1 day	Local, religious	Kondarajulu	Local congregation. Hindus	...	...
50	221 Lakshmipuram	7 miles by foot from Addathigala	Ganganamma Panduga	In Chaitram (March–April). 1 day	Local, religious	Ganganamma	Local congregation. Hindus	...	...
51	224 Pandrapolu	7 miles from Addathigala	Gangadevi Panduga	In Jaistham (May–June). 7 days	Local, religious	Gangadevi	Local congregation. Hindus	...	...
52	225 Pothamdorapalem	14 miles by foot from Addathigala	Gangadevi festival	In Jaistham (May–June). 7 days	Local, religious	Gangadevi, stone images	Local congregation. Hindus	...	...
53	226 Serabhavaram	10 miles from Addathigala and 50 miles from Samalkot Railway Station	Gangadevi Panduga	In Jaistham (May–June). Period not specified	Local, religious	Gangadevi	Local congregation. Hindus	...	...
54	229 Pedamunakanagadda	50 miles from Samalkot Railway Station	1 Kondarajula Panduga	In Magham (January–February). 1 day	Local, religious	Kondarajulu	Local congregation. Hindus	...	...
			2 Gangadevi festival	In Vaisakham (April–May). 1 day	Local, religious	Gangadevi	Local congregation. Hindus	...	...
55	231 Nerrimamidi	10 miles from Addathigala and 50 miles from Samalkot Railway Station	Gangadevi Panduga	In Jaistham (May–June). Period not specified	Local, religious	Gangadevi	Local congregation. Hindus	...	...
56	234 Barrimamidi	10 miles by foot from Addathigala	Gangadevi Panduga	In Jaistham (May–June). 7 days	Local, religious	Gangadevi, stone image	Local and from neighbouring villages. Hindus	...	...
57	235 Kuramgondi	5 miles from Addathigala and 12 miles from Yellavaram	Gangalamma Panduga	In Chaitram (March–April). 1 day	Local, religious	Gangalamma, some stones	Local congregation. Hindus	...	...
58	236 Yellapuram	10 miles by foot from Addathigala	Gangadevi Panduga	In Jaistham (May–June). 7 days	Local, religious	Gangadevi, a stone	Local congregation. Hindus	...	...
59	237 Marripalem	10 miles from Addathigala	Gangadevi Panduga	In Jaistham (May–June). 7 days	Local, religious	Gangadevi, stone image	Local congregation. Hindus	...	...
60	238 Jaderu	Beside Addathigala—Gangavaram road, 6 miles from Addathigala	Gangalamma Panduga	In Chaitram (March–April). 15 days	Local, religious	Gangalamma, stone image	Local congregation. Hindus	...	Kondarajula Panduga, Pappu Panduga and Panta Panduga are also celebrated

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1	2	3	4	5	6	7	8	9	10
				8. YELLAVARAM INDEPENDENT SUB-TALUK—*Contd.*					
	241 Mitlapalem	7 miles from Addathigala and 46 miles from Samalkot Railway Station	Gangadevi Panduga	According to convenience of the villagers. 4 days	Local, religious	Gangadevi	Local congregation. Hindus	...	Kondarajula Panduga, Uggi Panduga, Baddi Panduga, Gonthelamma Panduga are also celebrated
62	252 Anukulapalem	4½ miles from Addathigala and 48 miles from Samalkot Railway Station	Gangadevi Panduga	In Magham (January–February) or Phalgunam (February–March). 4 or 5 days	Local, religious	Gangadevi	Local congregation. Hindus	...	Bhudevi festival is also celebrated
63	257 Rayapalle	7 miles from Addathigala	Gangadevi Panduga	In Vaisakham (April–May). 3 days	Local, religious	Gangadevi, stone image in human form	Local and from neighbouring villages. Hindus	...	Kondarajula Panduga is also celebrated
64	258 Chinavadisakarra	10 miles from Addathigala	Kondarajula Panduga	During Sivaratri *i. e.*, in Magham (January–February). 2 days	Local, religiou	Kondarajulu	Local and from neighbouring villages. Hindus	...	...
65	281 Ducharthi	11 miles from Addathigala	Nukalamma Teertham	From Chaitra Suddha Padyami (March–April). 2 days	Local, religious	Nukalamma	Local congregation. Hindus	...	...
66	288 Bhimavaram	3 miles from Addathigala and 42 miles from Samalkot Railway Station	Gangalamma Panduga	In Phalgunam (February–March). Period not specified	Local, religious	Gangalamma	Local congregation Hindus	...	...
67	291 Addathigala	Headquaters of Yellavaram Ind. Sub-Taluk and 45 miles from Samalkot Railway Station	Somalamma Teertham	In Vaisakham (April–May). 2 days	Local, religious	Somalamma, image of Shakthi form	4,000; local and from neighbouring villages. Hindus	Utensils, lanterns, mirrors, combs, pictures and photos of Gods and cine stars, cloth and agricultural implements	...

68	293 Kovilapalem	About 3 miles from Addathigala	Gangalamma Panduga	In Phalgunam (February–March). Period not specified	Local, religious	Gangalamma	Local congregation. Hindus	...	...
69	299 Jeedipalem	20 miles from Addathigala and 55 miles from Samalkot Railway Station	Gangadevi festival	In Chaitram (March–April). 3 days	Local, religious	Gangadevi, an earthen pot	Local congregation. Hindus	...	...
70	326 Kesavaram	8 miles by foot from Rajavommangi, 31miles from Addathigala and 48 miles from Samalkot Railway Station	Gangalamma Panduga	In Chaitram (March–April). 2 days	Local, religious	Gangalamma, stones	Local congregation. Hindus	...	...
71	327 Pudedu	8½ miles by foot from Rajavommangi, 31½ miles from Addathigala and 48 miles from Samalkot Railway Station	Gangalamma Panduga	In Chaitram (March–April). 1 day	Local, religious	Gangalamma, formless stones	Local congregation. Hindus	...	...
72	328 Lododdi	8 miles from Rajavommangi, 31 miles from Addathigala and 49 miles from Samalkot Railway Station	Adavirajulu, Singarajulu and Bodidevata festival	In Chaitram (March–April). 2 days	Local, religious	Adavirajulu, Singarajulu and Bodidevata, formless stones	Local congregation. Hindus	...	...
73	366 Okurthi	9 miles from Rajavommangi, 32 miles from Addathigala and 49 miles from Samalkot Railway Station	Pairu Gangalamma Panduga	In Chaitram (March–April). 2 days	Local, religious	Pairu Gangalamma, a stone	Local congregation. Hindus	...	...
74	368 Vatangi	8 miles from Rajavommangi and 30 miles from Addathigala	Yegulamma festival	Chaitra Bahula Amavasya (March–April). 1 day	Local, religious	Yegulamma	Local congregation. Hindus	...	...
75	375 Kondalingamparthi	20 miles from Addathigala	Gangadevi and Nukalamma Aradhanas	In Phalgunam (February–March). 15 days	Local, religious	Gangadevi and Nukalamma, stones	Local congregation. Hindus	...	...
76	376 Vanghangi	22 miles from Addathigala and 50 miles from Samalkot Railway Station	Udugulamma festival	Chaitra Bahula Amavasya (March–April). 1 day	Local, religious	Udugulamma	Local congregation. Hindus	...	...
77	395 Gondolu	5 miles from Addathigala	Gangadevi festival	In Magham (January–February). 1 day	Local, religious	Gangadevi, earthen pot	Local congregation. Hindus	...	...
78	401 Chenupakalu	4 miles from Addathigala	Gangalamma festival	In Chaitram (March–April). Period not specified	Local, religious	Gangalamma, some stones	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
				8. YELLAVARAM INDEPENDENT SUB-TALUK—*Concld.*					
79	402 Papampeta	3 miles from Addathigala	Gangalamma festival	In Chaitram (March-April). Period not specified	Local, religious	Gangalamma, some stones	Local congregation. Hindus	...	...
80	406 Vetamamidi	2 miles from Addathigala and 40 miles from Samalkot Railway Station	Gangadevi Panduga	In Chaitram (March-April). 3 days	Local, religious	Gangadevi	Local congregation. Hindus	...	...
81	410 Yetipalle	Beside Addathigala—Gangavaram road, 6 miles from Addathigala	Gangalamma Panduga	In Chaitram (March-April). 15 days	Local, religious	Gangalamma	Local congregation. Hindus	...	Pappu Panduga, Kondarajula Panduga and Panta Panduga are also celebrated
82	417 Lakkonda	About 6 miles from Addathigala	Gangadevi Panduga	Vaisakha Suddha Padyami to Purnima (April-May). 15 days	Local, religious	Gangadevi stone image	Local congregation. Hindus	...	...
83	418 Pandrapottipalem	About 8 miles from Addathigala	Gangadevi Panduga	Vaisakha Suddha Padyami to Purnima (April-May). 15 days	Local, religious	Gangalamma, a stone	Local congregation. Hindus	...	...
84	428 Goragommi	18 miles from Addathigala of which 15 miles can be covered by bus and 3 miles by foot and 32 miles from Rajahmundry Railway Station	Srirama Navami	Chaitra Suddha Navami (March-April), 1 day	Local, religious	Sri Rama	Local and from neighbouring villages. Hindus	...	...
85	431 Banadam (Banadam)	6 miles from Yellavaram by foot	Gangadevi Panduga	From Vaisakha Suddha Padyami (April-May). Period not specified	Local, religious	Gangadevi, a formless stone	Local congregation. Hindus	...	...

86	434 Yellavaram	4 miles from Addathigala, the taluk headquarters and 46 miles from Samalkot Railway Station	Gubbalamma and Gandi Pothuraju Pandugalu	From Chaitra Bahula Amavasya (March–April). 7 days	Local, religious	Gubbalamma and Gandi Pothuraju, some stones	Local congregation. Hindus	...	Kondarajula Panduga in Magham (January–February) and Srirama Kalyanam on Chaitra Suddha Navami (March–April) are also celebrated
87	445 Pidathamamidi	15 miles from Addathigala and 30 miles from Samalkot Railway Station	Bapanamma Teertham	In Vaisakham (April–May). 3 days	Local, religious	Bapanamma, image in human form	Local congregation. Hindus	...	...
88	446 Nellipudi	18 miles from Addathigala by cart track and 36 miles from Samalkot Railway Station	Antharlamma Teertham	In Chaitram (March–April). 5 days	Local, religious	Antharlamma, cement image in human form	Local congregation. Hindus	...	...
89	467 Molleru	On Samalkot—Gokavaram road, 27 miles from Samalkot Railway Station	Bangarupapamma festival	From Magha Bahula Amavasya (February–March). 5 days	Local, religious	Bangaru Papamma, stone image	Local and from neighbouring villages. Hindus	...	Srirama Navami is celebrated for 6 days from Chaitra Suddha Navami

9. PEDDAPURAM TALUK

1	3 (b) Krishnavaram	15 miles from Peddapuram which is only 3 miles from the Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway	1 Subrahmanya Shashti	From Margasira Suddha Shashti (November–December). 5 days	Local, religious	Subrahmanyaswamy, 18 feet high anthill	10,000; local and from nearby villages. Hindus	Utensils, lanterns, torchlights, mirrors, combs, pictures, photos, toys, cloth, etc.	...
			2 Srirama Navami	From Chaitra Suddha Navami (March–April). 5 days	Local, religious	Sri Rama	Local congregation. Hindus	...	...
			3 Jataras for village deities	From Bhadrapada Suddha Padyami (August–September). 15 days	Local, religious	Mantalamma, Marlamma, Mayidamma	Local, congregation. Hindus	...	...
2	4 Marripaka	10 miles from Peddapuram	Veeranjaneya festival	From Magha Suddha Ekadasi (January–February). 4 days	Local, religious	Veeranjaneya, 4 feet high stone image	Local congregation. Hindus	...	...
3	5 (c) Gurrappalem	10 miles from Peddapuram which is only 3 miles from the Samalkot Railway Station on the Madras–Waltair broad gauge section of the Southern Railway	Mutyalamma Sambaram	According to convenience of the villagers. 1 day	Local, religious	Mutyalamma, image in feminine form	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
				9. PEDDAPURAM TALUK—*Contd.*					
4	6 (a) Manyamvaripalem	16 miles from Peddapuram which is only about 3 miles from Samalkot Railway Station on the Madras–Waltair broad gauge section of the Southern Railway	Egulamma Teertham	From Chaitra Bahula Amavasya (March–April). 20 days	Local, religious	Egulamma, wooden image	Local congregation. Hindus	...	...
5	6 (b) Kandregula	16 miles from Peddapuram which is only about 3 miles from the Samalkot Railway Station on the Madras–Waltair broad gauge section of the Southern Railway	Somalamma festival	Sravana Suddha Purnima to Bahula Amavasya (July–August). 16 days	Local, religious	Somalamma, stone image	Local congregation. Hindus	Eatables, toys, etc.	Srirama Navami is celebrated in Chaitram (March–April) in Rama temple
6	7 (a) Kothuru	On Kakinada-Samalkot-Gokavaram bus route at a distance of 10½ miles from Peddapuram which is only about 3 miles from the Samalkot Railway Station on the Madras-Waltair broad gauge section of the Southern Railway	Mutyalamma festival	In Vaisakham (April–May). 2 days	Local, religious	Mutyalamma, stone image	Local congregation. Hindus	...	...
7	8 Rajapudi	On Kakinada—Samalkot—Gokavaram bus route 14 miles from Peddapuram which is about 3 miles from the Samalkot Railway Station on the Madras—Waltair broad guage section of the Southern Railway	1 Ravulamma Teertham	From Chaitra Suddha Purnima (March–April). 4 days	Local, religious	Ravulamma, image in human form	Local and from neighbouring villages. Hindus	...	...
			2 Sita Ramaswamy Kalyanam	From Chaitra Suddha Navami (March–April). 5 days	Local, religious	Sita Ramaswamy	1,000; local and from neighbouring villages. Hindus	Utensils, lanterns, mirrors, combs etc.	...

8	10 Mallisala	On Kakinada—Samalkot—Gokavaram bus route 16 miles from Peddapuram which is about 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway	Singaramma Jatara	From last day of Sankranti i.e., from 16th January. 5 days	Local, religious	Singaramma, 2'x 1½' image, village deity	Local and from neighbouring villages. Hindus	...	...
9	11 Mallepalle	On Madras—Calcutta Grand Trunk road 15 miles from Peddapuram which is only about 3 miles from Samalkot Railway Station on the Madras—Waltair broad guage section of the Southern Railway	Gouridevi Aradhana	Asviyuja Bahula Dasami to Karthika Suddha Purnima (October-November). 21 days	Local, religious	Gouridevi, earthen image	8,0C0; local and from neighbouring villages. Hindus	Utensils, lanterns, torchlights, mirrors, combs, pictures, photos and toys	Srirama Navami is celebrated for 5 days from Chaitra Suddha Navami (March–April) in Rama temple. Paradesamma festival is celebrated for 15 days from Vaisakha Suddha Purnima (April–May)
10	12 Thirupatirajapuram (North)	12 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station	Burugulamma Sambaram	From Chaitra Suddha Padyami (March–April). 15 days	Local, religious	Burugulamma, wooden image in human form	Local congregation. Hindus	...	...
11	14 Murari	On Madras—Calcutta National Highway, 14 miles from Rajahmundry and 14 miles from Peddapuram	Gubbalamma festival	In Vaisakham (April–May). 3 days	Local, religious	Gubbalamma, image in human form	2000; local congregation. Hindus	...	Kanaka Durgamma Teertham is also celebrated in Margasiram (November–December) Sri Ramalingeswaraswamy Kalyanamahothsavam is celebrated for 5 days in Magham
12	15 Gandepalle	On Madras—Calcurta National Highway, 16 miles from Peddapuram which is about 3 miles from Samalkot Railway Station on the broad gauge section of the Southern Railway	Maridamma Sambaram	Chaitra Suddha Vidiya to Purnima(March–April). 14 days	Local, religious	Maridamma, image in human form	Local congregation. Hindus	...	Srirama Navami is celebrated in Rama temples on Chaitra Suddha Navami (March–April)
13	16 Vadiseleru	16 miles from Peddapuram which is about 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway	1 Bhaje Narayanaswamy festival	From Magha Suddha Ekadasi (January–February). 10 days	Local, religious	Bhaje Narayanaswamy	Local congregation. Hindus	Eatables and utensils	...
			2 Dandamma festival	From Chaitra Suddha Tadiya (March–April). 5 days	Local, religions	Dandamma, image in human form	4,000; local and from neighbouring villages. Hindus	Utensils, lanterns torchlights, mirrors, combs, pictures, photos, cloth and toys	Eswaraswamy festival is celebrated for one day on Phalguna Suddha Ekadasi (February–March)

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1	2	3	4	5	6	7	8	9	10
			9. PEDDAPURAM TALUK—*Contd.*						
14	17 Thirupathi-rajapuram (South)	Beside Rajahmundry—Kakinada road, 12 miles from Rajahmundry Railway Station and 15 miles from Peddapuram	1 Bhavana Rishi Uthsavam	From Chaitra Suddha Padyami (March-April). 5 days	Local, religious	Bhavana Rishi, image in human form	500; local and a few from nearby villages. Hindus	Lanterns, torch-lights, mirrors and combs	...
			2 Dandu Gangamma Jatara	Chaitra Bahula Padyami to Vaisakha Suddha Sapthami (April-May). 22 days	Local, religious	Dandu Gangamma, village deity	3,000; local and from neighbouring villages. Hindus	Utensils, lanterns, mirrors, combs, pictures, photos, agricultural implements, toys, fancy goods	Pandals are erected. Free feeding is arranged for one day. Sita Rama Kalyanam is celebrated for one day on Chaitra Suddha Navami (March-April) in Rama temples
15	18 (a) Atchutapuram hamlet of Ilakolanu	On Rajahmundry—Kotipalle bus route, 5 miles from Balabhadrapuram Railway Station	Mutyalamma Teertham	Phalguna Suddha Purnima to Amavasya (February-March). 15 days	Local, religious	Mutyalamma	Local congregation. Hindus	...	...
16	20 Kapavaram	3 miles from Anaparthi Railway Station and 15 miles from Peddapuram	Patlamma Teertham	In Vaisakham (April-May). 1 day	Local, religious	Patlamma, village deity	About 300; local congregation. Hindus	...	...
17	21 G. Dontamuru	On Rajahmundry-Kotipalle bus route, 3 miles from Balabhadrapuram and 20 miles from Peddapuram	Uma Bhaskareswaraswamy festival	Phalguna Suddha Ekadasi to Purnima (February-March). 5 days	Local, religious	Uma Bhaskareswaraswamy, stone Sivalingam	1,000; local and from neighbouring villages. Hindus	Eatables, fancy-goods	Mutyalamma Jatara in Pushyam (December-January) and Sita Rama swamy Kalyanam on Chaitra Suddha Navami (March-April) are celebrated
18	22 Nallamilli	12 miles from Peddapuram	Sri Rama Kalyanam	From Vaisakha Bahula Vidiya to Jaishta Suddha Navami (April-June). 23 days	Local, religious	Sri Rama	Local congregation. Hindus	...	Mutyalamma Panduga is celebrated from Vaisakha Bahula Dasami to Amavasya (April-May)

19	23 Rangapuram	14 miles from Peddapuram by bus	Mutyalamma Sambaram	Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Mutyalamma	Local congregation. Hindus	Eatables, fancy-goods, etc.	Srirama Navami is also celebrated on Chaitra Suddha Navami (March-April)
20	25 (a) Illapalle	15 miles from Peddapuram	Chaintalamma Jatara	In Vaisakham (April-May). 1 day	Local, religious	Chintalamma, image in human form	600; local and from neighbouring villages. Hindus	...	...
21	26 Marripudi	8 miles from Peddapuram which is at a distance of 3 miles from the Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway	Gubbalamma Teertham	Chaitra Bahula Padyami to Amavasya (March-April). 15 days	Local, religious	Gubbalamma	Local congregation Hindus	...	Srirama Navami is celebrated on Chaitra Suddha Navami (March-April) in Rama temple
22	27 Singampalle	4 miles from Bikkavolu Railway Station and 12 miles from Peddapuram	Sri Rama Kalyanam	Vaisakha Bahula Vidiya to Jaistha Suddha Navami (May-June). 23 days	Local, religious	Sri Rama	Local congregation. Hindus	...	...
23	28 Doddigunta	13 miles from Peddapuram	Mutyalamma festival	Phalguna Suddha Purnima to Chaitra Suddha Purnima (March-April). 30 days	Local, religious	Mutyalamma, image in the form of Shakthi	3,000; local and from neighbouring villages with in a radius of 7 to 8 miles. Hindus	Utensils, lanterns, mirrors, combs, pictures, photos and toys	...
24	29 Mukundavaram	11 miles from Peddapuram and 17 miles from Rajahmundry Railway Station	Veerabhadraswamy Kalyanam	Chaitra Bahula Ekadasi (March-April). 1 day	Local, religious	Veerabhadraswamy	400; local and from nearby villages. Hindus	...	Sita Rama Kalyanam is celebrated on Chaitra Suddha Navami (March-April), Mutyalamma and Dandu Gangamma festivals are celebrated for 15 days in Magham (January-February)
25	30 Subhadrampeta	12 miles from Peddapuram which is about 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway	Subrahmanya Shashti	From Margasira Suddha Shashti (November-December). 5 days	Local, religious	Subrahmanyeswara, a serpent with an open hood carved on a stone	Local and from neighbouring villages. Hindus	Eatables, lanterns, mirrors, combs, soaps and, ribbons etc.	Srirama Navami is celebrated from Chaitra Suddha Navami (March-April) for 5 days. Dandu Gangamma and Padalamma festivals are also celebrated
26	31 Venkatapuram	8 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station	Gubbalamma Panduga	Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Gubbalamma, wooden image	Local and from neighbouring villages. Hindus	...	Gonthelamma festival is celebrated on Ashada Bahula Amavasya (June-July), Srirama Navami is celebrated for 5 days from Chaitra Suddha Navami (March-April)

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1	2	3	4	5	6	7	8	9	10
				9. PEDDAPURAM TALUK—*Contd.*					
27	32 Rangampeta	On Rajahmundry—Kakinada bus route, 10 miles from Peddapuram	Subrahmanya Shashti	Margasira Suddha Shashti (November-December). 1 day	Local, religious	Subrahmanyeswaraswamy, image in serpent form	5,000; local and from neighbouring villages. Hindus	Utensils, lanterns, mirrors, combs, pictures, photos, wooden and earthen toys, books, clothes, hand sticks etc.	Dandu Gangamma and Velpulamma festivals are also celebrated for 20 days in Magham (January—February)
	32(b) Chandredu, hamlet of Rangampeta		Velpulamma festival	In Chaitram (March-April). 1 day	Local, religious	Velpulamma	2,000; local and from neighbouring villages. Hindus	...	...
28	33 Pedarayavaram	10 miles from Peddapuram which is about 3 miles from the Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway	Gogulamma Teertham	Chaitra Suddha Tadiya (March-April). 1 day	Local, religious	Gogulamma	2 to 3 thousands; local and from neighbouring villages. Hindus	Eatables, beads, soaps, bangles etc.	...
29	34 Yellamilli	10 miles from Peddapuram which is about 3 miles from the Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway	Venkateswaraswamy Kalyanamahothsavam	From Chaitra Suddha Ekadasi (March-April). 5 days	Local, religious	Venkateswaraswamy	Local congregation. Hindus	...	A festival is celebrated in Chandrasekharaswamy temple from Vaisakha Suddha Ekadasi to Purnima (April-May). In Rama temple Ekaham is performed on Mukkoti Ekadasi. Village deity Ravulamma is worshipped in Pushyam (December-January)
30	35 Borrampalem	12 miles from Peddapuram which is 3 miles from Samalkot Railway Station on the Madras-Waltair broad gauge section of the Southern Railway	Andallamma festival	Entire month of Margasiram (November-December). 30 days	Local, religious	Andallamma	Local congregation. Hindus	...	Srirama Navami is celebrated in Rama temple. Gogulamma festival is also celebrated annually

31	36 Uppalapadu	13 miles from Peddapuram which is about 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway	Egulamma Teertham	Vaisakha Suddha Panchami to Jaistha Suddha Panchami (April-June). 30 days	Local, religious	Egulamma	Local congregation. Hindus	...	In Karthikam (October-November) nagara sankeerthanam is performed daily in the village, Srirama Navami is celebrated in Sri Rama temple
32	37 Talluru	10 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station	Venkateswaraswamy festival or Jiyyanna Teertham	Phalguna Suddha Ekadasi to Purnima (February-March). 5 days	Local, religious	Sri Venkateswaraswamy	10,000; local and from neighbouring villages. Hindus	Utensils, lanterns, mirrors, combs, pictures, photos, clothes etc.	Subrahmanya Shashti is celebrated in the village on Margasira Suddha Shashti (November-December). Egulamma and Dekkala Polamma festivals are also celebrated
33	38 Pro. Ragampeta	At 384/1 milestone on Madras—Calcutta National Highway, 12 miles from Peddapuram which is about 3 miles from the Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway	Rajamma Teertham	Vaisakha Bahula Amavasya (April-May). 1 day	Local, religious	Rajamma, image in human form	1,000; local congregation. Hindus	Eatables, fruits etc.	...
34	39 Jaggampeta	Beside Madras—Calcutta National Highway at 386th milestone, 9 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway	Veerabrahmam festival	Karthika Suddha Ekadasi to Bahula Tadiya (October-November). 8 days	Local, in memory of Saint Veerabrahmam	Veerabrahmam	200; local and from four nearby villages. Hindus	...	Ganapati Uthsavam is celebrated for 9 days from Bhadrapada Suddha Chavithi (August-September). Ravulamma Aradhana is celebrated in Pushyam (December-January) and Srirama Navami in Chaitram (March-April)
35	41 Nayakampalle	7 miles from Peddapuram which is 3 miles from Samalkot Railway Station	Poleramma Teertham	In Pushyam (December-January). 1 day	Local, religious	Poleramma, stone image	Local congregation. Hindus	...	Sita Ramaswamy Kalyanamahothsavam is celebrated for 5 days from Chaitra Suddha Navami (March-April)
36	42 Yarrampalem	7½ miles from Peddapuram which is 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway	Mutyalamma Jatara	From Vaisakha Suddha Dwadasi to Purnima (April-May). 4 days	Local, religious	Mutyalamma, 5 feet high image in feminine form	About 300; local and from nearby villages. Hindus	...	...
37	43 Surampalem	4 miles from Peddapuram by cart track and 6 miles from Samalkot Railway Station which is on the Madras—Waltair section of the Southern Railway	Padalamma Jatara	Jaishta Bahula Amavasya (May-June). 1 day	Local, religious	Padalamma, stone image in Shakthi form	Local congregation. Hindus	...	Srirama Navami is celebrated in Sri Rama temple. Hanumanjayanti is celebrated on Vaisakha Suddha Purnima (April-May)

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1	2	3	4	5	6	7	8	9	10
				9. PEDDAPURAM TALUK—*Contd.*					
38	44 Kotapadu	On Rajahmundry—Kakinada bus route, 8 miles from Peddapuram which is at a distance of 3 miles from Samalkot Railway Station which is on the Madras—Waltair broad gauge section of the Southern Railway	Mutyalamma Sambaram	In Magham (January–February). 5 days	Local, religious	Mutyalamma	About 1,200; local and from four or five nearby villages. Hindus	Eatables, utensils, lanterns, mirrors, combs etc.	Sita Rama Kalyanam is celebrated on Chaitra Suddha Navami (March–April)
39	45 Anuru	7½ miles from Peddapuram which is about 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway	Rupulamma festival	From Vaisakha Bahula Amavasya (April–May). 15 days	Local, religious	Rupulamma, village deity	Local congregation. Hindus	Eatables and toys	Padalamma festival is also celebrated for 15 days from Chaitra Bahula Amavasya (March–April)
40	46 Chinabrahmadevam	5 miles from Peddapuram which is about 3 miles from the Samalkot Railway Station on the Madras—Waltair section of the Southern Railway	Pydimallamma festival	From Vaisakha Bahula Amavasya (April–May). 2 days	Local, religious	Pydimallamma, image in human form	Local and a few neighbouring villages. Hindus	...	...
41	47 Rayabhupalapatnam	3 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway	1 Gogulamma festival	Chaitra Suddha Padyami to Purnima (March-April). 15 days	Local, religious	Gogulamma, 9 feet high and 4 feet broad image in feminine form	2,000; local and from neighbouring villages. Hindus	Fruits and fancy goods	Ganapati Navarathrulu are celebrated for 9 days from Bhadrapada Suddha Chavithi to Dwadasi (August–September)
			2 Mahalakshmi festival	Chaitra Bahula Padyami and Amavasya (March–April). 2 days	Local, religious	Mahalakshmi, village deity	Local congregation. Hindus	...	...

42	I Peddapuram	Taluk Headquarters, 3 miles from Samalkot Railway Station	Maridamma Jatara	Jaistha Bahula Amavasya to Ashadha Bahula Amavasya (June–July). 31 days	Widely known, religious	Maridamma, image in human form with 4 hands holding trisulam, damarukam, sword and bharini	One lakh, local and other parts of the district. Hindus	Utensils, lanterns, torchlights, mirrors, combs, toys, Ayurvedic drugs, pictures, photos and timber	Venkateswaraswamy festival is celebrated for 11 days from Pushya Suddha Padyami to Ekadasi (December–January). Visweswaraswamy Kalyanothsavam is celebrated on Vaisakha Suddha Ekadasi (April–May). Srirama Navami is celebrated in Chaitram (March–April). Vijayadasami festival is celebrated in Kanyakaparameswari temple in Asviyujam (September–October). Suryanarayanaswamy Kalyanam and Rathothsavam are celebrated in Vaisakham (April–May)
43	50 Jagganatimmapuram	5 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station	Chemullamma Teertham	From Vaisakha Suddha Purnima (April–May). 15 days	Local, religious	Chemullamma	Local congregation. Hindus	Utensils, lanterns, mirrors, combs, pictures, photos of cine stars, clothes, toys etc.	Siva Kalyanam is celebrated for four days from Chaitra Suddha Ekadasi (March–April)
44	51 Katravulapalle	6 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway	Vegulamma Teertham	Chaitra Bahula Amavasya (March–April). 1 day	Local, religious	Vegulamma, village deity	1,000; local congregation. Hindus	Eatables, utensils, mirrors, combs, pictures, photos, toys etc.	Sita Rama Kalyanam is celebrated for 10 days from Chaitra Suddha Navami to Bahula Tadiya (March–April). Lakshapatri puja is performed in Karthikam (October–November) in Visweswaraswamy temple
45	52 Ramavaram	On Madras—Calcutta National Highway, 12 miles from Samalkot Railway Station which is on the Madras—Waltair broad gauge section of the Southern Railway	Mutyalamma festival	In Pushyam (December-January). 10 days	Local, religious	Mutyalamma	Local congregation. Hindus	...	Rajagopalaswamy Kalyanam and Ramalingeswaraswamy Kalyanam are celebrated on Phalguna Suddha Ekadasi (February–March)
46	53 Burugupudi	At 389th mile stone on Madras–Calcutta National Highway, 14 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station	Pasalamma Teertham	Tuesday after Chaitra Suddha Purnima (March–April). 1 day	Local, religious	Pasalamma	1,000; local and from 2 or 3 neighbouring villages. Hindus	Toys, glasware articles, books, pictures etc.	Pandals are erected and protected water supply is made
47	55 (a) Geddanapalle	10 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway	Ankalamma Teertham	Chaitra Suddha Padyami to Chaitra Bahula Amavasya (March–April). 30 days	Local, religious	Ankalamma, image 5 feet high human form	2,000; local and from nearby villages. Hindus	Utensils, lanterns, mirrors, combs, pictures, photos, agricultural implements, toys, Ayurvedic drugs, cloth	Venugopalaswamy Kalyanam is celebrated on Vaisakha Suddha Ekadasi (April–May)

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				9. PEDDAPURAM TALUK—*Contd.*					
48	56 Veeravaram	10 miles from Peddapuram which is about 3 miles from the Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway	Kanaka Mahalakshmamma festival	Sravana Bahula Padyami to Amavasya (July-August). Festival-15 days. Fair-1 day	Local, religious	Kanaka Mahalakshmamma	1,000; local and from neighbouring villages. Hindus	Utensils, lanterns, torchlights, mirrors, combs, toys, Ayurvedic drugs, books, pictures, photos, cloths and agricultural implements	There is a choultry. Venugopalaswamy Ekaham is celebrated in Pushyam (December-January) for one day. Saptaham is celebrated once in 3 years
49	57 Tamarada	8 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station	Tarlamma and Marlamma festival	Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Tarlamma and Marlamma, stones	Local congregation. Hindus	...	Anjaneyaswamy Uthsavam is celebrated for 5 days in Magham (January-February)
50	58 Goneda	8 miles from Peddapuram which is in turn 3 miles from Samalkot Railway Station	Orelamma Jatara	In Ashadam (June-July). Period not specified	Local, religious	Orelamma, stone image	Local congregation. Hindus	...	Sankalpa Siddheswara Kalyanothsavam is also celebrated for 5 days in Magham (January-February)
51	59 Kandrakota	6 miles from Peddapuram which is 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway	Nukalamma Teertham	From Phalguna Bahula Amavasya to Chaitra Suddha Tadiya (March-April). 4 days	Widely known, religious	Nukalamma, 16 feet high and 8 feet broad image painted with colours in awe-inspiring form	2 lakhs; local and from distant places. Hindus	Utensils, lanterns, torchlights, mirrors, combs, toys, pictures, photos, Ayurvedic drugs, books, mill and handloom cloth, agricultural implements, cattle, sheep, fowls, bamboo articles, etc.	Pandals are erected. Srirama Kalyanam is celebrated for 5 days from Chaitra Suddha Navami to Triodasi (March-April)
52	60 Kattamuru	4 miles to the east of Peddapuram which in turn is 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway	1 Kesavaswamy and Pattabhiramaswamy Kalyanams	From Magha Suddha Ekadasi (January-February). 5 days	Local, religious	Kesavaswamy and Pattabhiramaswamy	Local congregation. Hindus	...	...

			2 Ramalingeswaraswamy Kalyanam	Magha Bahula Ekadasi (January-February). 1 day	Local, religious	Ramalingeswaraswamy	Local congregation. Hindus	...	...
			3 Poleramma Teertham	Jaistha Bahula Amavasya(May-June). 1 day	Local. religious	Poleramma	Local congregation. Hindus	...	...
53	61 Sirivada	4 miles to the north of Peddapuram which in turn is 3 miles from Samalkot Railway Station on the Madras—Waltair broad gauge section of the Southern Railway	Chintalamma festival	Chaitra Suddha Padyami to Amavasya (March-April). 30 days	Local, religious	Chintalamma, village deity	200; local congregation. Hindus	Eatables and toys	Srirama Navami is celebrated in Rama temple. Saint Brahmam Uthsavam is celebrated from Karthika Suddha Panchami to Ekadasi (October-November)
54	62 Gudivada	4 miles to the north of Peddapuram which in turn is 3 miles from Samalkot Railway Station	Panchalamma festival	Vaisakha Suddha Padyami to Bahula Amavasya (April - May). 30 days	Local, religious	Panchalamma, image in feminine form	200; local congregation. Hindus	Utensils, lanterns, mirrors, combs, pictures, photos, cloth etc.	Srirama Navami is also celebrated in the village
55	63 Ulimeswaram	6 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station	Ankalamma Panduga	In Sarvanam (July-August). 1 day	Local, religious	Ankalamma	Local congregation. Hindus	...	...
56	64 (a) Thirupathi	8 miles from Peddapuram as also from Samalkot Railway Station	1 Srungaravallabhaswamy Kalyanam	Chaitra Suddha Ekadasi (March-April). 1 day	Local, religious	Srungaravallabhaswamy	Local and from neighbouring villages. Hindus	Eatables, pictures, photos, books and clothes	...
			2 Someswaraswamy Kalyanam	Magha Suddha Ekadasi (January-February). 1 day	Local, religious	Someswaraswamy	Local congregation. Hindus	...	...
			3 Burugulamma Panduga	In Sravanam (July-August).	Local, religious	Burugulamma	Local congregation. Hindus	...	...
57	64 (b) Marlava	On the banks of Yela river, 7 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station on the Madras-Waltair broad gauge section of the Southern Railway	Nukalamma festival	Chaitra Bahula Amavasya to Vaisakha Bahula Amavasya (April-May). 31 days	Local, religious	Nukalamma, stone image in feminine form	Local and from neighbouring villages. Hindus	Utensils, lanterns, torch-lights, mirrors, combs, toys, pictures, photos, mill and handloom cloth, readymade clothes and bamboo articles like baskets, mats, fans etc.	Pandals are erected
58	65 Pulimeru	On Kakinada-Prathipadu bus route, 6 miles from Samalkot Railway Station	Musalamma festival	Bhadrapada Suddha Tadiya to Amavasya (August-September). 28 days	Local, religious	Musalamma, image in human form	Local congregation. Hindus	...	Ramalingeswaraswamy Kalyanam is also celebrated for 5 days from Ashada Bahula Ekadasi (June-July)

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				9. PEDDAPURAM TALUK—*Concld.*					
59	67 (a) Mukkollu	12 miles from Peddapuram	Jatlamma Panduga	In Sravanam (July–August). 1 day	Local, religious	Jatlamma, stone image in human form	Local congregation. Hindus	...	...
60	67 (b) Rajupalem	On Samalkot—Prathipadu bus route, 8 miles from Peddapuram which in turn is 3 mile from Samalkot Railway Station	Talupulamma Teertham	From Vaisakha Bahula Amavasya (April–May). 30 days	Local, religious	Talupulamma, image in human form	Local and from neighbouring villages. Hindus	...	Mutyalamma festival is celebrated for 15 days from Chaitra Bahula Amavasya (March–April)
61	68 Veldurthi	18 miles from Peddapuram	Egulamma festival	Ashadha Bahula Amavasya to Sravana Suddha Sapthami (June–August). 8 days	Local, religious	Egulamma	Local congregation. Hindus	...	...
62	69 Pro-Donthamuru	18 miles from Peddapuram	Nangalamma festival	Ashadha Suddha Purnima to Amavasya(June-July). 15 days	Local, religious	Nangalamma image in an awe-inspiring feminine form holding a sword in one hand	200; local and from neighbouring villages. Hindus	...	Srirama Navami is celebrated for 5 days from Chaitra Suddha Navami
63	71 Pro-Rayavaram	18 miles from Peddapuram	Padalamma Teertham	From Vaisakha Suddha Padyami (April-May). 1 day	Local, religious	Padalamma, image in feminine form	400; local and from neighbouring villages. Hindus	Utensils, mirrors, combs, pictures, photos, etc.	Pandals are put up. Srirama Navami is celebrated on Chaitra Suddha Navami (March-April).
	71 (a) R. Thimmapuram h/o Pro-Rayavaram		Maridamma and Gajjalamma festivals	In Sravanam (July–August).	Local, religious	Maridamma and Gajjalamma	Local congregation. Hindus	...	...
64	72 Gorinta	6 miles from Peddapuram	1 Thallamma Jatara	Vaisakha Suddha Panchami to Amavasya (April–May). 26 days	Local, religious	Thallamma, image in human form	Local congregation. Hindus	...	...

			2 ırama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama	Local congregation. Hindus	...	...
65	73 Vadlamuru	On Samalkot-Prathipadu bus route 2 miles from Peddapuram	Chintalamma festival	Jaistha Suddha Padyami to Bahula Amavasya (May-June). 30 days	Local, religious	Chintalamma	Local congregation. Hindus	...	Srirama Navami is celebrated for one day on Chaitra Suddha Navami (March-April)
66	74 G. Ragampet	On Samalkot—Prathipadu bus route, 2 miles from Samalkot Railway Station, 4 miles from Peddapuram and 10 miles from Kakinada	Vegulamma festival	Bhadrapada Bahula Amavasya (August-September). 1 day	Local, religious	Vegulamma	4 000; local and from neighbouring villages. Hindus	Eatables, lanterns, mirrors, combs, pictures, photos and cloth	Venugopalaswamy Kalyanam in Chaitram (March-April) and Subrahmanya Shashti on Margasira Suddha Shashti (November-December) are also celebrated

10. PRATHIPADU TALUK

1	2 J. Annavaram	On Kakinada—K.D Pet bus route, 36 miles from Kakinada	Rajula Panduga	On Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Lava and Kusa, images in human form	300; local congregation. Hindus	...	...
	2 (a) Kambalapalem hamlet of J. Annavaram		Konda Rajula festival	Magha Bahula Triodasi (January-February) 1 day	Local, religious	Lava and Kusa, earthen images in human form	Local congregation. Hindus	...	Gubbalamma festival is also celebrated for 3 days every year. Srirama Navami is celebrated for 5 days from Chaitra Suddha Navami (March-April)
2	6 Yeleswaram	10 miles from Prathipadu, 17 miles from Addathigala and 22 miles from Peddapuram which in turn is 3 miles from Samalkot Railway Station	Rupulamma Teertham	Vaisakha Suddha Padyami to Amavasya (April-May). 30 days	Local, religious	Rupulamma, 3 feet high image in feminine form	Local congregation. Hindus	...	Ramalingeswaraswamy Kalyanam is celebrated for 5 days from Magha Bahula Chathurdasi (January-February), Srirama Navami is celebrated for 5 days from Chaitra Suddha Navami (March-April)
3	8 Lingamparti	21 miles from Prathipadu and 23 miles from Samalkot Railway Station	Nukalamma Teertham	Phalguna Bahula Chathurdasi and Amavasya (February-March). 2 days	Local, religious	Nukalamma *alias* Nukambika, image in feminine form	10,000; local and from neighbouring villages. Hindus	Utensils, lanterns, torchlights, mirrors, combs, pictures, photos and toys	Srirama Navami for 5 days from Chaitra Suddha Navami (March-April). Rajagopalaswamy Kalyanamahothsavam for 5 days from Phalguna Suddha Ekadasi to Purnima (February-March), Bhogeswaraswamy festival from Vaisakha Suddha Ekadasi (April-May) and Vasanthalamma or Vasanthambika Jatara on Vaisakha Suddha Purnima are also celebrated. Konda Rajula Panduga is celebrated on Fridays in Pushyam (December-January) or Magham (January-February)

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				10. PRATHIPADU TALUK—*Contd.*					
4	10 Yerravaram	On Madras—Calcutta National Highway, 6 miles from Prathipadu and 20 miles from Samalkot Railway Station	Subrahmanya Shashti	From Margasira Suddha Panchami (November–December). 3 days	Local, religious	Subrahmanyaswamy, serpent-hood	3,000; local and from neighbouring villages. Hindus	Utensils, lanterns, torchlights, mirrors, combs, pictures, photos, cloth, and toys	Pasalamma Jatara is celebrated for 15 days from Ashadha Suddha Purnima (June–July). Srirama Navami is celebrated for 5 days from Chaitra Suddha Navami (March-April)
5	16 Kirlampudi	12 miles from Samalkot Railway Station	Nukalamma Teertham	From Chaitra Suddha Padyami (March–April). 15 days	Local, religious	Nukalamma, 8 feet high image in sitting posture and in awe-inspiring form with 4 hands	5,000; local and from neighbouring villages. Hindus	Utensils, lanterns, torchlights, mirrors, combs Ayurvedic drugs, hand-sticks, ropes and toys	Pandals are erected
6	18 Prathipadu	15 miles from Samalkot Railway Station and 17 miles from Peddapuram	Vegulamma festival	Chaitra Bahula Amavasya (March–April). 1 day	Local, religious	Vegulamma, image in feminine form	2,000; local and from neighbouring villages. Hindus	Sweetmeats, readymade garments, pots etc.	...
7	19 Vommangi	3 miles from Prathipadu by road	Nukalamma festival	In Chaitram (March–April). 1 day	Local, religious	Nukalamma	Local congregation. Hindus	...	...
8	25 Uttarakanchi	8 miles from the 387th milestone on Madras—Calcutta National Highway and 21 miles from Samalkot Railway Station	Nukalamma festival	From Phalguna Bahula Chathurdasi (February–March). 2 days	Local, religious	Nukalamma, village deity	Local congregation. Hindus	...	...
9	26 Gokavaram	2 miles from Uttarakanchi and 10 miles from Prathipadu	Egulamma Panduga	Vaisakha Suddha Purnima (April–May). 1 day	Local, religious	Egulamma, stone image under a neem tree	Local congregation. Hindus	...	...
10	26 (f) Girijanapuram	16 miles from Prathipadu	Kondadevatha festival	In March and September. 1 day on each occasion	Local, religious	Kondadevatha, stone image	Local congregation. Hindus	...	...

11	26 (g) Vanthada	13 miles from Madras—Calcutta National Highway and 15 miles from Prathipadu	Gangalamma Panduga	Vaisakha Bahula Amavasya. (April Ma). 1 day	Local, religious	Gangalamma	Local congregation. Hindus	...	Kondaraju Kodukula Panduga is celebrated on a Friday in Magham (January–February)
12	27 Peddipalem	8 miles from Prathipadu by cart track and 20 miles from Samalkot Railway Station partly by bus and partly by road	Nukalamma Teertham	From Phalguna Bahula Amavasya (February–March). 2 days	Local, religious	Nukalamma, image in feminine form with 8 hands	Local congregation. Hindus	Eatables, utensils, combs, mirrors, toys, books and other articles	Sita Rama Kalyanam is celebrated on Chaitra Suddha Navami (March-April) in Sri Rama temple in the village
13	29 Diguvadharapalle	12 mile from Kathipudi—Kotanandur road and 12 miles from Annavaram Railway Station	Talupulamma festival	Chaitra Bahula Panchami to Dasami (March–April). 6 days	Local, religious	Talupulamma image in the form of a ghatam (an earthen vessel)	Local congregation. Hindus	...	...
14	30 Uligogula	15 miles from Prathipadu and 30 miles from Samalkot Railway Station	Kondarajula *alias* Vanadevatha Panduga	Twice in a year in March and September. 1 day on each occasion	Local, religious	Kondarajulu *alias* Vanadevatha	Local congregation. Hindus	...	...
15	31 Bapandhara	30 miles from Samalkot Railway Station	Kondarajula *alias* Vanadevatha Panduga	Twice in a year in March and September. 1 day on each occasion	Local, religious	Kondarajulu *alias* Vanadevatha	Local congregation. Hindus	...	...
16	32 Ketanagirimirthiwada	15 miles from Prathipadu	Kondarajula *alias* Vanadevatha Panduga	In March and September. 1 day on each occasion	Local, religious	Kondarajulu *alias* Vanadevatha	Local congregation. Hindus	...	...
17	33 Buradakota	30 miles from Samalkot Railway Station	Kondarajula *alias* Vanadevatha Panduga	In March and September. 1 day on each occasion	Local, religious	Kondarajulu *alias* Vanadevatha	Local congregation. Hindus	...	...
18	34 Kondapalle	15 miles from Prathipadu and 30 miles from Samalkot Railway Station	Kondarajula *alias* Vanadevatha Panduga	In March and September. 1 day on each occasion	Local, religious	Kondarajulu *alias* Vanadevatha	Local congregation. Hindus	...	...
19	35 Velangi	14 miles from Prathipadu and about 23 miles from Gollaprolu Railway Station	Mallikarjunaswamy festival	In Pushyam (December – January). 1 day	Local, religious	Mallikarjunaswamy	500; local congregation. Hindus	...	...
20	45 Raghavapatnam	23 miles from Ravikampadu Railway Station and 28 miles from Prathipadu	Gramadevathala Panduga	From Chaitra Bahula Sapthami (March–April). 9 days	Local, religious	Gubballamma, Singaramma Chintalamma and Bodakondamma stone images	Local, congregation. Hindus	...	...
21	47 Jaldam	16 miles from Annavaram Railway Station and 30 miles from Prathipadu	Chintalamma festival	In Vaisakham (April–May). 1 day	Local, religious	Chintalamma, a stone image	Local, congregation. Hindus	...	Rajula Panduga is celebrated on Magha Suddha Purnima (January–February)

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				10. PRATHIPADU TALUK—*Contd.*					
22	51 Rajavaram	8 miles from Annavaram Railway Station and 19 miles from Prathipadu	Daralamma Panduga	In Magham (January–February). 1 day	Local, religious	Daralamma	Local, congregation. Hindus	...	Kondarajula Panduga is also celebrated
23	52 Mulagapudi	Beside Kotananduru—Kathipudi road, 11 miles from Annavaram Railway Station and 24 miles from Prathipadu	Vemalamma festival	Chaitra Suddha Panchami to Vaisakha Suddha Panchami (April–May). 31 days	Local, religious	Vemalamma, a ghatam (an earthen pot)	Local congregation. Hindu	...	Srirama Kalyanam is celebrated on Chaitra Suddha Navami (March—April)
24	52 (a) Balarampuram	12 miles from Annavaram Railway Station and 22 miles from Prathipadu	Padalamma festival	Jaistha Bahula Amavasya (May–June). 1 day	Local, religious	Padalamma	Local congregation. Hindus	...	...
25	53 Mallavaram	About 12 miles from Annavaram Railway Station and 22 miles from Prathipadu	Mavullamma Panduga	In Ashadham (June–July). 15 days	Local, religious	Mavullamma	Local congregation. Hindus	...	...
26	54 Gummaregula	On Kathipudi—Santapydipala road, 12 miles from Annavaram Railway Station and 22 miles from Prathipadu	Vanumulamma festival	In Chaitram (March–April). 30 days	Local, religious	Vanumulamma, stone image	Local congregation. Hindus	...	...
27	55 Santapydipala	13 miles from Annavaram Railway Station and 23 miles from Prathipadu	Nukalamma festival	Phalguna Bahula Ashtami to Amavasya (February–March). 8 days	Local, religious	Nukalamma image of Shakthi form	3,000; local and from neighbouring villages. Hindus	Eatables, fancy goods, books, pictures, photos and bamboo baskets etc.	...
28	65 (b) Masampalle	7 miles from Kottapalle Railway Station and 16 miles from Prathipadu	Jajulamma festival	From Chaitra Bahula Ekadasi (March–April). 5 days	Local, religious	Jajulamma, stone image	Local congregation. Hindus	...	...
29	68 Podurupaka	12 miles from Prathipadu	Vudugulamma Panduga	Chaitra Bahula Amavasya (March–April). 1 day	Local, religious	Vudugulamma	Local congregation. Hindus	...	Kondaraju Kodukula Panduga is celebrated on a Friday in the dark fortnight of Magham (January–February)

30	69 Sarabhavaram	8 miles from Prathipadu and 10 miles from Gollaprolu Railway Station	Boda Kondamma festival	Chaitra Bahula Panchami to Amavasya (March–April). 11 days	Local, religious	Boda Kondamma image of Shakthi	Local congregation. Hindus	...	...
31	69 (a) Gajjanapudi	8 miles from Prathipadu and 12 miles from Gollaprolu Railway Station	Mulagalamma festival	Chaitra Bahula Amavasya (March–April). 1 day	Local, religious	Mulagalamma, image of Shakthi form	Local congregation. Hindus	...	...
32	70 Pothuluru	10 miles from Gollaprolu Railway Station as also from Prathipadu	Boda Kondamma Teertham	Chaitra Suddha Purnima to Bahula Amavasya. (March–April). 16 days	Local, religious	Boda Kondamma, stone image	Local congregation. Hindus	...	...
33	70 (a) Vakapalle	About 6 miles from Ravikampadu Railway Station as also from Prathipadu by cross country path	Mahalakshmamma festival	In Chaitram (March–April). 1 day	Local, religious	Mahalakshmamma	Local congregation. Hindus	...	...
34	71 Venkatanagaram	8 miles from Madras—Calcutta National Highway as also from Ravikampadu Railway Station	Ankalamma festival	In Chaitram (March–April). 1 day	Local, religious	Ankalamma	Local congregation. Hindus	...	...
35	71 (a) Uddandajagannadhapuram	5 miles from Madras—Calcutta National Highway, about 7 miles from Ravikampadu Railway Station and 8 miles from Prathipadu	Nukalamma festival	In Chaitram (March–April). 2 days	Local, religious	Nukalamma	Local congregation. Hindus	...	...
36	72 Chintaluru	7 miles from Prathipadu and about 8 miles from Ravikampadu Railway Station	Chintalamma Jatara	In Phalgunam (February-March). Period not specified	Local, religious	Chintalamma, Shakthi form	Local congregation. Hindus	...	...
37	73 Thotapalle	10 miles from Durgada Railway Station	Sivaratri	Magha Bahula Chathurdasi (January–February). 1 day	Local, religious	Dhara Malleswaraswamy, stone Sivalingam	Local and from neighbouring villages. Hindus	...	...
38	74 Gondi	6 miles from Annavaram Railway Station and 18 miles from Prathipadu	Vegulamma Panduga	In Magham (January-February). Period not specified	Local, religious	Vegulamma, wooden image	Local congregation. Hindus	...	Kondarajula Panduga is also celebrated in Magham (January-February)
39	74 (a) G. Kothapalle	6 miles from Annavaram Railway Station and 18 miles from Prathipadu	Nukalamma Sambaram	Chaitra Bahula Amavasya (March–April). 1 day	Local, religious	Nukalamma, stone image	Local congregation. Hindus	...	Pydimallamma festival in September and Kondarajula Panduga in Magham (January–February) are also celebrated

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1	2	3	4	5	6	7	8	9	10
				10. PRATHIPADU TALUK—*Concld.*					
40	75 Vajrakutam	4 miles from Ravikampadu Railway Station	Indesamma Panduga	Once in a year according to convenience of the villagers. 1 day	Local, religious	Indesamma, stone image	Local congregation. Hindus	...	...
41	77 (a) Tirupathi Agraharam h/o Nellipudi	About 3 miles from Ravikampadu Railway Station and 10 miles from Prathipadu	Sri Venkateswaraswamy festival	In Chaitram (March – April). 5 days	Local, religious	Venkateswaraswamy	5,000; local and from neighbouring villages. Hindus	...	...
42	79 Konthangi	6 miles from Ravikampadu Railway Station and 13 miles from Prathipadu	Pampadamma festival	In Pushyam (December-January). 6 days	Local, religious	Pampadamma, ant-hill	Local congregation. Hindus	...	Gangadevi festival is celebrated on 15th March
43	81 Sankhavaram	About 8 miles from Ravikampadu Railway Station and 13 miles from Prathipadu	Nukalamma festival	In Chaitram (March – April). 1 day	Local, religious	Nukalamma	2,000; local congregation. Hindus	...	...
44	84 Merakachamavaram	6 miles from Annavaram Railway Station and 30 miles from Prathipadu	Chamalamma Panduga	In Ashadham (June–July). 1 day	Local, religious	Chamalamma, a big stone	1,000; local and from neighbouring villages. Hindus	...	...
45	86 Rowthulapudi	8 miles from Annavaram Railway Station, 21 miles from Prathipadu and 32 miles from Kakinada	Ramalingeswaraswamy Kalyanam	Magha Suddha Ekadasi to Purnima (January–February). 5 days	Local, religious	Ramalingeswaraswamy, stone Sivalingam	Local congregation. Hindus	...	...
46	87 Gidajam	6 miles from Annavaram Railway Station and 28 miles from Prathipadu	Padalamma festival	In Ashadham (June–July). 1 day	Local, religious	Padalamma, stone image	Local congregation. Hindus	...	...
47	88 Bapabhupalapatnam	9 miles from Annavaram Railway Station, 22 miles from Prathipadu and 35 miles from Kakinada	Vemulamma festival	Chaitra Bahula Ekadasi to Amavasya (March–April). 5 days	Local, religious	Vemulamma, represented by small wooden cots and canopies and amidst bushes	Local congregation. Hindus	...	...

48	89 Latchireddipalem	8 miles from Annavaram Railway Station and 25 miles from Prathipadu	Vanumulamma festival	In Vaisakham (April–May). Period not specified	Local, religious	Vanumulamma	Local congregation. Hindus	...	Srirama Navami is celebrated every year in Chaitram (March–April)
49	90 Namagiri Narendrapatnam	8 miles from Annavaram Railway Station and 22 miles from Prathipadu	Yebalamma festival	In Vaisakham (April–May). Period not specified	Local, religious	Yebalamma	Local congregation. Hindus	...	...
50	94 Mandapam	3 miles from Annavaram Railway Station and 18 miles from Prathipadu	Nukalamma Teertham	From Phalguna Bahula Padyami (February–March). 15 days	Local, religious	Nukalamma, earthen image	Local congregation. Hindus	...	...
51	96 A. Annavaram-(Arempudi Annavaram)	On Ratnagiri hill, 2 miles from Annavaram Railway Station and 30 miles from Kakinada about 20 miles from Prathipadu and 50 miles from Rajahmundry	Sri Veera Venkata Satyanarayanaswamy Kalyana mahothsavam	From Vaisakha Suddha Ekadasi (April–May). 6 days	Widely known, religious	Sri Veera Venkata Satyanarayanaswamy, stone image in human form	Local and from distant places. Hindus	...	Choultries of the Devasthanam, are available; sanitary arrangements are made; and there is protected water supply

11. TUNI INDEPENDENT SUB-TALUK

1	3 (b) Timmarajupeta hamlet of Kottam	15 miles from Tuni Railway Station on Vijayawada—Wailtair broad gauge section of the Southern Railway	Kothamma Panduga	In Bhadrapadam (August–September). 1 day	Local, religious	Kothamma, a tree	Local congregation. Hindus	...	Nukalamma festival is celebrated for a day on Phalguna Bahula Amavasya
	3 (c) Kothuru hamlet of Kottam		Talupulamma Panduga	In Bhadrapadam (August–September). 1 day	Local, religious	Talupulamma, a tree	Local congregation. Hindus	...	...
2	8 Bhimavarapukota	10 miles from Tuni—Kotananduru bus route and 12 miles from Tuni Railway Station	1 Sri Rama Kalyanam	From Chaitra Suddha Navami to Purnima (March–April). 7 days	Local, religious	Sri Rama	Local congregation. Hindus	...	...
			2 Nukalamma festival	In Phalguna Bahula Amavasya (February–March). 1 day	Local, religious	Nukalamma	Local congregation. Hindus	...	...
3	10 Koruprollu Mallavaram	6 miles from Gandi which is 3 miles from the Tuni—Kotananduru bus route and 10 miles from Tuni	Cheedikamma festival	In Asviyujam (September–October). 1 day	Local, religious	Cheedikamma	Local congregation. Hindus	...	Nukalamma festival on Phalguna Bahula Amavasya (February-March) and Perantalamma festival in March are also celebrated in this village

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1	2	3	4	5	6	7	8	9	10
				11. TUNI INDEPENDENT SUB-TALUK—*Contd.*					
4	12 (a) Buchiseethayammapeta hamlet of Dondavaka	8 miles from Tuni Railway Station by foot	Srirama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama	Local congregation. Hindus	...	...
5	13 Billananduru	12 miles from Tuni Railway Station	1 Nukalamma Panduga	Phalguna Bahula Ekadasi to Amavasya (February-March). 5 days	Local, religious	Nukalamma, image in awe-inspiring looks with 4 hands and a tiger under the feet	Local congregation. Hindus	...	...
			2 Marinamma Panduga	Sravana Suddha Purnima to Amavasya (July-August). 16 days	Local, religious	Marinamma	Local congregation. Hindus	...	...
6	14 Indugapalle	8 miles from Tuni	Nukalamma festival	From Phalguna Bahula Padyami (February-March). 16 days	Local, religious	Nukalamma, 5 feet high stone image	Local congregation. Hindus	...	...
7	15 Boddavaram	11 miles from Tuni Railway Station	Gouramma festival	In Asviyujam (September-October). 30 days	Local, religious	Gouramma, an image of Gouri by the side of Siva wi h Ganga on His head	Local congregation. Hindus	...	Nukalamma Teertham is celebrated on Chaitra Bahula Amavasya (March-April)
	15 (a) T. Jagannathanagaram hamlet of Boddavaram	6 miles from Tuni on Tuni—Narsipatnam road	Perantalamma festival	Chaitra Suddha Purnima (March-April). 1 day	Local, religious	Perantalamma, an ant-hill	Local, congregation. Hindus	...	...
8	17 Koppaka Agraharam	About 8¼ miles from Tuni	Gompamma Aradhana	During the dark fortnight of Sravanam (July-August). 4 days	Local, religious	Gompamma, image in feminine form	Local congregation. Hindus	...	...

9 19 Diguvaipolavaram	5 miles from Tuni Railway Station	1 Onumulamma Sambaram	In Sravanam (July–August). 30 days	Local, religious	Onumulamma	Local congregation. Hindus	...	Nukalamma festival is celebrated on Phalguna Bahula Amavasya (February–March)
		2 Durgalamma Sambaram	From Vaisakha Bahula Navami (April–May). 7 days	Local, religious	Durgalamma, image in feminine form	Local congregation. Hindus	...	...
10 23 Kolimeru	5 miles from Tuni	Padalamma festival	From Sravana Suddha Padyami (July–August). 15 days	Local, religious	Padalamma, stone image	Local congregation. Hindus	...	...
11 I Tuni	A Railway Station on Madras—Waltair Railway line at the 425th mile stone on Madras-Calcutta National Highway and 36 miles from Kakinada	1 Hanumajjayanti	From Vaisakha Bahula Dasami (April–May). 5 days	Local, religious	Anjaneyaswamy, stone image	Local congregation. Hindus	...	...
		2 Srirama Navami	From Chaitra Suddha Navami (March–April). 9 days	Local, religious	Sri Rama	About 4,000; local and from the neighbouring villages. Hindus	...	...
		3 Saibaba festival	From Asviyuja Suddha Vidiya (September–October). 10 days	Local, religious	Saibaba, a saint	Local and from neighbouring villages. Hindus	...	Thyagaraja Vardhanti is celebrated for 5 days in February
		4 Maridamma festival	From Phalguna Bahula Chathurdasi (February–March). 2 days	Local, religious	Maridamma, image in feminine form	2,000; local congregation. Hindus	...	...
12 28 Kotturu	About 4 miles from Tuni Railway Station	Talupulamma festival	In Chaitram (March–April). 1 day	Local, religious	Talupulamma	2,000; local and from neighbouring villages. Hindus	...	...
13 31 Anuru	4 miles from Hamsavaram Railway Station and 10 miles from Tuni	Nukalamma festival	From Phalguna Bahula Shashti (February–March). 10 days	Local, religious	Nukalamma, stone image	Local congregation. Hindus	...	...
14 33 Krishnapuram	About 5 miles from Hamsavaram Railway Station and 10 miles from Tuni	Pampadamma festival	Phalguna Bahula Amavasya (February–March). 1 day	Local, religious	Pampadamma, village deity	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
				11. TUNI INDEPENDENT SUB-TALUK—*Contd.*					
15	34 Pydikonda	4 miles from Hamsavaram Railway Station and 11 miles from Tuni	Pampadamma Teertham	Chaitra Suddha Padyami(March-April). 1 day	Local, religious	Pampadamma, stone image	Local congregation. Hindus	...	...
16	37 Tetagunta	5 miles from Annavaram Railway Station and 8 miles from Tuni	Nukalamma festival	From Chaitra Suddha Padyami (March-April). 5 days	Local, religious	Nukalamma	Local congregation. Hindus	Eatables and toys	1. Gyramma Panduga is celebrated once in 3 years during the entire month of Karthikam (October-November). 2. Adavirajula Panduga is celebrated in Magham (January-February) for a day. 3. Golusulamma Sambaram is celebrated for 15 days from Chaitra Bahula Amavasya (March-April) in Timmapuram, a hamlet of this village
17	39 Ayyaparaju Kothapalle	1 mile from Annavaram Railway Station and 13 miles from Tuni	Nukalamma festival	Phalguna Bahula Amavasya (February-March). 1 day	Local, religious	Nukalamma	Local congregation. Hindus	...	Tallamma Jagaram and Bucchamma Perantalu festivals are celebrated in Chaitram (March-April)
18	40 P.E. Chennayapalem	2 miles from Annavaram Railway Station and 16 miles from Tuni	Padalamma Jagaram	Phalguna Suddha Padyami to Amavasya (February-March). 30 days	Local, religious	Padalamma, 2 feet high stone image carved on stone	Local congregation. Hindus	Eatables, etc.	...
19	41 Bendapudi	Beside Madras—Calcutta National Highway 2 miles from Ravikampadu Railway Station	Kagithalamma Panduga	From Jaistha Bahula Vidiya (May-June). 14 days	Local, religious	Kagithalamma	Local congregation. Hindus	...	...
20	42 Ravikampadu	1 mile from Ravikampadu Railway Station and 10 miles from Tuni	Masamma Panduga	Phalguna Bahula Chathurdasi and Amavasya (February-March). 2 days	Local, religious	Masamma	Local congregation. Hindus	...	Mahishasuramardhani Teertham is celebrated for one day on Chaitra Suddha Padyami (March-April). Sri Rama Kalyanam is celebrated on Chaitra Suddha Navami (March-April)

21	43 Kommanapalle	2½ miles from Ravikampadu Railway Station, 4 miles from Annavaram Railway Station and 16 miles from Tuni	Mutyalamma Teertham	From Phalguna Bahula Padyami (February-March). 15 days	Local, religious	Mutyalamma	Local congregation. Hindus	...	Srirama Navami is celebrated for 5 days from Chaitra Suddha Navami (March-April)
22	44 Srungaruksham	3 miles from Annavaram Railway Station and 15 miles from Tuni	Nukalamma Teertham	Phalguna Suddha Purnima to Amavasya (February-March). 16 days	Local, religious	Nukalamma, image in awe-inspiring human form	Local and from neighbouring villages. Hindus	...	Someswaraswamy Kalyanam is celebrated for 5 days from Jaistha Suddha Ekadasi to Purnima (May-June) in that temple. Subrahmanya Shashti is celebrated on Margasira Suddha Shashti (November-December)
23	46 (c) Vantimamidi hamlet of Thondangi	About 5 miles from Annavaram Railway Station and 12 miles from Tuni	Visweswaraswamy festival	In Magham (January-February). 1 day	Widely known, religious	Visweswaraswamy	25,000; local and distant places too. Hindus	...	...
	46 (e) Danayapeta hamlet of Thondangi	6½ miles from Annavaram Railway Station and 19 miles from Tuni	Poleramma Sambaram	Phalguna Suddha Purnima to Bahula Chathurdasi (February-March). 15 days	Local, religious	Poleramma, stone image in feminine form with 4 hands	1,000; local and from neighbouring villages. Hindus	...	Srirama Navami is celebrated for 5 days from Chaitra Suddha Navami (March-April)
24	47 (j) Pampadipeta hamlet of Kona Forest	7 miles from Annavaram Railway Station	Srirama Navami	From Chaitra Suddha Navami (March-April). 3 days	Local, religious	Sri Rama, images of Rama, Sita, Lakshmana and Anjaneya	Local congregation. Hindus	...	...
	47 (s) Avulamanda hamlet of Kona Forest	7 miles from Ravikampadu Railway Station	Mahasivaratri	Magha Bahula Amavasya (January-February). 1 day	Local, religious	Lord Siva	12,000; local and from neighbouring villages. Hindus	Sweets and toys	People take sea bath on this day at this place
	47 (u) Addaripeta hamlet of Kona Forest	7 miles from Tuni of which 3 miles can be covered by road	Pampadamma Teertham	Chaitra Bahula Amavasya (March-April). 1 day	Local, religious	Pampadamma, awe-inspiring image in the form of shakthi with 4 hands holding weapons	Local congregation. Hindus	...	1. Koda Sathemma Teertham is celebrated. 2. Srirama Navami is celebrated for a week from Chaitra Suddha Sapthami to Triodasi
25	48 Alavilli Venkatanagaram	4 miles froms Ravikampadu Railway Station	Srirama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama	Local and from neighbouring villages. Hindus	...	Gangalamma Jatara is celebrated on Phalguna Bahula Amavasya (February-March)

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1	2	3	4	5	6	7	8	9	10
				11. TUNI INDEPENDENT SUB-TALUK—*Concld.*					
	48 (a) Pataperumallapuram hamlet of Alavilli Venkatanagaram	6 miles from Ravikampadu Railway Station of which 4 miles has to be covered by cart and the rest by foot and 25 miles from Tuni	Durgalamma Sambaram	Chaitra Bahula Padyami to Amavasya (March-April). 15 days	Local, religious	Durgalamma, image in feminine form with 4 hands	4,000; local and from neighbouring villages. Hindus	Eatables, lanterns, mirrors, combs, toys	...
	48 (d) Chodipallivaripeta hamlet of Alavilli Venkata nagaram	9 miles from Ravikampadu Railway Station	Bandi Ammoru Uthsavam	From a Thursday before or after Vaisakha Bahula Amavasya (April-May). 7 days	Local, religious	Bandi Ammoru, black stone pillar	Local and from neighbouring villages. Hindus	...	...
				12. PITHAPURAM INDEPENDENT SUB-TALUK					
1	1 Pithapuram	A Railway Station on Madras-Waltair broad gauge section of the Southern Railway at a distance of 12 miles from Kakinada by bus and 20 miles by train *via* Samalkot	1 Kukkuteswaraswamy Teertham	From Magha Bahula Ekadasi (January-February). Festival—5 days Fair—10 days	Widely known, religious	Kukkuteswaraswamy, self-manifest Sivalingam in the form of a cock	50,000; local and from distant places. Hindus	Utensils, lanterns, torchlights, mirrors, combs, pictures, photos, books, agricultural implements etc.	There are choultries and free feeding is organised
			2 Madhavaswamy Teertham	From Magha Suddha Ekadasi (January-February). 5 days	Local, religious	Madhavaswamy, image of Vishnu with 4 hands	Local and from neighbouring villages. Hindus	...	...

			3 Kumara-swamy Teertham	On Phalguna Suddha Ekadasi (February–March). 1 day	Local, religious	Kumaraswamy	Local congregation. Hindus	...	...
			4 Venugopalaswamy Kalyanam	In Karthikam (October–November). 1 day	Local, religious	Venugopalaswamy, stone image in human form	Local congregation. Hindus	...	...
			5 Nukalamma Teertham	On Phalguna Bahula Amavasya (February–March). 1 day	Local, religious	Nukalamma, awe-inspiring image	Local congregation. Hindus	...	...
			6 Maridamma Teertham	On Jaistha Bahula Amavasya (May–June). 1 day	Local, religious	Maridamma, stone image in awe-inspiring human form	Local congregation. Hindus	...	...
			7 Neramma festival	On Chaitra Bahula Amavasya (March–April). 1 day	Local, religious	Neramma	Local congregation. Hindus	...	...
			8 Bangaramma festival	On Vaisakha Bahula Amavasya (April–May). 1 day	Local, religious	Bangaramma	Local congregation. Hindus	...	...
2	21 Gollaprolu	A Railway Station on Madras–Waltair line, 4 miles from Pithapuram, 11 mies from Samalkot by boat route and 68 miles from Rajahmundry	1 Nukalamma Jatara	In Phalgunam (February–March). 1 day	Local, religious	Nukalamma	Local congregation. Hindus	...	...
			2 Padalamma Jatara	In Jaistham (May–June). 1 day	Local, religious	Padalamma	Local congregation. Hindus	...	...
			3 Srirama Thrayagam	13th to 15th January. 3 days	Local, religious	Sri Rama	Local congregation. Hindus	...	Srirama Navami is celebrated on Chaitra Suddha Navami (March–April)
3	26 Kodavali	7 miles from Gollaprolu Railway Station and 15 miles from Pithapuram	Ankalamma Jatara	Chaitra Bahula Amavasya (March–April). 1 day	Local, religious	Ankalamma	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
				12. PITHAPURAM INDEPENDENT SUB-TALUK—*Concld.*					
4	45 Endapalle	5½ miles from Pithapuram Railway Station	Nukalamma Jatara	On Phalguna Bahula Amavasya (February-March). 1 day	Local, religious	Nukalamma, image in Shakthi form	Local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, torchlights, mill and handloom cloth etc.	Karakhandeswaraswamy festival is celebrated for 5 days from Magha Bahula Ekadasi to Amavasya (January-February)
5	45 Mallavaram	2 miles from Pithapuram	Subrahmanya Shashti	On Margasira Suddha Shashti and Sapthami (November-December). 2 days	Local, religious	Subrahmanyaswamy	Local congregation. Hindus	...	...

APPENDIX III

LIST OF MARKETS AND SHANDIES

Name of Market or Shandy 1	Name of Town/Village in which the Market or Shandy is located 2	Main items of business 3	Days of operation 4
	1. KAKINADA TALUK		
Kakinada Market	Kakinada	Food stuffs	All days
Gandhinagar Market	-do-	-do-	-do-
Jagannaikpur Market	-do-	-do-	-do-
Weekly Market	Samalkot	-do-	Wednesday
Weekly Market	Vetlapalem	Vegetables and other food stuffs	Wednesday and Friday
Weekly Market	Karapa	-do-	All days
Weekly Market	Kovvuru	-do-	Tuesday
Weekly Market	Aratlakatta	Food stuffs	Sunday
Weekly Market	Karakuduru	Vegetables and other food stuffs	Tuesday
Weekly Market	Pedapudi	-do-	Wednesday
Weekly Market	G. Mamidada	Food stuffs	Saturday
Weekly Market	Gandredu	-do-	Wednesday
Weekly Market	Paina	Vegetables and other food stuffs	Thursday
Weekly Market	Peddada	-do-	-do-
Weekly Market	Vemulavada	-do-	Wednesday
Weekly Market	Velangi	-do-	Tuesday
Weekly Market	Gollapalem	Food stuffs	Friday
Weekly Market	Manjeru	Vegetables and other food stuffs	Thursday
Weekly Market	Jagannadhagiri	-do-	-do-
Weekly Market	Penumalla	-do-	Saturday
Weekly Market	Aithapudi	Food stuffs	Wednesday
Weekly Market	Kajuluru	Vegetables and other food stuffs	Sunday
Weekly Market	Duggudurru	Vegetables and other food stuffs	Friday
Weekly Market	Kuyyeru	-do-	Saturday
Weekly Market	Uppumilli	-do-	Wednesday
Weekly Market	Injaram	-do-	Thursday
Weekly Market	Pallipalem	-do-	Saturday
Weekly Market	Polekurru	-do-	Monday

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Name of Market or Shandy 1	Name of Town/Village in which the Market or Shandy is located 2	Main items of business 3	Days of operation 4
2. AMALAPURAM TALUK			
Municipal Market	Amalapuram	Vegetables and mutton	All days
Weekly Market	-do-	Paddy and other provisions	Sunday
Weekly Market	Ambajipeta	Cattle	Wednesday
Weekly Market	Konkapalle	N.A.	Thursday
Weekly Market	Mummidivaram	Vegetables and mutton	Monday
Weekly Market	Bodasakurru	-do-	Tuesday
Weekly Market	Devaguptam	N.A.	Friday
Weekly Market	Komaragiripatnam	N.A.	Saturday
3. RAZOLE TALUK			
Weekly Market	Razole	Food stuffs, pots, household articles and fancy articles	Saturday
Weekly Market	Manepalle	-do-	Thursday
Weekly Market	-do-	-do-	Saturday
Weekly Market	Nagulanka	-do-	-do-
Weekly Market	Pasarlapudi	-do-	Wednesday
Weekly Market	Nagaram	-do-	Friday
Weekly Market	Thatipaka	-do-	Monday
Weekly Market	Sivakodu	-do-	Thursday
Weekly Market	Chintalapalle	-do-	Wednesday
Weekly Market	Kadali	Vegetables and fish	Tuesday
Weekly Market	Komarada	-do-	Monday
Weekly Market	Katrenipadu	-do-	Thursday
Weekly Market	Ponnamanda	-do-	Sunday
Weekly Market	Mulikipalle	-do-	Friday
Weekly Market	Gudapalle	Food stuffs, household articles, fancy articles and pots	Saturday
Weekly Market	Gudimellanka	Vegetables and fish	Wednesday

Weekly Market	Lakkavaram	-do-	Thursday
Weekly Market	Visweswarayapuram	-do-	Friday
Weekly Market	Malikipuram	-do-	Sunday
Weekly Market	Sakhinetipalle	-do-	Friday
Daily Market	-do-	Cocoanut, paddy, rice and cloth	All days
Weekly Market	Tekisettipalem	-do-	Thursday
Weekly Market	Ramseswaram	Vegetables and fish	Tuesday
Weekly Market	Antervedi	-do-	Wednesday
Daily Market	Mori	Vegtables, fish and firewood	All days except Sundays
Weekly Market	Sankaraguptam	Vegetables and fish	Thursday
Weekly Market	Kesanapalle	-do-	Monday
Weekly Market	Kesanapalle (East Palem)	-do-	Wednesday

4. KOTHAPETA INDEPENDENT SUB-TALUK

—Nil—

5. RAMACHANDRAPURAM TALUK

Ramachandrapuram Market	Ramachandrapuram	Clothes and vegetables	Sunday and Wednesday
Weekly Market	Draksharama	All food commodities, cloth and fruits	Monday
Ellampalem Market	Ellampalem	Vegetables	Friday
Mandapeta Market	Mandapeta	Cloth and vegetables	-do-
Village Market	Biccavolu	Cattle and cloth	Friday
Village Market	Balabhadrapuram	-do-	-do-
Village Market	Thossipudi	-do-	Tuesday
Village Market	Komaripalem	-do-	Friday
Village Market	Dwarapudi	-do-	Wednesday and Tuesday
Village Market	Kesavaram	Cloth, vegetables and cattle	Friday
Village Market	Ippanapadu	Cloth and vegetables	Saturday
Village Market	Thapeswaram	-do-	Wednesday
Village Market	Arthamuru	-do-	Sunday and Wednesday
Village Market	Polamuru	Cattle and cloth	Friday
Village Market	Ramavaram	Clothes and vegetables	Thursday and Sunday

APPENDIX III

LIST OF MARKETS AND SHANDIES

Name of Market or Shandy 1	Name of Town/Village in which the Market or Shandy is located 2	Main items of business 3	Days of operation 4
	5. RAMACHANDRAPURAM TALUK—*Concld.*		
Village Market . .	Mahendravada	Clothes and vegetables	Monday and Tuesday
Village Market . .	Vedurupaka	-do-	Sunday, Tuesday and Thursday
Village Market . .	Pendlapaka	Cattle and cloth	Tuesday
Village Market . .	Velapalem	-do-	Sunday
Village Market . .	Konkuduru	-do-	Monday and Thursday
Village Market . .	Pasalapudi	Cloth and vegetables	Tuesday and Thursday
Village Market . .	Someswaram	-do-	Tuesday and Saturday
Village Market . .	Lolla	-do-	Tuesday
Village Market . .	Kuthukuluru	Vegetables	Thursday
Village Market . .	Pedaparti	-do-	Wednesday
Village Market . .	Pulugurta	-do-	Saturday
Village Market . .	Nelaturu	Cloth and vegetables	Friday
Village Market . .	Narsipudi	-do-	-do-
Village Market . .	Modukurru	-do-	Sunday
Village Market . .	Gummileru	-do-	Wednesday
Village Market . .	Valluru	Cloth and vegetables	Friday
Village Market . .	Machavarm	-do-	Tuesday and Saturday
Village Market . .	Chelluru	-do-	Friday
Village Market . .	Vella	-do-	Sunday
Village Market . .	Kapavaram	Cattle and cloth	Friday
Village Market . .	Hasanbada	Vegetables	Thursday
Village Market . .	Venturu	-do-	Friday

Village Market	Angara	Cloth and vegetables	Tuesday and Saturday
Village Market	Alamuru	Cloth and vegetables	Tuesday and Saturday
Village Market	Teki	-do-	Wednesday
Village Market	Vakathippa	-do-	Sunday
Village Market	Pamarru	-do-	N. A.
Village Market	Dangeru	Vegetables	Thursday
Village Market	Mesakapalle	-do-	Saturday
Village Market	Pekeru	-do-	Wednesday
	6. RAJAHMUNDRY TALUK		
Alcotts Garden's Market	Rajahmundry	Vegetables and mutton	All days
Nagula Tank Market	-do-	-do-	-do-
Jampeta Market	-do-	-do-	-do-
Park Fair Market	-do-	Pork	Weekly once
Central Vegetable Market	-do-	Vegetables	All days
Weekly Market	Dowleshwaram	Fish and vegetables	Sunday
Weekly Market	Seethanagaram	-do-	Wednesday
Weekly Market	Inugantivaripeta	-do-	Sunday
Weekly Market	Bolledupalem	Vegetables and fish	Wednesday
Weekly Market	Kesavaram	-do-	Thursday
Weekly Market	Raghavapuram	-do-	Saturday
Weekly Market	Korukonda	All commodities	Sunday
Weekly Market	Gokavaram	-do-	Monday
Weekly Market	Rajanagaram	Palm Fibre and vegetables	Friday
Weekly Market	Dulla	Vegetables	-do-
	7. RAMPACHODAVARAM INDEPENDENT SUB-TALUK		
Weekly Market	Rampachoda-varam	Minor Agency produce	Sunday
Weekly Market	Maredumilli	-do-	Saturday
Weekly Market	Kondamodalu	-do-	Sunday
Weekly Market	Devipatnam	-do-	Monday
Weekly Market	Indukurupeta	-do-	Friday

APPENDIX III

LIST OF MARKETS AND SHANDIES

Name of Market or Shandy 1	Name of Town/Village in which the Market or Shandy is located 2	Main items of business 3	Days of operation 4
8. YELLAVARAM INDEPENDENT SUB-TALUK			
Weekly Market . .	Addathigala	All commodities	Tuesday
Weekly Market . .	Rajavommangi	-do-	Saturday
Weekly Market . .	Lagarayi	-do-	Friday
Weekly Market . .	Jaddangi	-do-	Sunday
Weekly Market . .	Gontivanipalem	-do-	Wednesday
Weekly Market . .	Gangavaram	-do-	Saturday
9. PEDDAPURAM TALUK			
Weekly Market . .	Peddapuram	Vegetables, chillies, jaggery, cattle and grains	Sunday
Weekly Market . .	Jaggampeta	-do-	Monday
10. PRATHIPADU INDEPENDENT SUB-TALUK			
Weekly Market . .	Yeleswaram	Vegetables, dry fish, sundries and cattle	Thursday
Weekly Market . .	Kirlampudi	Vegetables, dry fish and sundries	Wednesday
Weekly Market . .	-do-	Cattle	Friday
Weekly Market . .	Prathipadu	Vegetables, dry fish and other sundries	Wednesday
Weekly Market . .	Santhapydipala	-do-	-do-
Weekly Market . .	Kathipudi	-do-	Thursday
Goat Market . .	Kathipudi	Goats	Wednesday
Weekly Market . .	Sankhavaram	Vegetables, dry fish and other sundries	Friday
11. TUNI INDEPENDENT SUB-TALUK			
Tuni Market . .	Tuni	Vegetables, fish, oil, grains and cattle	Sunday
Weekly Market . .	K.E.Chennaya-palem	Vegetables and cattle	Tuesday
Weekly Market . .	Kothananduru	Vegetables and fish	Thursday
Weekly Market . .	Bhimavarapukota	-do-	Monday

Weekly Market	Koruprolu Mallavaram	-do-	Friday
Weekly Market . .	Diguvai Polavaram	-do-	Wednesday
Weekly Market . .	Ayyapuraju Kothapalle	Vegetables and food stuffs	Monday
Weekly Market . .	Alavilli Venkata Nagaram	-do-	Friday
12. PITHAPURAM INDEPENDENT SUB-TALUK			
Weekly Market . .	Pithapuram	Vegetables, fish and mutton	Thursday
Cattle Market . .	-do-	Cattle	Saturday
Village Market .	Mallam	Vegetables	Tuesday
Vegetable Market . .	Raparti	Chillies, onions, fish, vegetables and tamarind	-do-
Vegetable Market . .	Gollaprolu	Chillies, onions, cotton, groundnut oil, rice ghee and vegetables	Saturday
Village Market . .	Chendurti	Vegetables, chillies and tamarind	Tuesday
Vegetable Market . .	Chebrolu	Vegetables, chillies and onions	Monday
Vegetable Market . .	Dharmavaram	Vegetables	Wednesday and Saturday
Vegetable Market . .	Rachapalle	Vegetables,fish and mutton	Thursday
Vegetable Market . .	Mallavaram	Vegetables, general provisions	Wednesday
Vegetable Market . .	Mulapeta	Vegetables and fish	Sunday
Uppada Market . .	Uppada	-do-	Wednesday

SOURCE: Tahsildars of East Godavari District

N. A.: Not available

APPENDIX IV

LIST OF FAIRS

Period of the fair 1	Duration 2	Taluk 3	Village where the fair is held 4	The festival, if any, with which the fair is connected 5	Articles sold 6
January-February	5 days	Kakinada	Samalkot (Bhimarama Kshetram)	Mahasivaratri	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, books, toys and other fancy articles
	5 days	-do-	G. Medapadu	Mahalingeswaraswamy Kalyanothsavam	Eatables, utensils made of aluminium, brass and stainless steel, mirrors, jars, combs, pictures of deities and cine stars and toys
	1 day	Amalapuram	Irusumanda	Jaggannathota Teertham	Eatables, utensils, lanterns, pictures of Gods, handloom cloth, fancy goods and toys
	1 day	-do-	Mosalapalle	Prabhala Teertham	Eatables, lanterns, mirrors, combs and pictures
	5 days	-do-	Chintanalanka	Venkateswaraswamy festival	Eatables, fruits, mirrors, combs, books, photos and toys
	10 days	-do-	Jagannadhapuram	Veerabhadraswamy festival	Eatables, mirrors, combs, handloom cloth, garments, fruits, etc.
	No fixed duration	-do-	Gopavaram	Ravulamma Jatara	Eatables, utensils, lanterns, mirrors, combs, toys and cloth
	3 days	Razole	Magatapalle	Chandramouleswaraswamy festival	Eatables, utensils, combs, mirrors, books, pictures and toys
	1 day	-do-	Irusumanda	Neelavenamma festival	Eatables, vegetables and fish
	3 days	-do-	Gudimala Khandrika	Sivaratri	Eatables, utensils, earthenware, mirrors, combs, pictures, books, mill cloth, handloom cloth and toys
	9 days	-do-	Antervedi	Lakshminarasimhaswamy Kalyanamahothsavam	Food stuffs, eatables, utensils, torchlights, lanterns, pictures, toys, books, cloth and agricultural implements
	2 days	-do-	Kesanapalle	Powdamma Teertham	Eatables, utensils, torchlights, mirrors, combs, pictures, books, toys, cloth and agricultural implements
	1 day	Kothapeta	Ryali	Vakulamma Teertham	Utensils, lanterns, mirrors, combs, Ayurvedic drugs, pictures, toys and agricultural implements
	1 day	-do-	Komarajulanka	Lankalamma Sambaram	Eatables, fancy goods
	5 days	-do-	Palivela	Uma Koppulingeswaraswamy Kalyanam	Eatables, utensils, lanterns, mirrors, combs, pictures of Gods, toys, ready-made clothes and agricultural implements

	1 day	Ramachandrapuram	Mandapeta	Papamma Perantalu festival	Eatables, utensils, lanterns, mirrors, combs, toys, Ayurvedic drugs, pictures and clothes
	5 days	-do-	Mulasthanam	Muleswaraswamy Kalyanam	Eatables, combs, etc.
	5 days	Rajahmundry	Kesavaram (Koti Kesavaram)	Ramalingeswaraswamy Teertham	Eatables, lanterns, mirrors, combs, toys and mill & handloom cloth
	5 days	-do-	Narendrapuram	Trimurthula Teertham	Lanterns, torchlights, mirrors, combs, books, etc.
	2 days	-do-	Rajahmundry	Mahasivaratri	Utensils, lanterns, torchlights, mirrors, combs, pictures, photos, toys, agricultural implements, etc.
	5 days	-do-	Mallanapudi hamlet of Tokada	Sri Venugopalaswamy Kalyanamahothsavam	Eatables, utensils, lanterns, torchlights, mirrors, combs, photos, pictures, baskets, etc.
	3 days	Rampachodavaram	Rampa	Sivaratri	Eatables, utensils, earthenware, lanterns, torchlights, mirrors, combs, pictures, magazines and fishing nets
	1 day	-do-	Chodavaram	-do-	Eatables, fruits, cocoanuts, vessels, lanterns, mirrors, pictures, books, etc.
	10 days	Peddapuram	Vadisaleru	Bhaje Narayanaswamy festival	Eatables and utensils
	5 days	-do-	Kotapadu	Mutyalamma Sambaram	Eatables, utensils, lanterns, mirrors, combs, etc.
	1 day	Tuni	Avulamanda hamlet of Kona Forest	Mahasivaratri	Sweets and toys
	10 days	Pithapuram	Pithapuram	Kukkuteswaraswamy Teertham	Utensils, lanterns, torchlights, mirrors, combs, pictures, photos, books, agricultural implements, etc.
February-March	1 day	Amalapuram	Mummidivaram	Balayogi Teertham	Vessels of all metals, fancy goods and toys
	5 days	Razole	Sivakodu	Uma Sivalingeswaraswamy Kalyanam	Eatables, utensils, agricultural implements, books, pictures, combs, mirrors and toys
	7 days	-do-	Kadali	Kapoteswaraswamy festival	Eatables, utensils, lanterns, combs, mirrors, cloth, agricultural implements, books, pictures and toys
	6 days	-do-	Goganamatham	Dhanamma and Kanakadurga festival	Eatables, lanterns, torchlights, mirrors, combs and cloth
	5 days	-do-	Mori	Mahalakshmamma Teertham	Eatables, utensils, lanterns, combs, mirrors, toys, books, pictures, Ayurvedic medicines and agricultural implements and fowls
	6 days	Kothapeta	Gantipedapudi	Sri Venkateswaraswamy Kalyanam	Eatables, torchlights, lanterns, combs, mirrors, photos of Gods, songs books, cloth and earthen toys

APPENDIX IV

LIST OF FAIRS

Period of the fair 1	Duration 2	Taluk 3	Village where the fair is held 4	The festival, if any, with which the fair is connected 5	Articles sold 6
February–March (concld.)	1 day	Ramachandrapuram	Bikkavolu	Madugulamma Teertham	Eatables, utensils, lanterns, torchlights, mirrors, combs, books, pictures, toys, cloth
	30 days	-do-	Chintaluru	Nukambika festival	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, Ayurvedic drugs, toys, mill cloth, handloom cloth and agricultural implements
	15 days	Rajahmundry	Korukonda	Sri Lakshminarasimhaswamy Kalyanamahothsavam	Utensils, lanterns, torchlights, mirrors, combs, pictures, photos, mill and handloom cloth and toys
	5 days	Peddapuram	G. Dontamuru	Uma Bhaskareswaraswamy festival	Eatables, fancy goods
	5 days	-do-	Talluru	Venkateswaraswamy festival or Jiyyanna Teertham	Utensils, lanterns, mirrors, combs, pictures, photos, clothes, etc.
	2 days	Prathipadu	Lingamparthi	Nukalamma Teertham	Utensils, lanterns, torchlights, mirros, combs, pictures, photos and toys
	2 days	-do-	Peddipalem	-do-	Eatables, utensils, combs, mirrors, toys, books and other articles
	8 days	-do-	Santapydipala	Nukalamma festival	Eatables, fancy goods, books, pictures, photos and bamboo baskets, etc.
	30 days	Tuni	P. E. Chennayapalem	Padalamma Jagaram	Eatables, etc.
	1 day	Pithapuram	Endapalle	Nukalamma Jatara	Eatables, utensils, lanterns, torchlights, mill and handloom cloth, etc.
February–March–April	5 days	Kothapeta	Palivela	Thallamma Jatara	Utensils, lanterns, mirrors, combs, toys, pictures of Gods, readymade clothes and agricultural implements
March–April	15 days	Kakinada	Pedapudi	Ballamma Uthsavam	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, books, bangles and fancy goods
	15 days	Amalapuram	Komanapalle	Muthyalamma Teertham	Eatables, fancy goods, pictures and books
	1 day	-do-	Muramalla	Manikyalamma Teertham	Eatables, brass utensils, cloth, garments, toys and agricultural implements

6 days	-do-	G. Vemavaram	Pydi Marlamma Jatara	Eatables, utensils, lanterns, mirrors, combs, pictures, handloom cloth, garments, toys, etc.
5 days	-do-	Amalapuram	Venkateswaraswamy Kalyanam	Eatables, utensils, lanterns, mirrors, combs, toys, pictures, cloth and agricultural implements
2 days	-do-	Devaguptam	Somalamma Jatara	Eatables, utensils, lanterns, mirrors, combs, earthen and wooden toys and cloth
20 days	-do-	Thurpulanka	Mutyalamma Jatara	Eatables, lanterns, mirrors, combs, pictures and cloth
15 days	-do-	Yentrikona	Vemulamma Jatara	Eatables, utensils, lanterns, mirrors, combs, pictures, toys and cloth
10 days	-do-	Nimmakayala Kothapalle	Gangadevi Jatara	Eatables, glassware, utensils, mirrors, combs, books, pictures and toys
1 day	-do-	Chinagadavilli	Mavulamma and Somalamma Teertham	Eatables, lanterns, mirrors, combs, books, pictures and toys
1 day	-do-	Bantumilli	Rajyalakshmi Jatara	Eatables, combs, mirrors, books, pictures and toys
3 days	-do-	Nadavapalle	Nadavapalle Ammavari festival	Eatables, utensils, lanterns, mirrors, combs, pictures, toys and cloth
7 days	Razole	Thatipaka	Mavulamma Jatara	Eatables, utensils, combs, mirrors, pictures, books, cloth, cattle and toys
15 days	-do-	Kunavaram	Akkamma Jatara	Baskets, cloth and earthenware
15 days	-do-	Gudapalle	Nukalamma Jatara	Utensils, eatables, torchlights, mirrors, toys, combs, pictures, books and agricultural implements
5 or 9 days	-do-	Sakhinetipalle	Mutyalamma Teertham	Eatables, utensils, lanterns, combs, mirrors, Ayurvedic medicines, books, pictures, mill cloth, handloom cloth, iron implements, baskets and toys
5 days	-do-	-do-	Venkateswaraswamy Kalyanam	Eatables, utensils, books, pictures, combs, mirrors and toys
7 days	-do-	Kesanapalle	Srirama Navami	Eatables, utensils, mirrors, combs, pictures, books, cloth, agricultural implements
5 days	Kothapeta	Vadapalle	Sri Venkateswaraswamy Kalyanothsavam	Utensils, eatables, lanterns, torchlights, pictures, photos, Ayurvedic drugs, cloth, agricultural implements and several kinds of toys
3 days	-do-	Lakshmipolavaram	Patemma Teertham	Foodstuffs and eatables, lanterns, mirrors, combs, books, pictures, photos, earthen toys, etc.
3 days	-do-	Gopalapuram	Gokulamba festival	Utensils, lanterns, mirrors, combs, pictures, photos, cloth and toys
3 days	-do-	Mummidivarappadu	Garagalamma Teertham	Utensils, lanterns, torchlights, mirrors, combs, Ayurvedic drugs, pictures, toys, mill and handloom cloth, ready-made clothes and fancy goods made of rubber and plastic

APPENDIX IV

LIST OF FAIRS

Period of the fair 1	Duration 2	Taluk 3	Village where the fair is held 4	The festival, if any, with which the fair is connected 5	Articles sold 6
March–April (concld.)	3 days	Kothapeta	Ithakota	Ernamma festival	Eatables, utensils, lanterns, mirrors, combs, pictures, toys and cloth
	1 day	-do-	Komarajulanka	Lankalamma Sambaram	Eatables fancy goods
	30 days	-do-	Vanapalle	Pallalamma Teertham	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, photos of cine stars, toys, cloth and agricultural implements
	15 days	-do-	Gantipedapudi	Vakulamma Jatara	Eatables, fruits, toys, bangles, books and photos
	1 day	Ramachandra-puram	Unduru	Gundalamma and Mutyalamma Jatara	Eatables, utensils, lanterns, mirrors, combs, pictures, agricultural implements, etc.
	15 days	-do-	Kalavacherla	Vakulamma festival	Eatables, mirrors, combs and pictures
	1 day	-do-	Teki	Mutyalamma Jagaram	Eatables, utensils, lanterns, mirrors, combs, pictures and toys
	30 days	-do-	Anjuru	Gollalamma festival	Eatables, earthenware, lanterns, mirrors, combs, pictures, earthen and wooden toys and cloth
	1 day	-do-	Vegayampeta	Yellaramma Teertham	Eatables, utensils, mirrors, combs and toys
	1 day	Rajahmundry	Jegurupadu	Ammavari Teertham	Eatables, utensils, lanterns, mirrors and combs
	3 days	-do-	Duppalapudi	Dorlamma Teertham	Eatables, utensils, lanterns, pictures, photos, clothes, etc.
	15 days	Peddapuram	Rajapudi	Sita Ramaswamy Kalyanam	Utensils, lanterns, mirrors, combs, etc.
	5 days	-do-	Vadisaleru	Dandamma festival	Utensils, lanterns, torchlights, mirrors, combs, toys, pictures, photos, cloth
	5 days	-do-	Thirupathirajapuram (South)	Bhavana Rishi Utsavam	Lanterns, torchlights, mirrors and combs
	1 day	-do-	Rangapuram	Mutyalamma Sambaram	Eatables, fancy goods, etc.
	30 days	-do-	Doddigunta	Mutyalamma festival	Utensils, lanterns, mirrors, combs, pictures, photos and toys
	1 day	-do-	Pedarayavaram	Gogulamma Teertham	Eatables, beads, soaps, bangles, etc.

	15 days	-do-	Rayabhupalapatnam	Gogulamma festival	Fruits and fancy goods
	1 day	-do-	Katravulapalle	Vegulamma Teertham	Eatables, utensils, mirrors, combs, pictures, photos, toys, etc.
	1 day	-do-	Burugupudi	Pasalamma Teertham	Toys, glassware articles, books, pictures, etc.
	30 days	-do-	Geddanapalle	Ankalamma Teertham	Utensils, lanterns, mirrors, combs, pictures, photos, agricultural implements, toys, Ayurvedic drugs, cloth
	4 days	-do-	Kandrakota	Nukalamma Teertham	Utensils, lanterns, torchlights, mirrors, combs, toys, pictures, photos, Ayurvedic drugs, books, mill and handloom cloth, agricultural implements, cattle, sheep, fowls, bamboo articles, etc.
	30 days	-do-	Sirivada	Chintalamma festival	Eatables, toys
	1 day	-do-	Thirupathi	Srungaravallabhaswamy Kalyanam	Eatables, pictures, photos, books and clothes
	1 day	Prathipadu	Kirlampudi	Vegulamma festival	Utensils, lanterns, torchlights, mirrors, combs, Ayurvedic drugs, hand-sticks, ropes and toys
	1 day	-do-	Prathipadu	-do-	Sweetmeats, readymade garments, pots, etc.
	5 days	Tuni	Tetagunta	Nukalamma festival	Eatables and toys
	15 days	-do-	Pataperumallapuram hamlet of Alavilli Venkatanagaram	Durgalamma Sambaram	Eatables, lanterns, mirrors, combs, toys
March-May	1 day	Ramachandrapuram	Masakapalle	Masakapallamma Jatara	Eatables, utensils, lanterns, mirrors, combs, pictures, toys, handloom and mill cloth
April-May	5 days	Kakinada	Penumalla	Raja Someswaraswamy Kalyanothsavam	Eatables, mirrors, combs, pictures of deities, national leaders and cine stars, books, handloom cloth, lac toys, etc.
	2 days	Amalapuram	Kondukuduru	Alivelu Akkamma Jatara	Eatables, lanterns, glassware, mirrors, combs, pictures of Gods, books, mud toys, etc.
	1 day	-do-	A. Vemavaram	Burugulamma festival	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, toys, Ayurvedic drugs, cloth and agricultural implements
	2 days	-do-	Bandarulanka	Murugulamma Teertham	Eatables, utensils, mirrors, combs and toys
	15 days	-do-	Allavaram	Chintalamma Jatara	Eatables, utensils, torchlights, lanterns, mirrors, combs, books, pictures, toys, cloth and agricultural implements
	1 day	-do-	Bendamurulanka	Pallalamma Jatara	Eatables, utensils, lanterns, mirrors, combs, pictures, toys, cloth and agricultural implements
	15 days	-do-	Thadikona	Mutyalamma Jatara	Eatables, mirrors, combs, toys and other fancy articles
	1 day	-do-	Samanasa	Poleramma Jatara	Eatables, utensils, lanterns, mirrors combs, books, pictures, toys and cloth
	1 day	-do-	Donthikurru	Maridemma or Donthikurru Ammavari festival	Eatables, mirrors, combs and pictures

APPENDIX IV

LIST OF FAIRS

Period of the fair 1	Duration 2	Taluk 3	Village where the fair is held 4	The festival, if any, with which the fair is connected 5	Articles sold 6
April–May (concld.)	8 days	Amalapuram	Pallam hamlet of Kandikuppa	Village deities Jatara	Lanterns, mirrors, combs, toys, handloom and mill cloth and readymade clothes
	3 days	Razole	Appanapalle	Mahalakshmamma Teertham	Eatables, utensils, lanterns, torchlights, mirrors, toys, mill cloth, handloom cloth and agricultural implements
	3 or 5 days	–do–	Magatapalle	Dhanamma and Vanumulamma Jatara	Eatables, utensils, combs, mirrors, books, pictures and toys
	1 day	Kothapeta	Kothapeta	Bangaramma Teertham	Eatables, lanterns, utensils, Ayurvedic drugs, pictures, books, mill and handloom cloth, agricultural implements and bamboo articles like baskets, mats, etc., and toys
	1 day	–do–	Bellampudi	Mutyalamma Teertham	Eatables, food stuffs, utensils, mirrors, combs, lanterns, books, cloth, baskets, toys
	1 day	–do–	K. Peddapudi	Ravulamma Teertham	Eatables, lanterns, combs, mirrors, books, photos, baskets and toys
	14 days	Ramachandrapuram	Satyavada	Vanivilamma festival	Eatables, lanterns, mirrors, combs, pictures, books, handloom cloth and mill cloth
	1 day	Rajahmundry	Madhavarayudupalem hamlet of Jegurupadu	Poleramma Teertham	Lanterns, mirrors, combs, pictures, clothes, etc.
	2 days	Yellavaram	Addathigala	Somalamma Teertham	Utensils, lanterns, mirrors, combs, pictures, and photos of Gods and cine stars, cloth and agricultural implements
	22 days	Peddapuram	Thirupathirajapuram (South)	Dandu Gangamma Jatara	Utensils, lanterns, mirrors, combs, pictures, photos, agricultural implements, toys, fancy goods
	1 day	–do–	Pro. Ragampeta	Rajamma Teertham	Eatables, fruits, etc.
	15 days	–do–	Anuru	Rupulamma festival	Eatables and toys
	15 days	–do–	Jaggannatimmapuram	Chemullamma Teertham	Utensils, lanterns, mirrors, combs, pictures, photos of cine stars, clothes, toys, etc.
	30 days	–do–	Gudivada	Panchalamma festival	Utensils, lanterns, mirrors, combs, pictures, photos, cloth, etc.
	31 days	–do–	Marlava	Nukalamma festival	Utensils, lanterns, torchlights, mirrors, combs, toys, pictures, photos, mill and handloom cloth, readymade clothes and bamboo articles like baskets, mats, fans, etc.
	1 day	–do–	Pro. Rayavaram	Padalamma Teertham	Utensils, mirrors, combs, pictures, photos, etc.

March–June	No fixed duration	Amalapuram	Peruru	Gramadevathala Jatara	Eatables, utensils, lanterns, torchlights, mirrors, combs. pictures and toys
April–June	3 days	Amalapuram	Komaragiripatnam	Kanaka Mahalakshmi Jatara	Eatables, utensils, lanterns, torchlights, mirrors, combs, earthen and bamboo toys, pictures, handloom and mill cloth
May–June	20 days	Amalapuram	Vilasa	Vanumulamma festival	Eatables, fruits, mirrors, combs, etc.
	No fixed duration	-do-	Jagannadhapuram	Ravulamma festival	Eatables, fruits, mirrors, combs, clothes, etc.
	10 days	-do-	Janupalle	Janupallemma Teertham	Eatables, utensils, lanterns, torchlights, mirrors, combs, Ayurvedic drugs, pictures, toys and cloth
	1 day	-do-	Thondavaram	Rajyalakshmi and Ravulamma Jataras	Eatables, lanterns, mirrors, combs, pictures, toys and cloth
	1 day	-do-	Indupalle	Mamillamma Teertham	Eatables, earthenware, glassware, torchlights, mirrors, combs, toys, books, readymade clothes
	2 days	-do-	Idarapalle	Poleramma Jatara	Eatables, utensils, mirrors, combs, pictures, toys, cloth and agricultural implements
	1 day	-do-	Bendamurlanka	Mutyalamma Jatara	Eatables, utensils, lanterns, mirrors, combs, pictures, toys, cloth and agricultural implements
	30 days	Razole	Pedapatnamlanka	Maradi Mahalakshmamma Teertham	Eatables, utensils, combs, mirrors, toys, and glassware
	30 days	-do-	Gudimellanka	Kanakadurga Teertham	Eatables, fancy goods, cloth and toys
	1 day	Kothapeta	Ubalanka	Kanaka Mahalakshamma Jatara	Eatables, utensils, lanterns, Ayurvedic medicines, pictures and photos, mill cloth and toys
	15 days	-do-	Narendrapuram	Kanaka Mahalakshmamma Teertham	Eatables, utensils, books, cloth, etc.
	1 day	-do-	Munganda	Mutyalamma Teertham	Utensils, lanterns, torchlights, mirrors, combs, pictures, toys, chappals, cloth and agricultural implements
June–July	1 day	Amalapuram	Nandampudi	Mutyalamma Teertham	Eatables, aluminium utensils, lanterns, mirrors, combs, Ayurvedic drugs, pictures, books, toys and cloth
	30 days	-do-	Gunnepalle Agraharam	Mulagalamma Jatara	Eatables, lanterns, mirrors, combs, pictures, readymade clothes, toys made of earth, rubber, wood and plastic, bamboo baskets, mats and umbrellas, etc.
	No fixed duration	-do-	Munipalle	Village deities Jatara	Eatables, utensils, torchlights, mirrors, combs, pictures, toys and cloth
	31 days	Peddapuram	Peddapuram	Maridamma Jatara	Utensils, lanterns, torchlights, mirrors, combs, toys, Ayurvedic drugs, pictures, photos and timber
July–August	16 days	Peddapuram	Kandregula	Somalamma festival	Eatables, toys, etc.
	1 day	-do-	Veeravaram	Kanaka Mahalakshmamma festival	Utensils, lanterns, mirrors, torchlights, combs, toys, Ayurvedic drugs, books, pictures, photos, cloth and agricultural implements

APPENDIX IV

LIST OF FAIRS

Period of the fair 1	Duration 2	Taluk 3	Village where the fair is held 4	The festival, if any, with which the fair is connected 5	Articles sold 6
August–September	1 day	Peddapuram	G. Ragampet	Vegulamma festival	Eatables, lanterns, mirrors, combs, pictures, photos and cloth
September–October	8 days	Amalapuram	Pallam hamlet of Kandikuppa	Village deities Jatara	Lanterns, mirrors, combs, toys, handloom and mill cloth and readymade clothes
October–November	10 days	Amalapuram	Jagannadhapuram	Gourisankara Kalyanam	Eatables, combs, mirrors, fruits, etc.
	1 day	Razole	Sankaraguptam	Madanagopalaswamy festival	Eatables, utensils, combs, mirrors, pictures, books, mill and handloom cloth, agricultural implements, baskets and toys
	21 days	Peddapuram	Mallepalle	Gouridevi Aradhana	Utensils, lanterns, torchlights, mirrors, combs, pictures, photos and toys
November–December	1 day	Amalapuram	Irusumanda	Subrahmanyeswara Kalyanam	Eatables, utensils, lanterns, mirrors, combs, photos, books, handloom cloth, toys and fancy articles
	5 days	-do-	Amalapuram	-do-	Eatables, utensils, lanterns, mirrors, combs, toys, coloured photos and agricultural implements
	1 day	Razole	Razole	Subrahmanya Shashti	Clothes, utensils, Ayurvedic medicines, books, mirrors, combs, pictures, toys and iron implements
	1 day	-do-	Sivakodu	Subrahmanyaswamy Kalyanam	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, books, toys and agricultural implements
	1 day	-do-	Kadali	Subrahmanya Shashti	Eatables, utensils, lanterns, combs, mirrors, books, pictures, toys and agricultural implements
	5 days	-do-	Gudimellanka	-do-	Eatables, fancy goods, cloth, toys, etc.
	1 day	-do-	Sakhinetipalle	Subrahmanyeswaraswamy Shashti	Eatables, utensils, books, pictures, combs, mirrors and toys
	1 day	-do-	Sankaraguptam	Subrahmanya Shashti	Eatables, utensils, combs, mirrors, pictures, books, mill and handloom cloth, agricultural implements, baskets and toys
	1 day	Kothapeta	Podagatlapalle	-do-	Eatables, earthenware, brass bells, toys, etc.
	30 days	-do-	Juthigapadu	-do-	Eatables, earthenware, brass bells, toys, etc.

	1 day	-do-	Vadapalem	Subrahmanya Shashti	Eatables, etc.
	2 days	Ramachandrapuram	Bikkavolu	-do-	Eatables, utensils, combs, lanterns, torchlights, mirrors, books, pictures, toys, cloth
	1 day	-do-	Pamarru	-do-	Eatables, utensils, mirrors, combs, pictures, books, toys and agricultural implements
	2 days	Rampachodavaram	Pedda Bhimpalle *alias* Fajrullabad	-do-	Eatables, lanterns, torchlights, mirrors, combs, toys, clothes, baskets and pictures
	5 days	Peddapuram	Krishnavaram	-do-	Utensils, lanterns, torchlights, mirrors, combs, pictures, photos, toys, cloth, etc.
	5 days	-do-	Subhadrampeta	-do-	Eatables, lanterns, mirrors, combs, soaps and ribbons
	1 day	-do-	Rangampeta	-do-	Utensils, lanterns, mirrors, combs, pictures, photos, wooden and earthen toys, books, clothes, hand sticks, etc.
	3 days	Prathipadu	Yerravaram	-do-	Utensils, lanterns, torchlights, mirrors, combs, pictures, photos, cloth and toys
December-January	7 days	Amalapuram	Godi	Mahalakshmamma Jatara	Eatables, glassware, earthenware and mud toys, lanterns, mirrors, combs, pictures of Gods and national leaders, books, mill and handloom cloth
	33 days	-do-	T. Challapalle	Village deities' Jatara	Eatables, lanterns, torchlights, mirrors, combs, toys, pictures, mill and handloom cloth
No fixed period	Once in 7 years on every Tuesday for 3 or 5 or 7 months	-do-	Thanelanka	Maridamma festival	Eatables, glassware, pictures of Gods, handloom cloth, etc.
	1 day	-do-	T. Kothapalle	Mutyalamma Jatara	Eatables, lanterns, mirrors, combs, pictures and books
	5 days	-do-	Nallamilli	Sathemma Jatara	Eatables, utensils, lanterns, mirrors, combs, pictures, toys, Ayurvedic drugs, cloth, cattle and goats
	1 day	Ramachandrapuram	Pedaparthi	Mamillamma Jatara	Fruits, eatables and toys
	1 day	-do-	Alamuru	Janardhanaswamy festival	Eatables, pictures of deities, etc.

GLOSSARY

Abhishekam . . Religious rite of pouring or sprinkling sacred water on the image of the deity

Abhayahastam . . Raised right palm of deities representing the protection–affording attitude in a posture of reassurance

Agama . . Science of performing ceremonies

Agarbathi . . Pastils

Agraharam . . A village donated to Brahmins

Alwars . . Vaishnava saints

Anjaneyavahanam . Procession on the vehicle Anjaneya

Annasantharpana . Free feeding

Aradhana . . Special worship

Arama . . Buddhist hall of worship

Archaka . . Worshipper

Ashramam . . Hermitage

Ashtagrahakutam . Meeting of eight planets

Aswavahanam . . Horse vehicle

Asthanaseva . . Deity worshipped by a Jagirdar

Athirasas . . Tasteful items (fruits)

Attavarillu . . Mother–in–law's house

Bajalu . . Indigenous musical instruments

Baliharana . . Cooked rice thrown around the temple daily

Bhagavatam . . One of the Puranas narrating the stories of Lord Vishnu particularly relating to Avathar Sri Krishna

Bhajan . . Singing in chorus in praise of God

Beejaksharasamputi . Volume of sacred syllabary

Bogammelam . . Procession of Devadasis

Bomma . . Idol; toy

Burelu . . A kind of dish prepared with greengram dhal and sugar

Burrakatha . . Legends of some God or hero related with singing, music and dance

Burugu . . Bombox malabaricum

Chalimidi . . A sweet preparation made of rice and sugar

Chakra . . Discus, the weapon of Lord Vishnu

Chakrasnanamu . . Taking the *chakram* (discus of Lord Vishnu) to a well or pond for bathing it in the waters chanting hymns

Chakrateertham . A kind of ritual in the festival

Chakalibanalu . . Small pots used by washermen

Chakrapongali . . Sweet preparation with milk and rice

Chandanothsavam . Smearing the lord with sandalwood paste

Cheerelu . . Saris

Chirutalakolatam . A dance to the beat of small sticks held in the hands

Chorothsavam . . A ritual during a festival in which the deity is robbed and the culprits traced

Daddojanam . . A preparation of cooked rice with curd and spices

Dakshina . . Cash paid to *pujari* or *purohit* on ceremonial occasions; south

Dalamulu . . Bunches of leaves

Damarukam . . Musical instrument used by Siva

Dambha darpa . . Arrogance

Dantam . . Ivory

Dappulu . . Flat country drums

Darsan . . Audience

Dargah; Darga . . Place of religious importance for Muslims generally having a tomb

Deepam . . Light

Devadasilu . . Unmarried girls dedicated to the service of God or Goddess

Devathalu or *Devatalu* . . Celestial beings

Dharmasastra . . Sacred texts

Dhoopaseva . . *Guggilam* (resin) poured on fire and taken round the temple or the deity thrice

Dhyanam . . Meditation or concentration of mind on a particular thing or God

Dhupam . . Smoke evolved by burning pastils or incense

Dhwajasthambam . . Pillar in front of the temple; flag staff

Divyatwam . . Enlightenment

Dwarapalakulu . . Gate-keepers, sentinels on either side at the entrance of a temple

Ekaham . . Singing bhajans or other poems in praise of God continuously for 24 hours *i.e.*, one day and one night

Fituri . . Rebellion

Fituridar . . Revolutionist

Gandadeepam . . An oil lamp carried on the head, the lamp being a big hollow earthen plate filled with oil with thickly twisted wicks of cotton thread. More usually the plate is prepared of flour of rice or wheat like an oil cup, taking burning wicks under a canopy

Gadde . . An elevated seat

Gadha . . Mace

Galigopuram . . Tower before a temple

Ganachari . . A man or woman who gets possessed by the village deity

Gandham . . Sandalwood paste

Ganji . . Gruel

Garadi . . Magic

Garaga . . Small idol

Garbhagriha . . Sanctum sanctorum

Garelu . . An eatable dish prepared with blackgram

Garudavahanam . . Procession on a vehicle depicting the sacred kite

Gatamulu . . Pots

Gone . . Sack

Gotram . . Clan

Gummadikaya . . Pumpkin

Gundam . . Pit; pool

Gundata . . A kind of play

Guru . . Acharya; revered preceptor; teacher

Hamsavahanam . . Swan vehicle

Harathi . . Wave-offering generally with lighted camphor or wick dipped in ghee

Harikatha . . Legend of exploit of some God or hero related with song and dance

Jagarana . . Keeping awake throughout the night in meditation; pernoctation

Jayanthi . . Birthday celebration

Jeevasamadhi . . Tomb constructed when a man has entered it alive

Jwalathorana mahothsavam . . A special function wherein the deity is taken out in a procession round the temle thrice and under a festoon suspended across the main entrance in front of the temple; a ritual during a festival, wherein a kite made of leaves is worshipped and later used as fodder

Kagadalu . . Sticks with burning wicks used as lights

Kalakshepam . . To avail time

Kalasam . . A vessel of copper or brass or even of earth into which water is plared and a cocoanut is placed at the top surrounded by betel leaves fixed around with their tips upwards

Kalyanothsavam . . Marriage ceremony

Kamasutra . . Science of sexualogy

Kante . . Carcanet
Kapata Rishi . . Imposter of a sage
Kavacham . . Armour;metal covering
Kavijanasraya . . One who aids the poets
Kesakhandana . . Tonsure
Khajana . . Treasure
Kolatam . . A dance to the beat of short-sticks held in the hands
Koneru . . Pond; tank
Konda Nivasudu . . One who lives on the hills
Kshetra mahatyam . Story of a holy place
Kumbham . . Heap of cooked rice
Kumkum . . Vermilion
Kuteeram . . Hermitage

Lagnam . . Zodiac
Lakshabilvarchana . Worship with one lakh *bilwa* leaves (aegle-marmelos)
Lakshakumkumpuja . Worship of a deity with vermilion chanting the name of the deity one lakh times
Lakshapatripuja . . Worship with one lakh leaves
Linga . . Phallic stone representation of Lord Siva (a phallus)

Mahanivedana . . Offering of rice with special dishes
Mahadasirvadam. . Blessings by the Lord
Mamiditandra . . Mango jelly
Mangalasutram . . Sacred marriage thread with locket
Mangalavadyam . . Indigenous music with *dolu* (drum) etc.
Mandiram . . A temple like erection
Mantapam or *Mandapam* A small room with pillars and roof all of stone, a structure for placing an idol for worship
Mantram . . Incantation or spell. In Sanskrit and other languages it also denotes hymn, sacred text and mystical verse
Mantrapushpam . . Praising the Lord with hymns and flowers
Manyam . . Gifted land
Maredu . . Aegle marmelos
Maredupatri . . Leaves of *maredu* tree
Mejuvanis . . Entertainment by dancing girls
Melukolupu . . Awake the Lord by singing songs
Mimamsa vyakarana . Logical grammar
Moksham . . Salvation
Muggulu . . Designs with flour
Mukhadwaram . . Entrance
Muni . . Sage
Muthaiduvas . . Women in married status

Nadiveedhi . . Middle of the street
Nakabali or *Nagabali* . Worship on the last day of a festival
Nandalatalu . . A kind of play by women
Neeranjanam . . Wave-offering with lighted camphor
Nithyopasana . . Praying the deity daily
Nomulu . . A kind of ceremony observed by women in particular
Nummalwar Paramapalothsavam . . Procession of Nummalwar during the festival
Nyasa . . Touching parts of the body while chanting or repeating certain hymns

Padagalu . . Hoods
Palaharam . . Eatables
Panakam . . Jaggery water tastefully spiced
Panchamrutam . . Mixing of milk, ghee, sugar, honey and curds
Panditasabha . . Social gathering of learned men
Panchamukhi . . Five-faced
Panneram . . Soaked greengram dhal salted and spiced
Pappucharu . . A liquid preparation with dhal and tamarind
Pasam . . The noose of ropes used binding the enemies; the weapons of Siva and Ganapati

Pasupu	Turmeric
Patanam	Recital
Peradu	Backyard
Pitrus	Departed elders
Ponnavahanam	Procession of the deity on *ponna* tree
Prabha	A long vertical projected stand conically shaped at the top covered with designed cloth
Pradakshina	Going round the temple
Pradhani	Prime Minister
Prathamahomam	First sacrifice
Prasadam	Eatables distributed after offering them to the deity
Pujari	Priest—one who conducts worship in a temple
Pulihora	Turmeric rice
Punassandhana-mahotsava	Celebration of consummation ceremony
Punyakshetra	Holy place
Punyam	Merit
Punyasnan	Bathing in the sacred waters
Puranas	Stories relating to God
Purnahuti	A ritual during a festival
Pushkaram	12 years
Pushkaralarevu	Bathing ghat of sacred pond or river
Pushpam	Flower
Pushpavahanam	Flower vehicle
Pushpayagothsavam	Worship with many kinds of flowers
Puttillu	Mother's house
Rajadhiraja vahanam	A kind of the procession during the festival
Rakshasulu	Demons
Ratham	Chariot; temple car
Rathothsavam	Temple car festival
Ravva	Broken wheat
Rellu	A kind of grass particularly used for roofing
Revikelu; Ravikelu	Blouses
Rishi	Sage
Rudrabhishekam	Religious rite of pouring or sprinkling sacred water on Lord Siva
Sabhapathi	President
Sabhasathkaram	Honouring in a conference
Sadasyam	Ceremonial gathering before the deity
Sahasranamarchana puja	Worship by uttering thousand names of God or Goddess
Sahagamanam	Self-immolation along with the dead husband
Sakthi	Female deity in an awe-inspiring form
Saligram	A kind of sacred stone, a species of black ammonite worshipped by Vaishnavites which bears circular or spiral lines supposed to have a mystical meaning and to be typical of Vishnu
Samaradhana	Free feeding
Sambaralu	Festivals
Samsthanadhipathi	Head of the institution
Sami	A kind of tree (prosopis spicigera)
Sangeetakacheri	Music display
Sanyasi	One who has renounced the world and its concerns
Sapta-sagara-yatra	Pilgrimage of the seven confluences
Saptaham	A seven days celebration with continuous pujas, bhajans and several other rituals
Sarpadandapattilu	Bangles of upper arm in the form of serpent
Sarpavahanam	Serpent vehicle
Sevas	Worship or procession
Siribomma	Human-size idol of goddess made of wood
Sivabhaktha	Devotee of Siva
Stalapurana or Sthala-purana	History of the place
Stambhamuhurtam	Auspicious time for erecting the pillar
Stupa	Pillar
Suryachandravahanam	Vehicle of Sun and Moon
Swayambhu	Self-manifested

Tambulam . . The whole apparatus of betel *i.e.*, the leaf, nut, the chunam and the spicery in the manner the Indians take; generally betel leaves and arecanuts

Tapoprabhavam . . Power of penance

Tashalu . . A kind of drum

Teertham . . Sacred or sanctified water

Thana . . Festival; sacred place

Thoranam . . Festoon

Trikalapuja . . Worship of deity in the morning, afternoon and in the evening

Trisulam . . Trident

Tulasikota . . A structure erected for the holy basil (ocymum sanctum)

Undrallu . . A kind of sweet preparation

Upanayanam . . Thread marriage

Upavasam . . Fasting

Usirikayalu . . Myrobalams

Uthsavam . . Procession

Utsava vigraha . . Procession image

Vadapappu . . Soaked greengram dhal salted and spiced

Vahanam . . Vehicle

Vaisakhapuja . . Worship in *Vaisakham*

Vasanthothsavam . Sprinkling of coloured water

Vardhanti . . Death anniversary

Vayanam . . Offerings kept in a winnow or in a leaf

Veernam . . A kind of musical instrument

Vepaku . . Neem leaves

Vigraha . . Idol

Vratham . . Vow

Yagnam; Yagam . . Sacrifice

Yagnasala . . Sacred place where the sacrifice is performed

Yantram . . Sacred letters with differente designs inscribed on different metals or stone

Yoga . . Meditation

Yogi . . Sage

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[35]	7	S. No. 39 (3)–line 2	is	in
[37]	3	S. No. 46–line 1	Adout	About
[39]	8	S. No. 48 (4)–line 1	an	and
[43]	5	S. No. 72 (2)–line 2	Bhula	Bahula
[48]	8	S. No. 3–line 1	Lacal	Local
[55]	10	S. No. 42–line 2	is	are
[75]	7	S. No. 12–line 2	ant–hi l	ant–hill
[87]	10	S. No. 15–line 1	Fee	Free
[87]	7	S. No. 17–line 2	stones	stone
[88]	2	S. No. 24–line 1	Dabbama-	Dabbamamidi
[99]	8	S. No. 23–line 4	with in	within
[108]	5	S. No. 4–lines 2 & 3	Pnachami	Panchami
[109]	3	S. No. 13–line 1	mile	miles
[113]	3	S. No. 1–line 3	Wailtair	Waltair
[119]	4	S. No. 2(3)–line 2	Thrayagam	Thrayaham
[143]	4	Line 5 from bottom	differente	different